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*Nugæ Grammaticæ; being an attempt to investigate certain  
Peculiarities of the English Verb.*

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THE remaining subject of consideration is the Subjunctive Mood. Now, if it shall be considered, that I have succeeded in establishing the point, that the combination of a principal and an auxiliary verb does not constitute a legitimate future tense, it will not be difficult to prove that the English language does not possess a genuine subjunctive mood. For as it has been shown, that the formally denominated the future tense is in truth composed of the infinitive mood of the principal verb, governed by an auxiliary verb; so it will be found on examination, that what is generally considered to be the subjunctive, (or as it is sometimes termed, the conjunctive) mood, is in reality nothing else than a similar combination of principal and auxiliary verbs.

But I must in the first place admit, that our language does afford one instance of an unquestionable subjunctive mood. This exception is to be found in the word *were*; occurring in such phrases as, *if I were, if he were, &c.* But I believe that this is the only instance.

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Now, having admitted this instance of a legitimate subjunctive mood, let us see how the admission will affect the general question. If this example had been found in a regular verb, some argument in favor of the general existence of the mood in dispute might perhaps have been drawn from it. But no such inference can arise from one solitary instance, obtained from the verb *to be*—a verb most irregular, not only in our own, but in every other language. If, therefore, the whole compass of our language can furnish but one genuine example of this mood (and that it will not supply more, I hope to make it appear in the sequel) and that example being part of a most irregular verb, the fair conclusion seems to be, that, except in this instance, the English language does not possess a subjunctive mood—for, *exceptio probat regulam*.

After what has been said on “the folly” (to use the words of Bishop Lowth, before quoted,) “of forcing the English under the rules of a foreign language,” I do not consider it necessary to apply to argumentation here, to prove that there exists no necessity whatever that the English verb should possess any particular mood, because it may happen to be included in some scheme of foreign conjugation. That point has been already sufficiently considered.

It has been contended, in support of the subjunctive mood, that moods have an obvious foundation in nature, and therefore it is inferred that every language must be furnished with corresponding forms of expression. This argument is much of the same kind as that before noticed respecting the natural division

<sup>1</sup> Dr. Wallis, in his letter to Dr. Beveley, “De mutis surdisque informandis,” says, “Verùm illud auxiliare *am*, seu *be*, est quadantenus irregulare, quod in omnibus ferè linguis contingit.” Knowing the accuracy of this author, I had no doubt, on the first perusal of this sentence, that he was acquainted with some language, in which this was a perfectly regular verb. This induced me to suspect my opinion on the subject, which had always been, that this verb is universally irregular. But my suspicion was removed by referring to the author’s Grammatical Praxis, subjoined to his Grammatica Anglicana, wherein, treating of this verb, he says, p. 203. “Quod verbum, rarum est quàm sit in linguis quasi omnibus (Græcâ, Latinâ, modernis, &c.) irregulare, ejusque conjugatio quasi ex variis radicibus compaginata cœdenda.”

of time.' Now though it is admitted that there exist in nature various modifications of being, doing, and suffering; yet it does by no means follow; that these modes must be denoted in all languages by one peculiar form. Any expression which shall clearly indicate the modification, whether by verbal inflection, or by a combination of several words, will effectually serve all the purposes of nature. Indeed, Mr. Murray concurs, as every man must, in this opinion: he admits, that "the moods may be as effectually designated by a plurality of words, as by a change in the appearance of a single word; because the same ideas are denoted, and the same ends accomplished, by either manner of expression."<sup>2</sup> And yet he attempts to support the necessity of our having a specific subjunctive and other moods, by the argument, that "moods have a foundation in nature!"

I shall now endeavour to examine how far the rules laid down by our grammarians, in respect of the subjunctive mood, are supported by the examples, which have been adduced in illustration of them. The most comprehensive and philosophical rule I know of, is that of Bishop Lowth, which has been adopted by subsequent writers on the subject. Let us see, therefore, on what authority this rule stands. It is expressed in these words—"Hypothetical, conditional, concessive, and exceptive conjunctions, seem in general to require the subjunctive mood after them; as, *if, though, unless, except, whether, or, &c.* but by use they admit of the indicative; and in some cases with propriety."

The learned Bishop endeavours to sustain this rule by the following examples:—"If thou be the son of God." Matt. iv. 3. "Though he slay me, yet will I put my trust in him." Job. xiii. 15.—"Unless he wash his flesh." Lev. xii. 6.—"No power, except it were given from above." John, xix. 11.—"Whether it were I or they, so we preach." Cor. xv. 11. He then observes, "The subjunctive in these instances implies something contingent or doubtful; the indicative would express a more absolute and determinate sense."—*Lowth's Introd. to Engl. Gram. p. 137.*

<sup>1</sup>See CLASS. JOURN. No. IV. p. 782.

<sup>2</sup>Murray's Gram. p. 104. edit. 14.

It is to be remarked, that the learned author does not seem to establish the correctness of these instances, on the ground of any peculiar idiom of the English tongue. 'He refers, for their justification, to the nature and sense of the phrases. He approves of the use of the subjunctive mood on these occasions, upon principles of universal grammar—upon the supposition of some philosophical propriety. These instances are collected from the vulgar translation of the bible; and it may excite some surprize to be told, that not one of these examples is expressed in the subjunctive mood in the languages, from which they are translated. A reference to the originals will clearly establish this singular fact. The only author within my knowledge who has noticed this curious inadvertence (for such it certainly is) of the learned Bishop, is Mr. Webster.' In his Dissertations on the English Language, he has fully investigated these examples, by a collation with their originals. Such is the unstable foundation, on which some of our most eminent grammarians have rested their conclusions on this subject.

But so discordant are the notions of the very advocates of the English moods, that few of them agree even on the number of them; and as to the particular mood in question, the most vague and inconsistent doctrines have prevailed. Some persons have thought it to consist in the adoption of the plural form of the verb, without regard to the persons, whether singular or plural, to whom it relates, when it is preceded by particular conjunctions. Others consider it to be a mere second form of the verb, to be used after certain conjunctions, but hesitate to exalt it to the dignity of a nominal mood. Many, who denominate this form of expression an actual mood, limit its existence to one tense; while others extend it to various tenses. Such vagueness and indecision can only be the result of speculation: attempts to define a nonentity naturally terminate in confusion.

'The Edinburgh Reviewers have treated this gentleman with great contempt. "Speaking of the unadvanced state of American literature, they say, "Noah Webster, we are afraid, still occupies the first place in criticism."—Among many absurd speculations, this writer has, in my opinion, however, exhibited some very sound principles of English grammar.





"If the church wanteth members of its own to employ in the service of the public; or be so unhappily contrived, &c."—*Swift, Sentiments of a Church of England Man.*

"If a gentleman in their company happen to have any blemish in his birth, or person; if any misfortune hath befallen his family, or himself, &c."—*Idem, Letter to a Lady on her Marriage.*

"—— although it be not artfully drawn, and is perfectly in the spirit of a pleader."—*Idem, Drapier's Letters, Letter 3.*

"A man of an ordinary ear is a judge, whether a passion is expressed in proper sounds, and whether the melody of those sounds be more or less pleasing."—*Addison, Spect. No. 29.*

"—— and consider, whether it be natural or great enough for the person that utters it; whether it deserves to shine in such a blaze of eloquence."—*Idem, Spect. No. 49.*

"—— who may, with great propriety and beauty, ride on a dragon, if he goes by land; or if he chuse the water, upon one of his own swans from Cæsar in Egypt."—*Pope, of the Poet Laureat.*

"Though he is generous, even to profusion, he affects to be thought a prodigy of parsimony and prudence; though his conversation be replete with the most sordid and selfish maxims, his heart is dilated with the most unbounded love."—*Goldsmith's Cit. of World, Letter 26.*

"I begin to doubt whether wisdom be alone sufficient to make a man happy; whether every step we take in refinement is not an inlet into new inquietudes."—*Idem, Let. 37.*

"However, though this figure be at present so much in fashion; though the professors of it are so much caressed by the great, yet it is confessed, &c."—*Idem, Let. 53.*

"If he would but withhold his judgment, till he come nearer it, or stay till clearer light comes, &c."—*Watts on Improv. of the Mind, ch. xv.*

"When he enters life, if his temper be soft and timorous, he is timorous and bashful, from the knowledge of his defects; or

if he was born with spirit and resolution, he is ferocious, &c.—"  
Dr. Johnson, *Rambler*, No. 14.

"— we inquire *whether* the pain be proportionate to the lamentation, and *whether*, supposing the affliction real, it is not the effect of vice and folly, rather than calamity".—*Idem*, No. 50.

"If it is published and praised, he may then declare himself the author; if it be suppressed, he may wonder in private, &c." *Idem*, No. 56.

"If the hair has lost its powder, a lady has a puff; if a coat be spotted, a lady has a brush."—*Idem*, *Idler*, No. 6.

I desire, says Swift, no stronger proof that an opinion must be false, than to find very great absurdities annexed to it. Can this rule of judgment be applied to any case more forcibly than to this doctrine of the subjunctive mood? When our best authors manifest by their writings the inapplicability of the rule, it is not to be wondered that inferior abilities should be lost in contradiction. And it affects, in no trifling degree, the value and dignity of the art itself, to find that its very professors do not understand, or at least misapply, their own rules. Such instances as those last quoted, call forcibly to mind the following lines of Ovid:

Rector in incerto est; nec quid fugiæ petatæ,  
Invenit; ambiguis astupet ipsa massa.

*De Trist. l. 1. el. 2. v. 31.*

Lowth has given two examples similar to those above quoted: one from Milton, and the other from Addison. He introduces them by the following observation:—"The same conjunction governing both the indicative and the subjunctive mood, in the same sentence, and in the same circumstances, *though either of*

<sup>1</sup> That Dr. Johnson should have fallen into this solecism is surprising, when we consider the censure he passes, in the Grammar prefixed to his English Dictionary, on the neglect of the conjunctive mood, as he calls it. "The indicative and conjunctive moods (says he) are by modern writers frequently confounded, or rather the conjunctive is wholly neglected, which some convenience of versification does not invite its revival. It is used among the purer writers of former times after *if, though, ere, &c.*"

*them separately would be right*, seems to be a great impropriety." With all becoming deference to the authority of this learned prelate, I cannot but consider this to be a most extraordinary position. After asserting the existence of the subjunctive mood, and delivering rules for its use and application, the learned author, when examining particular instances, in which this supposed mood and another mood are confounded, tells us that *either* of them separately would be right! What then becomes of his own rules? Can there be a stronger argument against the existence of the subjunctive mood, than that which arises from the inconsistent practice of our best writers, and the repugnant doctrines of our best grammarians, in relation to it? It is surely absurd to contend that these moods (if they are moods) are convertible forms, to be used as chance may occasion, or caprice incline. To maintain such a doctrine is indeed to make the grammatical art a mere illusion; or as Scalger too severely said of Horace's Art of Poetry—*ars sine arte tradita!*

But it happens, singularly enough, that the dominion, which conjunctions are said to possess over the subjunctive mood, has been ascribed to them, without any attempt by the persons who have promulgated that doctrine, to ascertain the real nature and quality of those conjunctions. The origin of these words, however, has been most learnedly investigated by Mr. Horne Tooke. His discoveries on this subject may be applied to the present inquiry with very great propriety and advantage. Indeed, this has been already done in so satisfactory a manner by Mr. Webster, that I shall content myself, on this part of the argument, with some extracts from his Dissertations.

"This theory (says he, alluding to our want of a subjunctive mood,) derives great strength from analysing the words called conjunctions. It will perhaps surprise those, who have not attended to this subject, to hear it asserted, that the little conjunction *if*, is a verb in the imperative mood. That this is the fact can no more be controverted than any point of history, or any truth that our senses present to the mind. *If* is radically the same word as *give*; it was in the Saxon infinitive *gifan*, and

in the imperative, like other Saxon verbs, lost the *an*; being written *gif*. This is the word in its purity; but in different dialects, of the same radical tongue, we find it written *gife*, *giff*, *gi*, *uf*, *yef*, and *yewe*. Chaucer used *y* instead of *g*.

"Unto the devil rough and bla<sup>ke</sup> of hewe,  
"Yeve I thy body, and my panne also."

*Frere's Tale*, v. 7204.

"But the true imperative is *gif*, as in the Sad Shepherd, Act. 11. Sc. 2.

———— My largesse

"Hath lotted her to be your brother's mistress,  
"Gif she can be reclaimed; *gy* not, his prey."

"This is the origin of the conjunction *if*; and it answers in sense and derivation to the Latin *si*, which is but a contraction of *sit*. Thus what we denominate the subjunctive mood is resolvable into the indicative. "If ye love me, ye will keep my commandments," is resolvable in this manner: "Give (give the following fact, or suppose it) ye love me, ye will keep my commandments." Or thus, "Ye love me (give that) ye will keep my<sup>2</sup> commandments."

"*Though*, or *tho*, commonly called a conjunction, is also a verb in the imperative mood. It is from the verb *thafian*, or *thufigan*, which, in the Saxon, signified to *grant*, or *allow*. The

"It has been remarked, that *y* and *g* are gutturals, which bear nearly the same affinity to each other as *b* and *p*. Thus it happens that we find in old writings a *y* in many words where *g* is now used; as *ayen*, *ayenst*, for *again*, *against*. Thus *bayonet* is vulgarly pronounced *bugonet*."

The following examples from Chaucer will justify Mr. Webster's observation:

"*Ayenst* our will made us religious."

*Court of Love*, v. 1113.

"*Ayen*, methought, she sang e'en by mine ere."

*The Floure and the Leafe*, v. 105.

"It may be observed, in addition to Mr. Webster's remarks, that this resolution was still more obvious while the word *that* was used with these conjunctions, as is customary in our old writers.

"—— if that othir be my destinie."

*Chaucer, Court of Love*, v. 663.

"—— though that I no wepen have in this place."

*Idem, The Knight's Tale*, v. 731.

"Till that a man be hent right by the cappe."

*Idem, Second Nonne's Tale*, v. 12.

word in its purity is *thaf*, or *thof*; and so it is pronounced by many of the common people in England, and by some in America.

"*Tho* he slay me, yet will I trust in him," may be thus explained: "Allow (suppose) he should slay me, yet will I trust in him." That this is the true sense of *tho*, is evident from another fact. The old writers used *algife* for *although*; and its meaning must be nearly the same."

" ——— whose pere is hard to find,

" *Algife* England and France were thorow saught.

*Rel. An. Port.* 115.

All the other conjunctions, usually considered as governing the subjunctive mood, might be illustrated in a similar manner, (and Mr. Webster has exemplified many of them) but I consider these instances to be sufficient to establish the principle, which they were quoted to support.

It now remains to be inquired, whether this form of expression may not be satisfactorily resolved by the doctrine of ellipsis. "Almost all the irregularities," says Dr. Priestley, "in the construction of any language, arise from the ellipsis of some words, which were originally inserted in the sentence, and made it regular: let us endeavour to explain this manner of speaking, (the conjunctive mood) by tracing out the original ellipsis. May we not suppose, that the word, *run*, in this sentence—"we shall overtake him, though he run,"—is the *radical form*, which answers to the *infinitive mood* in other languages, requiring regularly to be preceded by another verb, expressing doubt or uncertainty, and the entire sentence to be, "We shall overtake him, though he *should run*."—*Priestley's Gram.* p. 118.

The foregoing example affords so satisfactory an illustration of this principle, that it is perhaps unnecessary to state any more; but, as I have two or three similar instances at hand, I shall transcribe them.

"So that if the war *continue (should continue)* some years longer, a landed man will be little better than a farmer at rack-rent.—*Swift, Examiner*, No. 13.

"The inn is crowded, his orders are neglected, and nothing remains but that he *decour (should decour)* in haste what the

cook has spoiled, and *drive on* (*should drive on*) in quest of better entertainment.—*Dr. Johnson, Idler. No. 58.*

“Yet there are some works, which the authors must consign unpublished to posterity, however uncertain *be* (*may be*) the event, however hopeless *be* (*may be*) the trust.”—*Idem, No. 65.*

“You do not, I am sure, expect from me, that I *go* (*should go*) back to the elder and more remote parts of our history.”—*Hurd's Moral and Political Dial.*

Sometimes both the elliptical and the entire forms of expression are to be found in the same sentence, and following the same identical conjunctions: *v. g.*

“*Whether* the unaccountable animosity against this useful domestic (the cat) *may be* any cause of the general persecution of owls, who are a sort of feathered cats, or *whether* it *be* only an unreasonable pique the moderns have taken against a serious countenance, I shall not determine.”—*Pope, Guardian. No. 61.*

The author might, with perfect propriety, have written, “*may be*,” or “*be*,” in both members of the sentence; the two phrases are equivalent in sense and grammar, the one being the entire, and the other the elliptical, form of expression. The desire of variety perhaps suggested the use of both expressions. The same remarks will apply to the following examples from Addison:

“*Whether* or no the different motions of the animal spirits, in different passions, *may have* any effect on the mould of the face, when the lineaments are pliable and tender, or *whether* the same kind of souls *require* the same kind of habitations, I shall leave to the consideration of the curious.”—*Spectator, No. 86.*

“*Whether* it *be* that their blood is more refined, their fibres more delicate, and their animal spirits more light and volatile; or *whether*, as some have imagined, there *may not be* a kind of sex in the very soul, I shall not pretend to determine.”—*Ibid. No. 128.*

In the opinion of Dr. Priestley, however,—“it is an objection to this account of the conjunctive form of the verb, at least an objection against extending it to the preterite tense; that if we analyse a conjunctive preterite by supplying the ellipsis, the rule will not appear to hold, except when the preterite tense and the

participle are the same, as indeed they are in all verbs regularly inflected." Before this objection can be of any force, it must be shown that our language does really possess a preterite conjunctive; but I am fortified in denying the existence of such a tense, by the authority of Dr. Johnson, and of many other grammarians, who, while they maintain the genuineness of the present, make no mention of the preterite conjunctive, except in the conceded instance of the word *were*. Not that this matter appears to me to require the aid of much authority. What person, except one resolved to have a preterite conjunctive, would say—"if thou came yesterday?" He might perhaps say, "if thou camest,"—or, more probably, "if thou didst come." Whenever the indicative is not used on such occasions, resort is had to the infinitive mood, governed by *do*, as above exemplified. Indeed, the latter phraseology appears to be the more natural, as it certainly is the more frequently used.

It may be worthy of remark, perhaps, that while the Saxon termination of the infinitive mood was retained in our language, the auxiliaries were usually followed by that form of expression. This continued to so late a period as the time of Chaucer, every page of whose works will afford abundant examples of such construction. And it is by no means improbable that they were often accompanied with the *sign* of the infinitive mood. A very learned author has left us an instance of this association.

"The best condition is *to will*; the second, *to can*."—*Lord Bacon*.

In the following example, *let* (which is usually considered as denoting the imperative mood) evidently governs the infinitive.

"*Let* not my father and mother *to wit*

"The death that I maun die!"

\* *Lament of the Queen's Marie.*

This pretended subjunctive mood has been chiefly used by persons much engaged in the reading and study of foreign languages; and it is almost invariably used, after certain conjunctions, but without regard to this elliptical resolution,

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<sup>1</sup> *Scott's Minstrelsy of the Scottish Border*, vol. ii. p. 154.

by those whose knowledge of English has been obtained from books, and who have not had the means of correcting their studies by conversation with the natives of England. The operations of Mr. Salmon's mind, in forming his judgment on this subject, will afford one example at least in support of these observations. In a French grammar, which he published in 1788, he expresses himself in the following terms :

“ Before I left France, I had studied Bishop Lowth's Introduction to English Grammar. On my arrival in England, I used to say, *If I be at home, Provided he do that, &c.* My friends were so kind as to whisper in my ear—You should say, *If I am at home; Provided he does that, &c.* and I who could not reconcile their phrases to grammar, exclaimed within myself—They do not know their own language ! At last I discovered that Britons have the love of liberty yet too strongly rooted in their bosoms ; that they are too averse even to the appearance of shackles, to permit their conversation to be restrained by this grammatical accuracy. I lamented the incorrectness ; but to be in the still prevailing fashion, I shook off the yoke of the subjunctive mood, and by conforming less to this grammatical rule, I better suited my speech to the genius of the nation. In English, then, the subjunctive mood is, as yet, almost confined to poetry, or solemn language ; but in French it is an unpardonable fault not to use it, even in the most familiar conversation, &c.”—*Complete System of the French Language, p. 200.*

But in an English Grammar, which he published in 1797, after his study of the language had been tempered and corrected by conversation with the natives of England, he delivers a very different doctrine. Speaking of the subjunctive mood, he says :

“ Ce mode subjonctif, tel que l'entend l'Evêque Lowth, n'existe pas en Anglois. Dans les occasions où il paroît employé, telles que celles qu'il cite, il n'y a qu'une ellipse à l'égard de quelqu'un des auxiliaires Anglois ; ce qui fait que le verbe lui-même se présente pour toutes les personnes tel qu'il est à l'infinitif, sans son signe *to*. S'il y eût eu réellement un mode subjonctif en Anglois, le temps passé pour le mode indicatif, ce qui n'est pas ; car il n'y a que *I were, thou wast, &c.*



qui presente une différence marquée; aussi ne pouvons nous regarder ce *were*, que comme une irrégularité.”—*Gram. Angl. comparée avec la Gram. Française*, p. 199. *Note*.

And in another part of the same work, (Introduction, p. xix.) he says,—“ Le présent du subjonctif de ce verbe *to be* est, dit-on, *be* pour toutes les personnes; mais c’est qu’il y a ellipse, un auxiliaire tel que *shall* ou *may* étant sousentendu à l’égard de ce verbe, comme à l’égard de tout autre. Le temps passé du subjonctif de ce verbe *to be*, dit-on encore, est *were*, qui devient *wert* pour la seconde personne tutoyante; mais tous les autres verbes se trouvant la même chose pour le temps passé de notre subjonctif, que pour le temps passé de notre indicatif: lorsqu’on n’emploie point d’auxiliaire, on doit considérer *were I* comme une irrégularité, autorisée par l’usage, et semblable à celle dans notre *dussé-je*, au lieu de, *devois-je*, et dans notre *j’eusse dit*, au lieu de, *j’aurois dit*, &c.”

He supports his latter opinion (without any allusion however to his former) by reference to Horne Tooke’s analysis of the conjunctions alleged to govern the subjunctive mood, and by an investigation of the constitutional idiom of the English language.

It has been apprehended by Dr. Beattie and others, as before noticed, that the limitation of the moods and tenses here contended for, “ would be a useless nicety, and, if adopted, would introduce confusion into the grammatical art.” But how stands the fact? We have seen the doctrines of very able grammarians vague and contradictory, respecting the number and quality of these moods and tenses; we have found the practice of their rules by our most eminent authors grossly inconsistent, even in the very same sentence. Such are the inconveniences attending the system of learned conjugation; whose advocates are so fluent in the imputation of introducing confusion into the grammatical art.

But, on the contrary, if the doctrine here advanced is well founded, confusion may be easily avoided; and the “ useless nicety,” so earnestly deprecated, will perhaps be found quite imaginary. The first question, being merely a matter of opinion, can never occasion any practical inconvenience, whatever may be our opinion respecting it. Whether *shall write* is a regular future tense, in the true sense of that term; or merely

a phrase composed of a principal verb, governed by an auxiliary verb, in the infinitive mood, and which phrase, thus compounded, denotes future time; whichever of these opinions is the right, no person can possibly be embarrassed in the use of this expression. Neither will the second question be found encumbered with much difficulty. The rule for the use of *were*, which is acknowledged to be a genuine subjunctive mood, may be very well expressed in the words of Bishop Lowth,—“The proper use of the subjunctive mood, after the conjunction, is in the case of a doubtful supposition, or concession.” The propriety of such expressions, as *if it be—though it be—unless it be*, &c. will be determined by the fact, whether these phrases can be perfected by supplying an auxiliary verb—as, in the example given by Dr. Priestley, “We shall overtake him, though he run; *i. e.* “though he should run.” The doctrine of ellipsis will be found an infallible test in all instances of this kind; without the justification of which the radical form, or infinitive mood, of the verb ought never to be used. Whenever this resolution of the sentence will not apply satisfactorily, we may be assured that it requires to be expressed *indicatively*.

Thus it appears, that the doctrine usually advanced, on the subject of the subjunctive and various other moods ascribed to the English verb, is very much shaken by considering the vagueness and contradiction which attend it. Few grammarians agree even as to the number, much less the qualities and functions of these imaginary moods; and the insufficiency of their rules is exceeded, if possible, by the repugnant applications of them by our most eminent authors. The existence of such moods in our tongue receives no support, but rather discredit, by analysing the conjunctions by which they are supposed to be governed. Above all, this form of expression has been shown by authority and examples to be merely elliptical; and the deficiency is found to be perfectly supplied by the introduction of auxiliary verbs, which manifestly govern the principal verb in the infinitive mood. To which may be added (what, if grammar is really the art of speaking and writing correctly, is not an unimportant consideration) by this doctrine here proposed the obscurity and difficulty of former rules, which have produced such inconsistent practices, will be effectually avoided.

I trust, therefore, that what has been urged will justify the conclusion, that, with the exception of one instance, and that in a most irregular verb, the English language possesses no genuine subjunctive mood; and that the forms, which hitherto have usually passed for that and various other moods, are in truth composed of the infinitive mood of the principal verb, governed by an auxiliary.

In the humble hope, therefore, that the arguments and authorities which have been adduced, have not wholly failed to establish the positions I have offered, I shall now conclude this essay. Its errors and imperfections are too obvious, I fear, to render the confession of them meritorious: of its worth (*absit invidia verbo!*) I have not presumed to hazard a conjecture. I shall only add, that the composition of it has taught me to feel, most sensibly, the truth of Dr. Johnson's observation, that—*It is very difficult to write on the minuter parts of literature, without failing either to please or instruct.*

ΦΛΙΟ ΙΟΓΟΣ.

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### THE CHINESE WORLD.

By the Rev. R. Patrick, A. M.

THE Chinese is the most populous empire, which mankind ever consented to obey; and its sovereign inspires respect, and enforces submission through the most peopled portion of the globe, and over *three fifths* of the human race. He has vanquished and subjected the hereditary enemies of his kingdom, and doubly enlarged his ample patrimony. He touches with one hand the remotest East, and with the other holds the sceptre over the humbled hordes of Tartary, the distant mountaineers of Tibet, and the swarthy sons of Siam, or Pegu. The British dominions alone check his wide career on the West; the

bulwark of Russian Tartary alone on the North. Contrasted with his wide domain, the "Roman world" sinks into insignificance; the boasted realms of Iran, or Moguls-tan, lose their claim to grandeur and opulence; the tented monarchs of the house of Timour and Zingis appear feeble Lords and inconsiderable Chieftains. The *annual* increase of the Chinese population ascends to two millions; the weakest of its seventeen native, and its five tributary, provinces, out-numbers Great-Britain; the greatest exceeds the population of the Russian territory. Europe united to Africa in one mass of nations under one chief, would not rival its wonderful numbers, or equal the august and imposing appearance of its polity. Earth exhibits no second scene so awfully interesting as the regularity and order of the Chinese empire. Four hundred millions of human beings repose under the shadow of that sublime and elevated throne; are marshalled into provinces governed by similar rules, and regulated by military, civil, and collegiate, mandarines with similar powers; are honored by the same public rewards, or disgraced by the same marks of public infamy; and are subdivided into classes, which never can unite, or even approach, and which transmit the Imperial commands in a lengthened succession of subordination, from the first servant of the crown, very emphatically denominated the "other Emperor," through the various orders of mandarines, to the humble coolie, or the humbler slave. They are a regulated orderly empire, whose different ranks are distinguished by legal "ceremonies," and a legal dress; whose villages or cities include in their names their legal entiaunce; whose canals of three months' sail, worthy of such a monarchy, are all Imperial property; whose inland rivers, gigantic as the ample canals, which they partially feed, are each superintended by a watchful magistrate, and their banks repaired by Royal munificence; whose granaries, vast as their domain, in the season of famine are gratuitously opened to supply its innumerable subjects, and to diffuse relief and abundance through a circle of hundreds of thousands of miles; whose military, comparatively few, are subject to the civil magistrate, and, in this favored land of peace, form the pomp, and not the terror, of his court, and the sovereign; -- whose court is guarded, not by thousands drawn from an unpeopled country, but by the filial

affection of a grateful, happy, gentle nation; by the fidelity of a band of eunuchs; and by the presence, and the lives, and the fortunes of the contented dependant rulers of thousands; rulers, who "stand near this mighty throne, and hold it firm." Such a scene must claim respect from all mankind, must attract the admiration of philosophical Europe.—The embassy of the Hollanders, indeed, feebly attempts to paint in mean or disgusting colors, the rude manners, the uproar, the uncleanness of the Court of Pekin. It represents its feasts as contemptible, its viands as nauseous; the present of food from the Imperial banquet, as worthy the vulgar, and the slave, and not the lofty Ambassadors of an European state; its games as puerile and trifling, its actors as the most wretched of buffoons: the interior apartments of the palace as dark and confined, inferior in architecture, inconvenient in form: its boasted public audience, a scene of incivility and disorder. The debasing description reminds every classical reader of the "tented fields" of the great Chagan of the Huns, in the history of Gibbon, or of the haughty leaders of the Turkmen in their native plains, when the governors of the remote Constantinople sent their humble Ambassadors to offer obeisance to the chief of their savage hordes.

But the reflecting reader observes, not with fastidious contempt, but in silent admiration, the noble simplicity of the "Father of China:" whose plain, though immensely extensive, palace, whose summer tent or moveable court, in short, all whose unadorned majesty mocks the vain magnificence of the kings of the earth. His food so moderate and unvaried, his habit so modest, his eye mild and encouraging; his taste attuned to the national taste; his manners popular and patriotic; his queens, his concubines, his chambers, and all their unexpensive decorations, only distinguished from those of his nobles, or his opulent subjects, by their proportions and superior circumference: in short, so elevated a sovereign, "high raised above all rival height," great by the eminence of his humility, exalted in his royal discharge of the duties of the national

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<sup>1</sup> These remarks were made before the late Emperor died.

religion, illustrious by the example of royal husbandry, and patriotically selfish in promoting the advancement of his infinite subjects; such a character cannot be viewed without the mingled sensations of reverence, and of love: these are scenes, and this is an empire, which cannot be contemplated without astonishment at the progress of Chinese civilization, that land of permanent peace; and a reluctant admittance of the inferiority of European politics, or the European system of "eternal wars." The rapid advance, and the astonishing changes, of its empire stagger belief: its population, including its late conquests, exceeds four hundred millions: its fishing and coasting vessels literally cover its shores over several miles; at Canton alone, a million of individuals are born and die in floating houses. Its tillage is elegant and minute: it appears to be a species of extensive gardening. Its numerous trades and arts have augmented to meet the wishes and the luxuries of its middle and opulent ranks. In such an empire every object of our contemplation rises into gigantic magnitude. Its merchants are the honorable of the earth; its bankers, individually, enjoy fortunes of three or four millions sterling; a late prime minister, eighteen millions. Its superior mandarines are personages higher than the subject princes and tributary kings of Tartary; and its "great father," the emperor, is adored as a God! Paris, Petersburg, and London, would merely rank in the "cities of the third order," united, they would not compose one Peking or Liechieu. Madrid, Lisbon, Naples, Palermo, Berlin, Copenhagen, Stockholm, and Vienna, sink into the class of the unwalled villages, and the provincial capitals of China. Manufacture by machinery, or by manual labor, has arisen to such a state of excellence, that no foreigner is encouraged to introduce his discoveries, and no right of patent is required to stimulate invention. The Chinese public is so infinite, as to supply work to all the industrious, and their nation is so populous and wealthy, as to reward all the laborious.

A standing army, and an Imperial police of three millions of men, repress riot, and secure property: internal repose and civil concord pervade the hundred counties of the empire. No invasion has been experienced during a century, and no seat of war has interrupted either the manufactories, or agriculture. In so

favorable a state of public affairs, the interior improvements of China must have exceeded the most sanguine hopes of the late and the present emperors, the most patriotic, wise, and gentle, princes, who have ever swayed a sceptre in succession. New canals have been dug, new plantations of sugar, and rice, and millet, been raised; new roads formed, and new cities built, and one thousand colonies planted, and four adjoining kingdoms conquered. Many articles, for which they were dependent on Russian Tartary, are now supplied by their subjects, and many materials, which they formerly bought in the form of a finished manufacture, they now import into Canton in a rude state.

Thus they yearly approach towards an independence of the world; while the Eastern world crowds its havens for its sugar and porcelain, and the Western, for its teas and its cottons.

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*Reflections on the Population of China; and its Causes.*

CHINA, properly so called, contains three hundred and thirty-three millions of souls, and extends over twenty degrees of latitude and twenty of longitude, or four hundred square: the proportion is that of seven hundred thousand souls to one square degree or seventy square miles, or ten thousand souls to one square mile. *This number is not incredible*: similar historical facts occur. The provinces of Holland on a space of two degrees by three supply a population of two, or, at the highest computation, of three millions; or, a number half of the Chinese. The tribes under David, eight millions of people, were fed on a surface of three degrees long and three broad. The modern inhabitants of England give more than half the ratio of Chinese popularity; give nine millions of souls on sixteen square degrees.—The histories of China prove that in the remotest ages it was populous and that in each successive age it had increased in numbers. Herodotus, five centuries before Christ; asserts the Hindoos to be the most numerous of nations: The Hindoo writers describe the *Chinas* as leaving Hindostan and overspreading all the East. The Roman merchants at the

age of our Saviour had visited the "land of silk," and recount the population with astonishment. The Persian Kings were assisted with *their* innumerable forces. Two Mahomedan voyagers (see Harris's collection) in the ninth, and M. Polo in the eleventh, centuries, visited Canton, and talk frequently of their cities containing one million of souls, and of their eleven or twelve thousand walled villages and towns. The Jesuits, during two entire centuries, give an annual census and the *Imperial enumeration* of the Chinese world, and demonstrate its *annual increase* of citizens to be two millions; and consequently in less than fifty years the increase would ascend to one hundred millions! When will the prejudices of Europe confess that a season of peace and an undivided empire are more favorable to population than bloody wars? and that the human kind, like the herring or the rabbit, if permitted to increase without the interruption of wars, and famines, and plagues, soon doubles its numbers? -

Having thus cleared the Chinese census (recorded in the Annual Register) of fraud or of error, let us propose two calculations.---1st. On the greatest possible population of the whole earth.---2d. On its possible perfect cultivation.

With the Chinese ratio of people, the world would contain *ten thousand millions* of sons and daughters. This circumstance may be easily calculated.

China includes twenty degrees of either kind, or a square of four hundred: the globe three hundred and sixty in circumference, and one hundred and eighty in latitude; of which space, seas occupy two thirds and leave the rest habitable for man: the arctic circle excluded.

Europe claims thirty by sixty, or 1800 square degrees: with a population equal to China, it would support 1,493,000,000 of souls, or above *ten times* its *present numbers*.

Asia, exclusive of China, of North Siberia, of New Holland, of its seas and its lakes, boasts at least of forty degrees in length and ninety in breadth. *It is infinitely more fertile than Europe.* With the Chinese population it might nourish 2,664,000,000 of inhabitants.

America, exclusive of Northern districts, its lakes and seas, includes in the Northern hemisphere 2000 square degrees, in the Southern 1800, in the two 3800. With a Chinese popula-



tion it would comprehend 3,330,000,000 of natives, or ten times the population of China.

Africa, no uninhabitable continent, as the ancients dreamed, but fertile and productive, embraces 2800 square degrees; with the China population it would be crowded with 2,831,000,000 of inhabitants — New Holland so dimly conjectured in former ages to be a “Southern Continent,” and so modestly concealed in the bosom of the Southern Ocean, appears to the wondering eye of modern Europe an island or rather a continent exceeding the magnitude of China and comprizing 600 square degrees. With the Chinese population this “unknown land” would supply food to 499,000,000 of men. From the addition of the above numbers results the sum of 10,665,000,000.—China owes its population, not to the native fertility of its lands, but to its own agricultural industry: and owes the number of its subjects, not to foreign conquests, but to its peaceable temper and the peaceable increase of its native sons.—The same circumstances alone are wanting to render the whole earth a continued town and a continued garden, resembling China or Holland, Judea or England, in popularity and in cultivation: viz. national and universal peace; national industry.

Were nations individually industrious and universally pacific, all the usual evils of nature would be softened or removed; all the parts of the globe would wave with harvests and buzz with crouds, similar to those of China; every river would be thronged with vessels, every sea groan under a weight of navies: the winds would labor cheerfully to waft over the ocean the innumerable fleets, and mother earth would rejoice to expose to her smiling family her hidden treasures of grain and her sources of fertility.

In reflecting upon the greatest possible cultivation of the earth, however, take into your consideration local circumstances. 1. Mountains: some are incurably barren, most may be useful. They are tilled in China, Japan, and Great-Britain. They were tilled from the summit to the valley in Canaan, in Moorish Spain, in Carthaginian Africa. 2. Observe the morasses of a country. They have, indeed, been drained in Old England, in Ireland; in a greater degree in Belgium, in modern China, in ancient Babylonia. After drainage, their bed is incre-

dibly rich. 3. Attend to sandy regions, thirsty deserts and moving wastes. In Arabia, Afric and Southern Tartary, they are by their extent, invincible obstacles to tillage. In ancient Egypt, in modern China, in Holland and South Britain, *smaller* districts of sand have yielded crops. In Numidia or Tunis, in Morocco and in Spain, in European Afric, and in Russ or Chinese Tartary, *large* sandy plains have been subdued and are immensely fertile.

Thus every soil, though unpromising and discouraging, submits in some degree to human industry and skill, to the increase of population and the increased demand of food. Thus every climate contains in its soil the requisites of sustenance, the valuable grains and roots; and thus with the industry of the Chinese nation, and the peaceable character of that wonderful empire, the whole human race, like the laborious ant, may build cells in any place, may collect grain into treasure-houses, may obtain all the necessaries of life.

*An Introductory Essay on the Prepositions of the Greek Language; by JAMES MOOR, LL.D. Greek Professor in the University of Glasgow.*

WHEN I first began to give lectures on the Greek language, nothing gave me more uneasiness than the manner in which I found the Prepositions were explained, even by those, who are, very deservedly, celebrated as the best Greek scholars of their times; such as Budæus, in his Commentaries; H. Stephens, in his Thesaurus; the Gentlemen of Port-Royal, in their Grammar; and Vigeras, in his Idioms; who is, in this part, the most copious of them all. Their manner, universally, is this. In the course of their vast reading, they remarked the several Latin prepositions, by which one and the same Greek preposition might be neatly translated, at different times; and, in their books on the principles of the Greek language, they made a full enumeration of all these, which they took to be so many several significations of each Greek preposition; and with that they seem

to have contented themselves, as a full explication of this part of the language; without pointing out any one, as the natural, primary, and radical signification of the preposition; or attempting to show any connexion, or analogy, between the several numerous acceptations, which they affix to almost every one of the Greek prepositions, even when governing the very same case; nay more, they have not scrupled to assign to the same preposition, while governing the same case, significations, sometimes intirely disparate, sometimes very nearly contradictory to each other, sometimes altogether so; without apprehending any imputation from thence to the Greek language, as capricious and barbarous, in that part of it; though in my opinion it would be so, in the highest degree, were that really the case. Thus they tell us that *παρά* sometimes signifies *contrary to*; as *παρά τὴν φύσιν*, *contrary to nature*: sometimes that it signifies *compared with*: *ἀνθρώποι, παρά τὰ ἄλλα ζῶα*, *Men, compared with the other animals*, *ἰνυτεύουσιν ὡς περ θύοι*, says Socrates, in Xen. two significations quite disparate. In truth, the preposition signifies neither one nor the other, but really answers always exactly to our English preposition *by*, or *near*. So they say that *ἐν* sometimes signifies *under*, and sometimes *over*; thus, *Εἰμι Κλαυδίου Καίσαρος*, *SUB Claudio Cesare*; *ὅτις ὁ Εἰμι πᾶσιν*, *D us SUPRA omnes*. These two significations again are contradictory the one to the other. The word, however, signifies neither *over*, nor *under*, but always *UPON* exactly; whereas, *under* is always expressed by *ὑπὸ*, and *over* by *ὑπέρ*. In fine, which is the most surprising of all, they tell us, all of them, that *εἰς* sometimes signifies *in*, and, vice versâ, *ἐν* sometimes signifies *eis*; as *ἐβαπτίσθη Εἰς Ἰορδάνην*, *he was baptized IN Jordân*; *ἀπέστειλεν ἐπὶ τὴν Σικελίαν*, *he sent soldiers TO Sicily*; that is, that the Greek language is so rude, that it considers motion to a place, and rest in that place, as one and the same idea; and expresses both by either of the two words, indifferently. In making these remarks, I do not mean, in the least degree, to disparage the pains and labors of these very learned and communicative men, to whom the world is indebted for the restoration of the Greek language to the republic of letters. Far from that, I hold their works in the highest esteem, as so many treasures of their kind. And any one, who attempts to make

any further improvements for facilitating the knowledge of Greek, will find these works to be so many large ample store-houses, copiously filled with almost all the materials he will have occasion to use; and cannot but be extremely thankful, that the unwearied industry of these former scholars saves him the tedious and toilsome labour of digging again for the same materials, in the original mines. These men began with what is undoubtedly the first, grand, and most necessary, step towards the recovery of the knowledge of an ancient language; I mean, their copious and ample enumerations of the several different acceptations of the same word. The only matter of regret is, that they rested there, without exerting themselves to trace out, and explain, the connexions, if there were any, between such different acceptations; and point out the transitions, by which the word passed from one signification to another. For a language, in which there are really no such connexions, nor transitions, and, in which, to one and the same word, there are arbitrarily affixed a number of opposite, or even of different significations, deserves, in my opinion, to be accounted a language capricious, and barbarous, to the highest degree; and the inventors of it, a race of mortals extremely savage, and of a very low degree of rationality. But the world has not that opinion of the Greeks, and their language. Far the contrary; they are allowed to have been a most ingenious people; and to have cultivated and refined their language to the utmost; even so far, as to furnish, with ease, elegance, and perfect precision, the fullest range and compass of expression, for the most abstract ideas of the most subtile metaphysics. It was also known, that (whatever might be the case with the prepositions), in the other parts of the language, at least, there is every where to be met with the most elegant, easy, natural connexion, and transitions from one acceptation of a word to another; so that one perceives, with ease and pleasure, how the secondary one took its rise from the primary. This might have afforded a presumption, that the prepositions were not singular in this respect; though the connexion of their different acceptations was not, at first sight, so apparent, as in some other parts of the language; and the great obstruction they occasioned, to the compassing a ready knowledge of the language, would seem to

make the experiment of tracing out these connexions well worth trying. I resolved to attempt it, at least; and that with the utmost application; and even to persevere in the attempt, though I should not be very successful at first; being perfectly persuaded, that, in a language so exquisitely fine in other respects, the fault would not lie in the language itself, as utterly destitute of all analogy in this part of it; but would certainly lie in my own want of skill to trace out that analogy; which, perhaps, might mend. I was moreover greatly excited to make such an inquiry, as I found that I could never teach this part of the language, with any sort of pleasure to myself, nor with any hopes of conveying any easy, or satisfactory, knowledge of it to my scholars, by pursuing the method of the Commentators above-mentioned; that is, for example, when, in one sentence of an author, there occurs the expression  $\tauὰ ἐν ἐμοί$ ; to tell the scholars, as a sufficient explication, that the preposition  $ἐν$  governs three several cases, and has many various significations with each case: particularly, with the dative it oftentimes corresponds to the Latin preposition *PENES*, *in the power of*; as here,  $\tauὰ ἐν ἐμοί$ , *the things in my power*. By and by, the very same words may occur again in an historian, when one must be content to say, that, at other times,  $ἐν$  with the dative corresponds often to the Latin preposition *PONE*, *behind*; as here,  $\tauὰ ἐν ἐμοί$  means *the parts (of the army) behind me; the battalions in my rear*. Such a way of explaining any part of the language appears to me equally disagreeable and uncomfortable to the teacher, and to the scholar.

Wishing then not to be under the necessity of having recourse to such an unpromising method, I set about this inquiry with all the earnestness I was capable of; and, as I had, in general, a notion, that, in perhaps all languages, each word had, originally, some one primitive, radical, signification; from which its other significations gradually took their rise, by metaphor, and other natural analogies, arising from the various modes of human intercourse, commerce, war, laws, government, &c. I resolved to try, first of all, whether this, perhaps, might not even be the case in the Greek prepositions. With this view, I studied them carefully in the purest authors, when occurring in the most easy, simple, and natural expressions. By natural

I mean free, both from metaphor and from any artificial turn of expression, and also free from any abbreviations, or words left to be understood. By pursuing this method, I fancied that I had, at length, discovered, both, to each preposition, one natural, primary, radical signification; and which could, almost always, be expressed in one English word; and, at the same time, that I could perceive the natural reason, and foundation, why the same preposition governed more cases than one.

Having gone thus far with each preposition, not without some satisfaction and encouragement to proceed, though far from being fully assured that I was right; I took a careful review of them all, comparing these radical significations together. From which survey of the whole, compared also with the flexions of nouns, I imagined, that I did plainly perceive the true use and design, in the Greek language, of that part of speech called preposition, viz. that the three chief circumstances of relation, or connexion, in human life, are expressed by the flexions of nouns in the three oblique cases; and, that all other circumstances of relation, or connexion, are expressed by the prepositions. By the three chief circumstances of relation, or connexion, in human life, I mean *possession*, *interchange*, and *action*. *Possession*, or the relation between the possessor and that which he possesses, by the *genitive case*; *interchange*, or mutual communication, whether of words, or things, by the *dative case*; *action*, or, the relation between the agent and what he acts upon, by the *accusative case*. All other relations were, I thought, in Greek, expressed by the prepositions. These other relations all refer to *rest* or *motion*; *place* or *time*; and are what the school-men would call the *Accidentia motus et quietis, loci et temporis*. According to the mutual connexion between the ideas of *place* and *time*, all prepositions express *place* and *time* equally; though, perhaps, *place* was the primary idea, or signification, in all of them. With respect to *motion* and *rest*; some prepositions express only the one of these; and then they govern only one case. Others express both; and then they govern two cases; one, when they express *motion*, the other, when they express *rest*. By *motion*, in this inquiry into the signification of the Greek prepositions, I always mean *progressive motion*; or, in common language, *motion towards*.

When a Greek preposition expresses only motion, the one case it governs is *always* the *accusative*; or case of the active verb; by a very proper and natural analogy in language; as all external action implies *motion towards* that we act upon. If my hand strike the table, it must move towards the table. When a preposition expresses only *rest*, or *situation*, the one case which it governs is *never* the accusative, but always one of the other two oblique cases, the genitive or dative. When the same preposition expresses *both* motion and rest, it governs *two* cases; when motion, always the accusative, as before; when rest or situation, always one of the other two; not interchangeably, but invariably; the *one* or *other* of the two. Thus the Greek ἐπὶ, which answers exactly to the English preposition *upon*, expresses both motion and rest. We say equally, *the ball is FALLING UPON the ground*; or, *is LYING UPON the ground*; in Greek, ἡ σφαῖρα πίπτει ἐπὶ ΤΗΝ γῆν; and, ἡ σφαῖρα κείται ἐπὶ τῆς ΓΗΣ; the difference of case governed, expressing distinctly the difference of acceptation meant; even suppose the verbs were not expressed. For, ἐπὶ τὴν γῆν, by itself, would show that *motion upon*, that is, *progressive motion pointing upon*, was meant; and, ἐπὶ τῆς γῆς, *rest upon*, or, *situation upon*; but not interchangeably, ἐπὶ τῇ γῇ; if only rest, or situation, was meant to be expressed, and nothing further. For, when, besides the two cases appropriated to express *motion*, or *rest* in general, a Greek preposition governs a third case, it then expresses some one particular, and remarkable mode of the general signification. Thus, ἐπὶ with the third case, the dative, expresses *close upon*; either in *place*, or in *time*; that is, *next-behind*, or *next-after*; for example: ἐπὶ ἐμοί, when meant of *place*, signifies *next-behind me*; when meant of *time*, *next-after me*. So, ὑπὸ, answering precisely to our English preposition *under*, with the accusative expresses *motion under*; that is, *motion tending under*, or *coming under*; with the genitive, *rest*, or, *situation, under*. *The ball is running under the table*; ἡ σφαῖρα κυλινδεται ὑπὸ τὴν τραπέζαν. *The ball is lying under the table*, ὑπὸ τῆς τραπέζης. ὑπὸ likewise governs the dative, and then it expresses such particular modes of *under*, as we would express by saying, *protected under*, *subject under*, *directed under*; as, ὑπὸ τῷ ναῷ, *under the protection of the temple*; ὑπὸ τῷ βασιλεῖ,

subject under the king; ὑπὸ τῇ λύγῃ, under the direction of the lyre. To give one instance more. ΕΙΣ and ΠΡΟΣ both signify to; but, with this difference; εἰς signifies motion to, and that only; therefore, governs only the accusative; πρὸς, on the contrary, never signifies motion to; but expresses any other kind of relation to; being of the most general and extensive meaning of all the Greek prepositions, and answering to the English expressions, relating to, with relation to; with respect to; and it governs the accusative, in this its principal and primary signification; but it governs also the dative, and then it signifies those particular relations to, which we express in English by the words close to, or at; or, by the words united to, joined to, added to.

These particular, or secondary, significations I have only mentioned, at present, so far as they make the preposition govern a different case. The various other significations of that kind will properly come in under another head of this inquiry. To return. When I had, after a good deal of pains, got thus far in my search into the proper, original, meaning and use of prepositions in the Greek language, and begun to indulge myself in the fancy that I was not mistaken, having consulted only the very best writers, viz. Plato, Xenophon, and Demosthenes; yet, I wanted still, if possible, to put myself out of all scruple, or doubt; whether, in these significations, which I had affixed to each Greek preposition, as its proper, natural, and primary, meaning, I might not have been sometimes deceived, by metaphor, artificial turn of expression, or figure of speech, which had escaped my observation. To make sure of this, I reflected, at length, that, if they really did signify as I had conjectured; I should find them so signifying, and in such construction, and that perpetually and invariably, clear of all metaphor or figure, in those writings, where the whole subject was intirely relating to time and place, motion and rest, situation, position, and figure; that is, in books of mechanics and geometry. With this view I immediately turned over Aristotle's mechanics, and Euclid's elements. There I had the pleasure to find my conjectures completely verified, to the utmost of my expectation. My satisfaction was the greater, as my anxiety to conquer this, the most difficult, and



most troublesome, part of the Greek language had been very great.

Being now perfectly at ease as to the primary and natural significations, I applied myself more cheerfully to study the secondary and artificial; that is, to deduce them from the original or primary. Success in that study depends upon a proper attention to the genius of the Greek tongue, in the many beautiful, simple, natural, and easy, ways it takes to abbreviate expression; and to free language from the disagreeable and unnecessary cumber of a multitude of words to express ideas, which, though complex, are yet common; and which, without loading the ear with the tedious enumeration of all the several words expressive of all the simpler ideas which form the complex idea, can, readily, and with perfect precision, be apprehended by a proper selection of a few words. In case I be expressing myself obscurely, I shall mention one easy, remarkable, example, from a most elegant writer, Euclid. You make a full enumeration of all the words, when you say, "The parallelogrammal, rectangular, space, contained by (any two straight lines, to wit), or, in Greek, τὸ χωρίον, παραλληλόγραμμον, ὀρθογώνιον, περιεχόμενον ὑπὸ." But Euclid, as soon as he has, by a few expressions, more complete, made his reader well acquainted with this complex idea, very elegantly, as well as very judiciously, abbreviates the language for conveying it, into the most simple expression of *ΤΟ 'ΥΠΟ*, the first and the last word; an expression, the farthest in the world from technical, being, on the contrary, exactly according to the spirit and genius of the Greek language.

So, also, just in the same manner, Euclid has *Ἡ 'ΥΠΟ*, for ἡ γωνία περιεχόμενη ὑπὸ; and *ΤΟ 'ΑΠΟ*, for τὸ τετραγώνον περιεχόμενον ἀπὸ.

By attending to this part of the genius of the Greek language, I found, in time, that, in every one of the Greek prepositions, all the several metaphorical, or secondary, significations, in whatever disparate, or even contradictory, ways, they may come to be translated in another language, of a different genius; and which, in conveying briefly a complex idea, may often, among its several simpler ideas, select, for expressing the whole, some one, quite different from that one, which the Greek selects; yet still, in the Greek itself, these secondary significations may

all of them be properly deduced from the primary, by an analogy, not only plain, simple and natural, but even elegant and beautiful; as might be expected from the fine taste and genius of the PEOPLE.

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*ON THE LYRICAL METRES OF ANACREON.*

**I** PURPOSE in the present Essay to treat of the Lyrical Metres of Anacreon; a subject already handled by several, but by no means exhausted, nor as yet, I think, satisfactorily explained. Different Commentators have explained these metres differently, and all of them have considered them as various in their own nature, calling some lines Iambic, others Phœrecreation, and others Glyconic, &c. It will be the object of this treatise not only to show, that, however disagreeing in appearance, they are all the same in effect, and may be reduced, or rather naturally belong, to one standard, but also to afford a rule by which they may be measured and ascertained. Whatever may be the merit of my new theory, I am not without hope, that the simplicity of it will be a recommendation, and that it will be found at least practically useful; and, although expressly confined to the Lyrical Metres of Anacreon, capable of being applied to the elucidation of other lyrical compositions, the Odes of Pindar, and the Greek Chorus. I call mine a new theory, but I shall endeavour to prove, that it is only new in the sense that it has not been broached by any modern writer, with whose works I am acquainted, and that it is perfectly consistent with what has been taught by the ancient critics of the greatest celebrity, and is indeed extracted from them; and chiefly from Aristotle, Cicero, and Quintilian. It is pleasant, because most safe, in all matters of criticism to be able to entrench ourselves behind authority, and particularly so, when treading a path where many have stumbled and lost themselves, and where, after all his pains and researches, the learned editor of the most recent attempt to explain the subject of metre in Æschylus has, it must be con-

fessed, left the matter much as he found it, a labyrinth without a cue, and still to be explored. Such zeal and diligence deserved to find, but have not found, an Ariadne. The Guide and Mystagogue, who can alone conduct us through this dark and secret region, if I am not much mistaken, is no other than Music, and particularly that branch of it which is called Rhythm. The intimacy that anciently subsisted between Music and Poetry is well known, and therefore not to multiply quotations in so clear a matter, I shall here adduce a passage from Tully:—“Musicians (he says) who were once as well Poets as Musicians, invented verse and song as a vehicle of pleasure.”<sup>1</sup> To illustrate this position, when Anacreon says,

\* *Ἡμεῖς αὖ νεῦρα πρώην  
καὶ τὴν λήρην ᾄπασαν.*

he speaks not of an imaginary lyre, but of a reality. Mr. Thomas Moore, of Ireland, the translator and imitator of Anacreon, and who has much of his ease and grace, but not always his judgment and delicacy, is one of the very few modern poets, who can invoke the trembling strings without a fiction. The great defect of modern writers on this subject is, that they have paid too little attention to the ancient critics, who lived when the language was in its perfection, and too implicit reverence to the Scholiasts, who lived when it was in a state of comparative corruption and decline. Instead of ascending to the source, to the fountain-head, we have been contented to follow the stream. I must except from this censure the small but valuable tract of the learned and reverend Author, *De Rhythmo Græcorum*.

Not to lose sight of music, which anciently comprehended, not only poetry, but all the grammatical art,<sup>2</sup> or, as we now call it, all polite literature, it will be necessary to a clear understanding of the subject, that we should accurately define the terms of most frequent occurrence. These are Melody, Harmony,

<sup>1</sup> Musici, qui erant quondam iidem Poetæ, machinati ad voluptatem sunt, versumque cantum—*De Oratore*, L. 3.

<sup>2</sup> Nec citra Musicæ Grammaticæ potest esse perfecta, cum ei de metris, rhythmisque dicendum sit.

Rhythm, Foot, Elevation, Position, and Metre.<sup>1</sup> Music was divided into two great branches, rhythm and melody; Cicero accordingly, in the passage above cited, imputes to musicians the invention of these two things, verse and song; and adds their object, namely, that by proportion in words, and by pitch of voice, they might charm away the fastidiousness of attention.<sup>2</sup> To the same purpose is what Quintilian tells us, that Aristoxenus, the musician,<sup>3</sup> and disciple of Aristotle, divides what regards the voice into rhythm and melody, the former of which consists of modulation, or measured quantity, the latter of pitch and tone.

Of melody and harmony I shall say little, as it is my intention to treat only of metre, which belongs to the other branch of music, namely, to rhythm. I will just observe, however, that melody in Greek music means nothing more than what we call a note, or rather the situation of a note in the cliff, without any regard to its time or duration. Melody, therefore, is either high or low, but has nothing to do with long or short. Aulus Gellius says expressly, rhythm<sup>4</sup> relates to what is long in measure, melody to what is high. When Horace writes,

*Descende cælo, et dic aëti tibiâ*

*Regina longum Calliope melos,*

we must understand by this *long melody*, not that the component notes each separately are long, but that the melody considered as a whole, or that the ode, in other words, is long. This ode accordingly is one of the longest. Harmony is a combination of melody, and although there may be melody without harmony, there can be no harmony without melody. I will make this

<sup>1</sup> In Greek, Μῆλος, Ἀρμονία, ῥυθμός, Ποῦς, Ἀρσις, Θέσις, Μετρον.

<sup>2</sup> Ut et verborum numero, et vocum modo, delectatione vincere ut aurium satietatem.

<sup>3</sup> Vocis rationem Aristoxenus dividit in ῥυθμόν τε καὶ μέλος ἡμετέρον, quorum alterum modulatione, alterum canore et sonis constat. Quint. Inst. l. 1. c. 17 pp. 1538. Some copies read ῥυθμόν τε καὶ ἡμετέρας, and others et μέλος τε καὶ μέτρον. The sense demands that either μέλος or ἡμετέρας be alone retained, and that μέτρον or ἡμετέρας be rejected as an interpolated gloss.

<sup>4</sup> Longior mensura vocis ῥυθμός dicitur, altior μέλος. A. Gell. l. 16. c. 18.

more clear by the production of two ancient definitions. Plato, in his eleventh book of Laws, says,<sup>1</sup> the arrangement of sounds, which arises from the mixture of sharp and grave, is named harmony. Ptolemy says,<sup>2</sup> harmonics is a power apprehending the differences of sounds, with respect to gravity and acuteness. This may serve to explain to us a passage in Quintilian, which, from its conciseness, may appear at first sight obscure.<sup>3</sup> They were not content with that agreement of dissimilar things, which they call harmony. The dissimilar things here mentioned are the acute and grave. This idea has been beautifully expanded by Cicero into a flowing period, and if I produce the whole sentence, I do not fear that I shall be thought tedious. Cicero is comparing the three different orders of society, that unite together as a whole, to what happens in music. “Ut in fidibus ac tibiis, atque cantu ipso et vocibus, concentus est quidam tenendus ex distinctis sonis, quem immutatum ac discrepantem aures eruditæ ferre non possunt; isque concentus ex dissimillimarum vocum moderatione concors tamen efficitur et congruens: sic ex summis et mediis et infimis interjectis ordinibus, ut sonis, moderatam ratione civitatem, consensu dissimillimorum concinere, et quæ harmonia à musicis dicitur in cantu, eam esse in civitate concordiam.”—I would translate it thus: “As in string instruments and pipes, and in singing also, and in voices, there is an agreement to be observed among tones however distinct, which agreement, if changed and rendered defective, would give offence to cultivated ears, and this agreement, by the right management of the most dissimilar sounds, is, notwithstanding this dissimilitude, made concordant and consistent; so the high, middle, and lower ranks of society, being interspersed one with another, like so many tones, a republic, governed by system, reconciles to agreement the most

<sup>1</sup> Τῶ δὲ αὐτῷ φησὶς τὰς, τοῦ τε ὕψους ὁμα καὶ βάθους συνεκταταμέναν. ἁρμονίαν ὁμα προσαγορεύουσιν.

<sup>2</sup> Ἀρμονία μὲν ἐστὶ δύναμις καταλαμβάνουσα τῶν ἐν τοῖς ψαλμοῖς, πρὸς ἑὺ καὶ βᾶρυ, διαφορῶν. I cite this from Dr. Robert Smith's Harmonics, p. 3.

<sup>3</sup> Nec illi modò contenti dissimilium concordia, quam vocant Harmoniam. Quint. Inst. l. 1. c. 17.

<sup>1</sup> The Origin and Progress of Language, h. 2. ch. 4.  
<sup>2</sup> Ich glaube, dass die Alten Harmonie gekannt haben. Murrpurg's  
 kritische Einleitung in die Geschichte und Lehrsatze der alten und neuen  
 Music. p. 268.  
<sup>3</sup> Ἀντὶ τῶν πλῆθους φωνῶν κέρτεσι καὶ βελύτεσι διαφεύκοντι κατὰ τὴν  
 αὐτὴν ἀρίστην καὶ ἡδονὴν ἐκπύουσι τὴν

Ich glaube, dass die Alten Harmonie gehabt haben. Marburg's  
Einfache Einleitung in die Geschichte und Lehrsatz der alten und neuen  
Music, p. 102.

<sup>2</sup> Δυνάμει πλουσιώτερος φέρεται, ζήτησι καὶ βαρύνεται διαφερόμενος κατὰ τὴν αὐτὴν ἀνάγκην καὶ πόσιν συμφωνοῦν ἔχει.

more decisive in his favor. "Concinentium vulgus *Virorum et Feminarum* mixtis *gravibus et acutis* clamoribus unam harmoniam resonant."—(*De Mundo*, p. 743. *Delph. ed.*) This, however, means no more than the passage from *Ælian*, and relates to high and low notes, that are octaves to each other. This the Greeks called in one word, *μονοδιξιν*. For my own part, when I believe with Lord Monboddo, that the human species had once tails, I shall believe with him also, that ancient symphony comprehends modern harmony, and no doubt the preparation and resolution of discords, and all other niceties belonging to it. But to return to my purpose; I shall say no more on melody, or that branch of music, which relates wholly to the pitch of tones, to their acuteness and gravity, but shall now proceed to consider the other branch, which is my more immediate object,—I mean rhythm.

Rhythm then, I conceive, means proportion in general, or the relation of numbers. Wherever this proportion can be rendered sensible by intervals and intermissions, there exists rhythm. It may be found, therefore, not only in sounds, but in motion and pulsation, and appeals to the eye, and even to the touch, as well as to our ears. Ovid, therefore, when he speaks of dancing, connects motion and rhythm together.

Enervant animos citharæ Intoque lyraque,  
Et vox, et membris brachia mota sonis.

*Rem. Amor. V. 754.*

Again, most elegantly,

Illæ placet gestu, numerosaque brachia ducit,  
Et teneum molli torquet ab arte letus.

*Am. L. 2. l' 4. l' 28.*

Lucretius makes an agreeable picture of an opposite nature, descriptive of the rude unrhythmical movements of dancing peasants:

Tum caput, atque humeros plexis redimire corollis,  
Floribus, et foliis læscitæ fœta nectat,  
Atque extra numerum pascere membra novantes.  
Dartare, et duri strum pede pellerè matrem,  
Unde oribatur risu, ducitque cachinni.

*Lucr. L. 5. P. 1396.*

Of the application of rhythm to the pulse we have an instance from *Pliny*. "*Arteriarum pulsus in modulos certos et leges*

metricas descriptus ab Herophilo, medicinæ vate.”—(*Plin. Nat. Hist. L. 11. S. 88.*) Martianus Capella, in his 9d book, says the same thing. “Herophilus ægrorum venas rhythmorum collatione pensabat.” But in all these cases a space or quantity of time, longer or shorter, and of which the intervals are capable of being measured, is signified by rhythm; for whatever is continued and uninterrupted is infinite and unmeasurable, and consequently without rhythm. Aristotle has said this in his concise way: τὸ δὲ ὁρροῦμεν ἀνέπαυτον.—(*Rhet. L. 3. C. 4.*) And Cicero has explained it more fully: “Numerus in continuatione nullus est; distinctio, et æqualium et sæpe variorum intervallo-  
rum percussio numerum conficit: quem in cadentibus guttis notare possumus; in amni præcipitante non possumus.”—(*De Oratore, Lib. 3*) Before I leave the subject of rhythm in general, I will notice an objection which the learned author of the Treatise de Rhythmo Græcorum makes against Cicero, and which objection appears to me without reason. He complains of a want of accuracy in Cicero. “Interdum enim ab illo vocitur Numerus in Oratione idem, qui Poeticus, et per esse dicitur, interdum pars est collocationis, interdum etiam ejusdem effectus.”—(*De Rhythmo Græcorum, p. 44.*) He particularly selects for animadversion the following passage: “Et quia non numero solum numerosa oratio, sed et compositione fit, et genere, quod antè dictum est, concinnitatis. Compositione potest intelligi, cum ita structa verba sunt, ut numerus non quæritus, sed ipse secutus esse videatur.”—(*Orator, 219.*) Now it is evident from the express words of the preceding passage, that Cicero is describing a different species of rhythm from poetical rhythm, consisting of feet; and what this different species of rhythm is, the very next sentence informs us. “Ordo enim verborum efficit numerum sine ullâ apertâ Oratoris industriâ.” That is, there is a species of rhythm, which arises out of the arrangement of words, and which appears to be the effect not of design, but of necessity. For he adds, “Formæ quædam sunt orationis, in quibus ea concinnitas inest, ut æquatur numerus necessario.” He explains this still farther by showing the manner in which this rhythm is produced. “Nam cum aut par pari refertur, aut contrarium contrario apponitur, aut, quæ similiter cadunt verba verbis comparantur, quicquid ita



concluditur plerumque fit, ut numerosè cadat." By these means, by antithesis, by contrast, by apposition, a sense of relation and proportion is produced, which may not unaptly be classed under the general head of rhythm. The example which he produces from Crassus gives a full illustration of his meaning: "Nam ubi Lubido dominatur, Innocentiæ leve præsidium est." Who does not perceive here a rhythm, not so much in the feet and syllables, as in the composition of the whole period, and that the latter part of the sentence is an echo to the former? It is this species of rhythm, that alone distinguishes, in the opinion of many learned persons, the poetical parts of the sacred writings from the prosaic and historical, and scarce a verse occurs in the Psalms, that does not afford an instance of it.

Rhythm, as it concerns language, is divided into certain portions of time or quantity, which are called feet. These feet correspond, in some degree, with bars in modern music; but the ancient music, besides common time and triple time, admitted of two other varieties of proportion, as will appear by the following scale:

First, as one to one, or two to two, which is equal, or as we now call it, common time, consisting either of two or four crotchets to a bar, and capable of being divided into equal moieties. Of this nature are the Pyrrich, such as *Dëûs*, consisting of two short times; the Spondee, such as *Vôbis*, consisting of two long, or four short times; the Anapest, and the Dactyl, consisting also each of them of four short times.

The next division of rhythm is as one to two; this corresponds with our triple time, or three crotchets to a bar, containing a quantity, of which one part is the double of the other. Of this nature are the feet called iambs, trochees, and tribrachs.

The third division of rhythm is as two to three. This division of time is not used in modern music, but may be expressed by five crotchets to a bar, of which three, as one part, would be as much and half as much again as the other. Of this nature is the foot called the Pæon, such as *tristitia*, consisting of one long, and three short times, or of five short times. This rhythm is called by the Greeks *μυκτός*, by the Latins *sesquialter* or *sesquialter*.

The fourth division of rhythm is as three to four, which is also

unknown to modern music, but may be represented by seven crotchets to a bar, divided into four and three, where the greater quantity is to the less as the whole and one-third part. This rhythm is called by the Greeks *intertos*, and by the Latins *sesquitercius*, or *supertercius*. Of this rhythm is the word *Réformidō*, consisting of one short and three long times, or of seven short times.

As ancient rhythm was more intricate than modern, the greatest attention was paid to it, and for the benefit of dull ears, some instruments were called in aid to mark the time, which in our concerts would not be thought very agreeable. In addition to drums and the more common apparatus, they beat time with great humming drones, with hollow tiles, and earthen jars. Suetonius gives us this intelligence in his account of Nero's musical exploits at Naples. "Adolescentulos equestris ordinis, et quinque amplius millia à plebe robustissimæ juventutis undique elegit, qui divisi in factiones, plausum genera condiscerent (*bombos et imbrices, et testas vocabant*) opesamque navarent cantanti sibi."—(*Suet. Nero. C. 20.*) Cicero relates, that the pæon, according to the opinion of some, is not esteemed a foot, because it exceeds three syllables, but is only number or rhythm. "Pæon quod plures habeat syllabas quàm tres, numerus à quibusdam, non pes habetur."—(*Orator, 218.*) Quintilian too seems to adopt this opinion, and assigns the reason of it: "Quicquid enim supra tres syllabas, id ex pluribus est pedibus."—(*Inst. L. 9.*) Thus the Pæon tristitia may be resolved into a trochæus and a pyrrichius, and the dochmius, amicōs tēnēs into a bacchiū and an iambus, or an iambus and a creticus. But I do not know of any practical good that results from the distinction, and therefore shall not dwell on it. Before I quit the subject of feet, as connected with rhythm, or rather as identified with it, and as being the component parts of it, I must guard against an erroneous conclusion, that words which have the same general rhythm, and are isochronous in collective value as words, are also isochronous as feet, and interchangeable, wherever the metre allows of isochronous interchanges. Such is by no means the case. For instance, the iambus and trochæus, as we have seen above, fall under the same rule of rhythm, are equally examples of double proportion, that is, of the proportion,

of one to two, and yet they not only cannot be substituted one for the other, but are said to have an antipathy, ἀντιπαροχέειν, or in other words, to be of a nature directly opposite to each other. What is it that produces such an effect? To understand this rightly, we must remember, that as rhythm is divided into feet, so feet are again subdivided into what is called by the Greeks ἄρσις and θέσις, and by the Latins *sublatio* and *positio*. This takes place in every foot, and makes it necessary that every foot should consist at least of two syllables, one for the seat of the ἄρσις, and another for that of the θέσις. Consequently the smallest foot is the dissyllable, consisting of two short times, called the pyrrichius. This sublation and position answers to the beating of time in our music, and signifies the manner in which the bars are to be divided. We may now see how an iambus differs from a trochæus, as in the first foot the sublation occupies one short syllable, and the position the remaining long syllable, and in the trochæus the sublation and position are reversed, the first occupying there the long syllable, the latter the short one. When of two feet proposed, not only the rhythm, which affects the whole, but the sublation and position, which affect their parts, are the same and common to both; then, and then only, are such feet isochronous and interchangeable, where the metre allows of interchanges. I say where the metre allows of interchanges, for many metres, as we shall see hereafter, and as is well known, indeed, do not admit of these interchanges, or isochronous substitutions. Quintilian is very clear on this point: "In *versu* pro Dactylo poni non poterit Anapæstus, aut Spondæus, nec Pæon eâdem ratione à brevibus incipiet et desinet"—(*Inst. L. 9.*) But with rhythm the case is otherwise, for the same writer observes, in the sentence preceding the last cited, "*Rhythmo indifferens est, Dactylusne ille priores habeat breves, an sequentes.*" That is to say, it amounts in rhythm to the same thing, whether a foot be an anapest or a dactyl. For rhythm has time only for its measure, and requires, that the same space or quantity be given to the sublation and position of the feet, "*Tempus enim solùm metitur, ut à sublatione ad positionem eâdem sit spatiûs peditum.*" For this reason, the creticus, such as αὐδῦν, is the same as a pæon, such as cômprimê or dômülêrânt. We have for this the authority of

Cicero: "Creticus qui est ē longā et brevi et longā, et ejus æqualis Pæon, qui spatio par est, syllabā longior, quam communissimè putatur in solutam orationem illigari, cū sit duplex, nam aut ē longā et tribus brevibus, aut ē totidem brevibus et longā."—(*Orator*, 215. *De Oratore*, L. 3, 188.) Aristotle says the same thing of the pæon, and acknowledges only the two forms of it above mentioned. His words are, "ἰσὶ δὲ παλαιοὶ δύο εἰδὴ ἀντικείμενα ἀλλήλοις"—*Rhet.* L. 3. C. 4. But modern grammarians make four pæons, instead of two, and call them first, second, third and fourth, according to the seat of the long syllable. With what propriety this has been done it may not be time misplaced to proceed to examine. It is evident that the cretic, aūdīunt, and the two pæons, cōmprīmītē, dōmūērānt, mentioned by Cicero and Aristotle, have the short time in the middle of the foot, preceded and followed by two short times, or one long time. This arrangement of the times renders the foot divisible into the proportions of three to two; thus aūdī-unt cōmprī-mītē, dōmūē-rānt; or of two to three, thus aū-diunt, cōm-prīmītē, dōmū-ērānt, at the will of the composer, and as the law of the metre, which he imposes on himself, may require. But the second and fourth pæons are not capable of this variety, for the second pæon, īnēr-tōr, although similar in rhythm, is not capable of being made to correspond in sublation and position with the first pæon cōm-prīmītē, divided into two and three times, but representing the contrary division of three and two times, has the same antipathy to the first pæon, as the iambus, representing one to two, has to the trocheus, representing two to one. The same may be said of the third pæon, mēdī-tārīs, which never can be made to correspond in sublation and position, either with the first pæon, cōmprī-mītē, or the other pæon, dōmūē-rānt, or the cretic, aūdī-unt, divided into three and two. As little correspondence have the second and third pæon with each other, īnēr-tōr, representing three to two, and mēdī-tārīs, representing the reverse, namely, two to three. It is plain, therefore, that there is as much difference between the first and second, between the first and third, between the fourth and second, between the fourth and third, and between the second and third pæons themselves, as there is between the iambus and trocheus, and that the first and fourth pæons are alone, if I may use the expression,

*δυσόκτατοι*, and that the second and third are not only distinct feet from the first and fourth, but are also distinct feet from each other. Whatever be the reason, this foot (the *πύλον*) we are told by Aristotle and Quintilian, was never or seldom used in metre, and is recommended particularly by Aristotle, as a foot fit for rhetorical rhythm, on this very account. — “ἀπὸ μόνου γὰρ οὐκ ἔστι μέτρον, τῶν πληθυντῶν ῥυθμῶν.” — (*Rhet. L. 3. C. 4.*) Quintilian says, “Nec semper illis Heroo, aut Pæon suo, quem, quia versus raro facit, maxime laudant, uti licebit. — (*Inst. L. 9.*)

On the subject of *ἀφροί* and *θροί*, there is a passage in Terentianus Maurus so striking and explicit, that I cannot help producing it.

Una longa non valebit, edere ex sese pedem,  
Ictibus quia sit duobus, non gemello tempore  
Brevi utinque sit, licebit, bis t riri convegit.  
Parte nam atollit sonorem, parte reliqua deprimit.”

I cite this from Stephens's Latin Thesaurus at the word *ἀφροί*, but do not think that he explains the last line rightly. He says, “Acutus est igitur sonus, *ἀφροί*, hoc est elatio vocis: gravis contra est *θροί*, hoc est submissio,” understanding evidently that *ἀφροί* and *θροί* relate to accent and not to quantity. It seems to me, however, that the passage relates wholly to the quantity of syllables, and to the necessity that there should be at least two syllables to constitute a foot, as in every foot there must be both *ἀφροί* and *θροί*, and a syllable assigned to each for their seat. I will translate the whole according to my sense of it, “One long syllable is not sufficient to make by itself a foot, because it is not two times, but two beats, that a foot requires. Let there be a word of no more than two short syllables, (such, for instance, as *Deūs*) and this must be allowed to be a foot. For in such a foot there is room for two beats; for the *ἀφροί* on the one part or syllable, and for the *θροί* on the other.” The elevation and depression here mentioned are not of the voice, but of the foot or hand, and related to the beating of time, and not at all to accent. Probably the word *sonorem*, which is certainly equivocal, misled Stephens, and made him appropriate to accent what Terentianus says of quantity. I find, however, that Terentianus uses *sonus* in another place, in the sense of a foot, much in the same way of.

expression as vox is put frequently for verbum. The passage alluded to in Terentianus is this:

Græco cum coitice, Phallo, tres dabant trochæos,  
Ut nomine sit sonus ipso, Bæche, Bæche, Bæche.

*Dares Miscellanea Critica, P. 27.*

It is here evident, that sonus means the trochaic foot, which is involved in the exclamation of Bæchê, &c.

Sometimes the ἀροι and θίσις, into which every foot is divided, are distinguished by the name of ictus and percussiones. This is what Cicero<sup>1</sup> means, when he says that oratorical composition is more difficult than metrical, and that in the former there are none of those helps, that a Musician experiences from preconcerted measures, and given rules of beating time. When these percussions take place at short intervals, as in the pyrrichius, the trochæus, and iambus, they give an air of levity to the rhythm, and for this reason the too frequent use of them is not recommended in grave discourse.<sup>2</sup> These feet are too minute, and their percussions are rendered too sensible by their frequency. Quintilian says the same thing, and varies only the expression, substituting pulse for percussion: "Aspera iambis maximè concitantur, quòd sint è duabus syllabis, eoque frequentiore quasi pulsus habent."—(*Inst. L. 9.*) In longer feet the intervals are greater and the percussions consequently at a greater distance. I will cite on this subject a passage from Quintilian; speaking of the difference between rhythm and metre, which we shall have occasion to notice hereafter, he says, "Inania quoque tempora rhythmī faciliùs accipiunt, quinquam hæc et in metris accidunt: Major tamen illic licentia est, ubi tempora etiam animo metiuntur, et pedum et digitorum ictu intervalla signant quibusdam notis, atque æstimant, quot breves illud spatium habeat, inde τετραγύον, πενταγύον, &c. Deinceps longiores fiunt percussiones. Nam σήμερον tempus est unum."—(*Inst. L. 9.*)

I have dwelt on this subject of ἀροι and θίσις, because I find

<sup>1</sup> Non sunt in eâ [oratione] adiecti tanquam otiosi percussio-  
num modi. *Orator. 198.*

<sup>2</sup> Iambum et Trochæum frequentem segregat ab oratore Aristoteles. Sunt  
indignæ percussiones eorum, numerorum, et minuti pedis. — *Orator. 182.*

that some scholars of the greatest name and celebrity have paid no attention to it, and for want of this attention have fallen into egregious mistakes. Dawes himself, while correcting others, stands in some need of correction, and if we follow implicitly the rule he has laid down, we shall be misled by it. He says, "Videntur viri eruditi totâ viâ errâsse, qui pedes in universum *ισοχρόνους* sive *ισοδυναμούς* statuerint, quorum tota quantitas sit æqualis. Contra enim mihi persuasum est illos duntaxat pedes à veteribus tanquam *ισοχρόνους* haberi solitos, qui in singulas itidem partes temporibus æquales secari possint."—(*Miscellanea Crit.* p. 64.) Had the learned writer stopped here, his position would have been well grounded, but he proceeds, "ita scilicet ut *singulis* longis vel *singulæ* itidem longæ, vel certè binæ breves responderent." The latter sentence must be understood with some limitation. This is only true, as it regards *single feet*, and in the cases which he mentions, but in rhythms of *larger space*, in polysyllabic, or compound feet, long syllables need not be represented by long syllables, nor short by short, in order to be isochronous; but if the *ἀρσις* and *θίσις* agree in general quantity, it is sufficient, wherever the nature of the metre admits of isochronous substitution. Indeed the characteristic feature of the Anacreontic Metre is founded on the last mentioned principle, as I shall endeavour to show subsequently.

Dr. Bentley has been led to give to iambics only three marks of accents, that is one to each dipodia, which he places on the long syllable of the first foot: thus, "ducunt volentem fata, nolentem trahunt." Foster has well observed upon this, "that both Dawes and Bentley had confounded the ictus accentuum, with the ictus and percussio, that belong to *ἀρσις* and *θίσις*."—(*On accent and quantity*, p. 306.) There is a passage in Quintilian, (if the text be genuine, and I know of no various readings) which seems to justify Bentley in allotting the percussion only to each dipodia. Quintilian says, "Trimetrum et, 'pro misero dicere liceat.' Sex enim pedes, tres percussiones habent."—(*Inst.* l. 9.) A double difficulty here presents itself to me, for I can neither comprehend how six feet of any kind can be found in the words, "pro misero dicere liceat;" nor can I wholly reconcile to other

authorities the notion, that there can exist six feet with only three percussions. Foster supposes, (p. 315.) that ictus and percussio relate only to the *thesis*, to the *positio* pedis cum sono; but I think in contradiction to the passage from Victorinus, quoted by himself, — “In percussione metricâ pedis pulsus potitur tolliturque.” — (p. 308.) Perhaps percussio may include generally *arsis* and *thesis*, taken together, while ictus applies to each separately; and thus ictus and percussio would differ from another, as part from the whole. Or Victorinus may not have expressed himself with minute precision, and ictus may be applied either to the up or down motion indifferently, while percussio means emphatically the *down* motion only, that is, the *thesis*, or, *positio* cum pedis sono. Thus every foot would have two ictus, but only one percussio. By the help of either hypothesis, Horace would be reconciled with himself in the following passages: “Pollio regum facta canit, pede ter percusso.” — (*Satyr. l. 1. 10. 43.*) — and,

Syllaba longa brevi subjecta vocatur iambus,  
Pes citus; unde etiam trimetris accrescere jussit  
Nomen iambicis, cum senos redderet ictus,  
Primus ad extremum similis sibi.

(*De Arte Poetica*, 251.)

Here we perceive, that three percussions, (pede ter percusso,) and six ictus are considered as equivalent, and composing the measure of iambic trimeters. When Quintilian says, “sex enim pedes, tres percussiones habent,” he must not be understood to be speaking of feet in general, or of any six feet, for six feet would require six percussions, and twelve ictus, as there are two ictus, namely, that of *arsis*, and that of *thesis*, to each foot; but he must be understood to be speaking of the iambic hexameter, reduced to trimeters by the dipodia, and for this reason exhibiting only three percussions. By this construction, Horace is not only made to agree with himself, but also with Quintilian. When the iambic hexameter was reduced by scansion to trimeters, this metre became diiambic, with a certain licence in the first part of the foot, but still requiring a proper *arsis* and *thesis*, that is two ictus in each foot, or six in the whole verse, instead of the three, which only are assigned to the verse by Dr. Bentley.



If Dr. Bentley did not intend to mark the *six* ictus; but only the *three* percussions, he has placed the percussions, or seats of the *thesis*, wrong, and should have placed them not on the final syllable of the first iambic, but on the first syllable of the second. According to an ancient writer, cited in Foster on Accent, (p. 313.) “*Pes est poeticæ dictionis modus recipiens ἀπὸν et θέσιν, id est, qui incipit à sublatione, et finitur positione.*” The *ἀπὸν*, therefore, belongs to the *first* part of a foot, and the *θέσις* to the *latter* part. According to my apprehension, I would characterize the *ἀπὸν* and *θέσις* of an iambic verse in this manner, using an acute mark for the *ἀπὸν*, and a grave mark for the *θέσις*,—

Dūcunt volē<sup>1</sup> | tem fātā no- | lentem<sup>2</sup> trahunt.<sup>3</sup>

Here we may see at once, that there are six ictus, or marks, designating both *ἀπὸν* and *θέσις*, but only three marks designating percussions, or the seats, that belong to the *thesis* only. I beg leave to be understood as using the accentual marks for *ἀπὸν* and *θέσις*, as mere arbitrary convenient signs, and not as having any natural connection with rhythm or metre. I have the satisfaction to agree with Dr. Bentley in his mode of illustrating the metrical *percussions* of the trochaic tetrameter, as in the following line:—

Errare est | calamitatem | cum te feli- | cem vocas.<sup>4</sup>

Here the marks denoting the seat of the *thesis* are placed right, for in the trochaic measure, I believe, contrary to the common rule, the *thesis* takes place at the Beginning, or on the first syllable of the foot—*Ἀρχεται δὲ ἱαμβεύς ἀπὸ ἀπείων, χορείως ἀρχεται ἀπὸ θέσεως.*—(Vide *De Rhythmo Græcorum*, p. 10.)

Dr. Bentley conceiving, and I think rightly, that the iambic measure is only a section of the trochaic tetrameter, has scanned the iambic backward into a trochaic, as is evident on inspection of his accentual marks. If we add a cretic to the iambic, we shall fall directly into Dr. Bentley's mode of scansion, which is *one and the same*, both for the iambic and trochaic measure; thus—“*Për victs du-tunt volentem fâta, nolen-tēm trahunt.*” This mode, however, I conceive to be a singularity originating with Dr. Bentley, and which has not

only not the sanction of antiquity, but is in opposition to its precepts.

There is a circumstance relative to feet, which is mentioned by Cicero and Quintilian, and which I find lightly touched in an appendix to the *Treatise de Rhythmo Græcorum*. It is well known, that the last syllable of a sentence is common, and may be considered as long, or short, at pleasure.—Thus Cicero calls “*pērsōlūtās*,” being the last word of a period, a *Dichoreus*, adding, “*nihil enim ad rem, extrema illa, longa sit an brevis.*”—(1 *Orator*. 214.) Quintilian says, “*Cludit amphibrachys, Quintum Ligarium in Africā fuisse, si non eum malumus esse Bacchum.*”—(1st. lib. 9.) We may see from hence how much the rules of prosaic, and of metrical rhythm, agree, and how vain it is in the author of *Accentus Redivivi*, to imagine, that prose should be read according to accent, and poetry only according to rhythm? I shall cite here one more passage from Quintilian, not so much to prove this well-known quality of the final syllable of a sentence, as to introduce another quality belonging to the final syllable of words in the middle of a sentence, and which I have above alluded to—“*Neque enim ego ignoro in fine pro longâ accipi brevem, quod videtur aliquid vacanti tempori ex eo, quod insequitur, accedere: aures tamen consulens meas, intelligo multum referre, utrumne longa sit quæ cludit, an pro longâ. Neque enim tam plenum est, dicere incipientem timere, quam ausus est confiteri.*”—(*ibid.*) What is here called *vacans tempus*, is in other places called *inane*, and is opposed, both by Cicero and Quintilian, to *plenum*.—Thus Cicero, “*Nam et aures ipsæ quid plenum, quid inane sit judicant.*”—(*Brutus*. 34.) As *plenum* signifies a perfect time, so *inane* signifies a defective one, and takes place whenever a final short syllable is made long by a pause, or interval, of the voice. An example from Quintilian will make this clearer.—Having just mentioned that a cretic, preceded by another cretic, makes a good fall, or close, to a period, as “*Servare quamplurimos*,” he adds, “*Sic melius, quam choreo præcedente, quis non turpe duceret.*” Si ultima brevis pro longâ sit. Sed fingamus sic, “*Non turpe duceret.*” Sed hic est illud *inane* quod dixi. Paululum enim *mora* damus inter ultimum atque proximum verbum, et *turpe* illud intervallo quodam *producimus*. alioqui sit exultantissimum, et trimetri

finis, 'Quis non turpē dūcērēt.' Sicut illud, 'Ore spiritum excipere liceret;' si jungas, lascivi carminis est: sed interpunctis quibusdam et tribus quasi initiis, fit plenum<sup>6</sup> auctoritatis.—(*Inst.* l. 9.) Here it appears, that *turpe* is transformed into a spondee, and that the trochaic measure, *ôrē | spiritum ēxcī | pērē līcērēt*, resembling the middle of the trochaic tetrameter, *cras a-mē | qui | nūquam āmāvīt | quīque āmāvīt*, etc. is to be read with three breaks, or pauses,<sup>6</sup> in this manner: "orē spiritum excipere liceret;" so as to terminate in a dichoreus, that favorite conclusion of Cicero, which he so much applauds in the admired sentence, "Patris dictum sapiens temeritas filii cōprōbāvīt;" (*Orator.* 214.)—and which Quintilian adopts, by design perhaps, and certainly not unhappily, nor unseasonably, in the concise but comprehensive eulogy, "Ille se profecisse sciat, cui Cicero valdē plācēbīt," thus contriving to praise his master, the fountain of Latin eloquence, in the very rhythm that he inculcates. We are assured by Quintilian, that rhythm admits of these inania more easily than metre does—"Inania quoque tempora rhythmī facilius accipient, quanquam hæc et in metris accidunt.—(*Quint. Inst.* l. 9.) When these inania take place in metre, they generally either happen on the last syllable of an hemistich, or at the cæsura, as "Omnia vincit amor, et nos etc." where the last syllable of *amor* is an inane, made full, partly by this licence of inane, and partly by the cæsura, and hemistich. On the line in Virgil, "Dona dehinc auro graviā, sectoque elephanto," Servius makes the following observation: "a finalitatis ratione producitur, sed satis asperè." Perhaps the dogma in the Scholiast, which has been so much commented upon, may be thought to allude to the power of this inane, by which a short syllable is made long—

βραχυτάτη, βαρύνεται

βραχυτάτην χρονον ποιεῖ μακρόν — (See *Primatt's Accutus Redivivi*, p. 144.) I apprehend, however, that this dogma relates to another accident, or quality, of rhythm, and shall have occasion by and by again to refer to it. The Greek name for this inane is *κένος χρόνος*.—(See *De Rhythmo Græcorum*, p. 17.)

I will conclude what I have to say on the subject of the inane, by applying it to the solution of some difficulties, which the author *De Rhythmo Græcorum* has left standing, and has abandoned

as desperate. In confutation of what Primatt advances, whose love for accents makes him at enmity with rhythm, the more convincing author, *De Rhythmo Græcorum*, asserts, that prose and verse are both subject to rhythm, and both composed of feet, and proves this by eight sentences taken from Dionysius.—In these eight sentences Dionysius names the different feet of which they are composed, and the feet so named are precisely such as occur in metre, and as are generally received and acknowledged, except in three instances; these instances are in the feet—*ῶς καλῶν*, followed by a vowel; *σφισίῃ ἀν-|τοι*; and *ῥὲν ἄγω-|να*; of which the first is called, by Dionysius, a cretic; the second either an anapæst, or hypobacchius; and the last a cretic. The learned author, *De Rhythmo Græcorum*, says, “*Quæ lege in vocibus σφισιν, et τον, et καλον, terminationes ιν et ον ante vocalem longas esse voluerit, non satis video.*” It is observable, that *all* these variations from established quantity take place on the final syllable, and may they not all of them be so many instances of the inane? As we have seen above, *τῦρπε* made either a trochaic, or a spondee, that is according to its natural force, a trochaic, according to its force, acquired, in composition, a spondee, so *σφισίῃ ἀν-|τοις* seems to fall exactly within the same predicament, and is, by nature, an anapæst, but may, in composition, and by licence of the final syllable be a hypobacchius. Nor is it more extraordinary, that the *ον* in *καλον*, and *τον*, should be long, than that in the sentence, “ore spiritum excipere,” &c. the *e* in ore, and excipere, should be long also.

I now come to the last branch of rhythm, which I proposed to handle, and that is metre. This consists of feet as well as rhythm does, and is a species of rhythm, and always reducible into it. Aristotle says, “*Ὁ δὲ τοῦ σχήματος τῆς λέξεως ἀριθμὸς, ῥυθμὸς ἐστίν, οὗ καὶ τὰ μέτρα τμήτα, διὰ ῥυθμὸν δαί ἔχειν τὸν λόγον, μέτρον δὲ μή.*”—(*Rhet. l. 3. c. 4.*) “The numerical quantity of the composition of speech is called rhythm, of which metres are segments, or portions; therefore speech must have rhythm, but not metre.” In other words, there may be rhythm without metre, but there can be no metre without rhythm. Quintilian exhausts a page, nearly, in drawing the distinction between metre and rhythm; but the chief feature of distinction is, that

metre is composed of certain feet, according to some prescribed order, whereas rhythm, on the contrary, is independent of metre, and is free and unconfined, and is subject to no settled measure, or order of feet, nor acknowledges any rule but that of number and proportion. He says, "Rhythmī, id est, numeri, spatio temporum constant, metra etiam ordine, ideoque alterum esse quantitatis videtur, alterum qualitatis."—(*Inst. l. 9.*) The author, to whom I have so often referred, finds fault with this definition; his words are, "Malè, uti mihi quidem videtur; quamvis enim paulo laxior est in rhythmis ordo temporum, absque ordine tamen, necesse est, rhythmus totus ruat."—(*De rhythmō Græcorum, p. 34. in notis.*) But the learned author seems to me to have overlooked the sense in which Quintilian uses the word *ordo*, which is here limited to a certain and prescribed course of times; which if not observed, although the rhythm may remain, the metre will disappear. There is an order of times, or a proportion, that constitutes a foot, or particular species of rhythm; but there is also another order, namely, that of feet in succession, that constitutes metre, and the first may be preserved entire, when, by changing the order of the feet in succession, the metre will be destroyed. Quintilian makes this very clear in what follows: "In *versu* (that is, in metre) pro dactylo poni non poterit anapæstus, aut spondæus, nec pæon eâdem ratione à brevibus incipiet ac desinet; neque solùm alium pro alio pedem metrorum ratio non recipit, sed ne dactylum quidem aut fortè spondæum, alterum pro altero. Itaque si quinque continuos dactylos, ut sunt in illo,

Panditur intereà domus omnipotentis Olympi,  
confundas, solveris versum."—(*Inst. l. 9.*) Let us now confound these five dactyls, and read them in this way—

Omnipotentis Olympi panditur intereà domus;  
Thus we shall find the dactylic metre, (which requires a different order of feet, namely, a dactyl and spondee: in the 5th and 6th place,) dissolved and destroyed, and an anapæstic verse substituted. The rhythm, nevertheless, remains the same, because there is still the same space or quantity of times, (*spatium temporum*;) and the same feet; but the metre is destroyed, because there is no longer the same order, (*ordo*.) So far am I from thinking Quintilian wrong, that his definition appears to

- me the most precise of any. Cicero gives a similar exposition, which may serve by way of confirmation—"Ordo pedum facit, ut id, quod pronuntiatur, aut orationis, aut poematis simile videatur."—(*Orator*. 227.)

I will now consider metre according to this distinction, and shall show, that every verse is more or less metrical, in proportion as order is more or less observed in it. All metre is distinguished from rhythm by order; but although it is the same in kind, it differs much in degree.—I shall now, therefore, divide metre into several degrees—

First, into pure metre, where *no licence whatever*, no interchange of isochronous rhythm is permitted, but one inflexible order is prescribed: this metre may be called pure, or, from its consequence, syllabic, since it is evident, as no short times can be substituted for equivalent long times, every verse must not only consist of the same number of times, but also of syllables. Of this nature is the Latin sapphic, used by Horace, "Pindarum quisquis studet æmulari," which might be called hendecasyllabic, if this name had not been appropriated to the Phæleucian metre. To this may be added the asclepiad, "Mæcenatavis edite regibus;" and the last line of the alcaic, "Flumina constiterint acuto;" and many others.

The second division of metre may be into rhythm, where an inflexible order is observed in the *ægis*, or first part of the foot; but an *isochronous licence* is permitted in the latter part, or *thesis*, or vice versâ. This occurs in the four first feet of an hexameter, 'Tī-tŷrē | tū pătŭ | laō rēcŭ | bāns sŭb | tegmine fagi—where the first part of each foot is fixed, but the second admits of two short, or one long, at pleasure. By this means, as well as by the cæsura, the heroic measure is kept distinct from the anapæstic.

The third division of metre may be into rhythm, where *both ægis and thesis* admit of isochronous interchanges. An example of this is found in the following metre of Catullus, which may be scanned as a trimeter acatalectic, consisting of an epitritus tertius, of an epitritus primus, and of an epitritus secundus—

<sup>4</sup>      <sup>3</sup>      <sup>3</sup>      <sup>4</sup>      <sup>3</sup>      <sup>4</sup>  
 Super alt-a vec-tus A-tis ce-le-ri ra-te maria.

I will now produce some isochronous interchanges, that take place as well in the *ἀπορί* as the *θέρ*—

4	3	3	4	2	4	
Stimula-tūs ubi  fūren-ti rabi e vā-gus animi,	4					
4	3	3	4	3	4	
Derol-vit ill e acuto sibi  pondē-ra silice,	5					
4	3	3	4	3	4	
Ubi cāpi-ta Mur nades vi jaci unt h̄-derigeræ,	23					
4	3	3	4	3	4	
Abero-foro   palæa-tra stad io et gŷm-nasiis,	60					
4	3	3	4	3	4	
Jam jam dōlet   quōd eg-i jam   jamquē pœnitet.	73					

Catullus in this metre has not used, indeed, any licence with respect to the *ἀπορί*, except in the first foot of the trimeter; nor is the characteristic short quantity of the different epitriti ever displaced. The isochronous intervals are all on other places of the feet. It is obvious, that the fewer licences are used, the more perceptible will be the metre. I will just add, that the line read in our printed books—

Ego gymnasii fui flos, ego eram decus olei, 64

is not metre, and should be thus transposed—

4 3 3 4 3 4  
Ego flos fūl | gŷmma-si, ego e|ram dē-cus olei.

The perverse reading was probably introduced to get rid of the hiatus; but the transcriber "Incidit in Scyllam cupiens vitare Charybdin."

The fourth division of metre may be into rhythm, which is *variable*, or consisting of *different quantities* in one part of the foot, and admitting of isochronous syllables in the other part. This is the case with the common iambic measure, where the first part, or seat, of each trimeter, may consist of a spondee, or iamb, that is of three or four times, at pleasure; while the second seat of each is confined only to an iamb, or to a tribrachys, that represents it. But here not the whole thesis, or latter part of each trimeter, admits of isochronous intervals, but only its last syllable, which, being long, may be resolved into two short. In some sort of verses the *ἀπορί*, or first part only, of the first foot is variable, and the order of the remainder is strict and inflexible. The Phæleucian metre, or hendeca-

syllables, as it is sometimes called, affords an instance of this, as

<sup>4</sup>  
 Quoi do-no lepidum novum libellum,  
<sup>3</sup>  
 Ari-dum modo pumice expolitum?  
<sup>4</sup>  
 • Corneſi, tibi, namque tu solebas,  
<sup>3</sup>  
 Meas esse aliquid putare nugas. (Catul. 1.)

The same freedom of rhythm likewise occurs in the delicious anacreontic epithalamium of Julia and Manlius; I will cite a stanza of it, which presents to us an assembly of images worthy the pencil of Correggio—

<sup>4</sup>  
 Torqua-tus vole parvulus,  
<sup>3</sup>  
 Matris è gremio suæ,  
<sup>3</sup>  
 Porri-gens teneras manus,  
<sup>3</sup>  
 Dulce rideat ad patrem,  
<sup>4</sup>  
 Semihi-ante labello. (Catul. 61. v. 246.)

Horace has not allowed himself this licence, but confines himself to a spondee in the *ægeſis*, as—

<sup>4</sup>  
 Sic te Diva potens Cypri.—(Ode 3. v. 1.)

I will just observe, that many metres, in other respects strict, allow of a variable quantity in the first part of the first foot; perhaps, because a licence there is less perceptible, and lost sight of in the subsequent regularity.

The fifth division of metre may be into rhythm, which is *variable in quantity* in the *ægeſis*, or first part of the foot, and admits of isochronous changes in the *whole thesis*, or second part of the foot, and not only in a syllable of the *thesis*, as in the last division: of this nature is the anacreontic measure. As I shall reserve this point for a future consideration in the sequel of this essay, I will now only produce four examples to illustrate my meaning—

<sup>3</sup>   <sup>3</sup>  
 Θελω λῆγειν | Ατρειδας.—(Ode 1. v. 1.)  
<sup>4</sup>   <sup>3</sup>  
 Μασονυκ-τι οἷς | ποθ' ὠραις.—(Ode 3. v. 1.)  
<sup>4</sup>   <sup>3</sup>  
 Στεφανους μὲν κρῶ | ταφοισι.—(Ode 6. v. 1.)  
<sup>4</sup>   <sup>3</sup>  
 Α Μοῦ-σαι τῶν | Ἐρωτα.—(Ode 30. v. 1.)



In these four examples it is evident,\* that the ὄρσις is variable, and contains a quantity, either of three or four times, at the will of the composer; but the θέσις here is regular in rhythm, consisting always of three times, differently arranged, sometimes representing an iambic, at other times a trochaic. Here too we see how an iambic and trochaic may be interchanged one for the other, when they are not integral feet, but only parts of compound larger feet, not only without offence, but with the same propriety, and by the same rule, as the last syllable of a pure iambic, and the first syllable of a pure trochaic, may be resolved into two short syllables, and be represented by a tribrach. It is chiefly in compound feet, that rhythm abounds, and its force can be best demonstrated; and for this reason, perhaps, it is, that compound feet, or feet that exceed three syllables, have been called not feet, but numeri.—(See before, p. 50.) To the effect produced by rhythm in the instances of an iambic and trochaic, substituted one for the other as above, I would apply the passage, which has so often been cited by writers upon metre and accent, and tortured by them, according to their different views, to contradictory interpretations.—“Ὁ δὲ ῥυθμός, ὡς βούλεται, ἔλκει τοὺς χρόνους, πολλάκις τὴν καὶ τὸν βράχυν χρόνον ποιεῖ μακρόν.” I would thus translate it, “It is the property of rhythm to controul times as it will, and often it makes a short time long.” Is not this a description as clear as words can make it of what happens in these three lines beginning the 6th Ode of Anacreon, according to Barnes’s edition—

$$\begin{array}{c} 4 \qquad 3 \\ \Sigma\tau\epsilon\phi\alpha\nu\omicron\varsigma \mu\bar{\epsilon}\nu \kappa\rho\ddot{\upsilon} \mid \tau\alpha\phi\omicron\iota\varsigma\iota. \quad 1 \\ 4 \qquad 3 \\ \rho\omicron\ddot{\upsilon}\iota\nu\omicron\varsigma \sigma\acute{\iota}\nu\alpha\grave{\rho} \mid \mu\omicron\sigma\alpha\nu\tau\epsilon\varsigma. \\ 4 \qquad 3 \\ \mu\epsilon\theta\upsilon\mu\epsilon\nu \acute{\alpha}\beta\rho\alpha \mid \gamma\epsilon\lambda\omega\nu\tau\epsilon\varsigma. \end{array}$$

Here we plainly see how rhythm makes short long, and long short, at pleasure. Marius Victorinus, with whom the learned author De Rhythmo Græcorum seems disposed to quarrel, because he cannot bend him to his own purpose, says the same thing.—“Rhythmus, ut volet, protrahit tempora, ita ut breve tempus plerumque longum efficiat, longum contrahat.” The

\* Page 83, where the passage from Victorinus is given at more length.

Latin poets have not, to my knowledge, any metre which affords an example of this licence. It seems as if either the fastidiousness of Roman ears, or what is more probable, the less pliant nature of the Latin language, would not admit of all that freedom in metre, which is so striking, and so pleasing in the Greek poetry from the greater variety produced by it. Even the Latin hexameters and pentameters have a constrained appearance compared with the Greek; and when Propertius leaves the Latin to follow the Greek model—

Ut nostris tunc facta superbiat Umbria libris,

Umbria Romani Gloria Callimachi,

(*L. 4. El. 1. 63.*)

how much he provokes a comparison to the disadvantage of his own measures. The polysyllabic terminations of the Greek pentameter are hardly tolerable in Latin, and have, therefore, been studiously avoided by Ovid. Again, the Sapphics of Horace have not the graceful and easy air of the Greek, but are more metrical and bound, and lose at least in beauty, what they gain in precision. Horace, too, in the Glyconian verse, we have seen, abridged himself of the little licence used by Catullus, in imitation of the Greeks, and never begins it with any other foot than a spondee. Martial well might say,

Nos musas colimus severiores.—

The fact is certain, but I will not pretend to determine, whether it arises from choice or from necessity.

The last division of metre may be into rhythm variable in quantity in *both parts* of each foot, and only requiring a fixed and regular order, by way of finish, in the last place, or *thesis* of the last foot. Of this nature are the iambics in Terence, as

Quis igitur relictus est objur | gaudi locus.  
Persuasit nox, | Amor, vinum adolescen-  
tia.

To this may be added, what Quintilian gives as a verse in Cicero's Oration in Lucium Pisonem—

Proh Dii Im-morta-les quis hic il-luxit dies?

<sup>1</sup> It is of verses such as these that Cicero speaks, "Comitorum varii propter similitudinem sermonis, sic sæpe sunt abjecti, ut nonnunquam vix in his numeras et versus intelligi possit."—(*Oration. 184.*)

This seems the utmost extent of relaxation, to which metre can be carried, and the greatest licence of which it is susceptible. There is only *one* fixed foot, *one* scat of certain order<sup>d</sup> in the whole, and if we remove this restraint, all metre vanishes, and nothing remains but rhythm. There must be some *bound* to metre to make it perceptible, and this explains "another distinction which Quintilian makes between metre and rhythm. "Sunt et illa discrimina, quod rhythmis *libera* spatia, metris  *finita* sunt."—(*Inst. L. 9.*)

Having now pursued metre through different gradations, through all its ties and connexions, till it becomes at last free, and loses itself in rhythm, I shall now consider rhythm, abstracted from metre, in the three lights of lyrical, rhetorical, and colloquial. When I speak of rhythm as being lyrical, rhetorical, and colloquial, I do not mean that there are three distinct kinds of rhythm. The rhythm in each differs only in degree, but not in kind.

Lyrical rhythm I conceive to be that, which we find in the Odes of Pindar, and in the Greek Chorus. This disdains to be confined and shackled by metre, and is nothing more than an order of words and times according to numerical proportions, and which proportions it is left to the taste of the poet to select and adapt to his occasions. Suidas says, "ὅταν ἡ βραδεία καὶ ταχεῖα τῶν πόδων ἄριστοι καὶ θέσις λόγον ἔχουσι πρὸς ἀλλήλα ῥύθμος γίνεταί."—(*Suidas in voce Ῥύθμος.*) The antistrophe no doubt is metrical, because this is bound, and must follow the rhythm *prescribed* by the strophe, but the strophe itself is in general only rhythmical, and not metrical. Left to himself, and bursting from the fetters of metre, the lyric poet, by variety in his rhythm, by bold expressions, by vigorous conceptions, by dazzling images, aspired to the highest pitch of poetical eminence. It is a mistake of the moderns to suppose that the Odes of Pindar or the Greek Chorus were in general written in any metre. The most learned and ingenious men have tortured and racked their imagination to find out some key to the supposed metre of these compositions, but I am not surprized that none of them has succeeded. It is not pleasant to damp the ardor of research, but I think I may venture to predict, that the discovery never will be made, as it is in vain to look for that

which does not exist, and was never in the contemplation of the composers themselves. I am, however, surprized, that the declarations of Cicero, of Horace, and Quintilian, that lyrical pieces are commonly only rhythmical, and without metre, should have been entirely either overlooked or disregarded. Cicero says, "A modis quibusdam cantu remoto, soluta esse videtur oratio, maximèque id in optimo quoque eorum Pætarum, qui λυρικοι à Græcis nominantur, quos cum *cantu* spoliaveris, *nuda* pænè remanet *oratio*."—(*Orator*. 183.) Horace is still more express in his animated account of Pindar's style.

— Per audaces ~~ora~~ Dithyrambos  
Verba devolvit, *numerisque fertur*  
*Lege solutis.*

Here we have the very distinction between metre and rhythm, that has been so much insisted upon. The expression *numerisque fertur lege solutis*, reduced to plain prose, means nothing else than that he has numbers or rhythm exempt from metre. But if any doubt still remain in our mind, I conceive this passage from Quintilian must remove it: "In adeò molestos incidimus Grammaticos, quàm fuerunt qui Lyricorum quædam carmina in varias *mensuras* coegerunt." I do not know of any Latin author, who has attempted lyrical compositions in rhythm only, without metre, and perhaps the total absence of this kind of poetry in the language, with which we are most familiar, may have contributed to our exclusion of rhythmical productions in Greek. Boetius was not only a poet, but a scientific judge of music, and therefore was not unlikely to have composed some lyrics in rhythm; but the metre, called by his editors Pindaric, will be found to be nothing more than Anapæstic, as

Quantas rerum flectat habenas  
Natura potens, quibus imbecsum  
Legibus orbem provida servet. L. 3. M. 2.

I do not see, however, how the authorities I have adduced for the existence of a poetical rhythm without metre, and of its frequent use in lyric effusions, can well be resisted.

I now pass to rhetorical rhythm, and shall introduce the little I have to say by a short sentence from Cicero. "Sit hoc cognitum, in solutis etiam verbis inesse numeros, eisdemque esse oratorios, qui sunt poetici."—(*Orator*. 190.) It may be asked, if poetical and rhetorical numbers, or rhythm, be the same, in what does the

exercise of the one differ from the other? Aristotle, Cicero, and Quintilian, will give us an answer. They all agree, that rhetorical rhythm ought not to be so stately and uniformly perceptible as the poetical, nor on the other hand so loose and vague as the colloquial. They assign for it too this reason, that in rhetorical discourses we should avoid the appearance of too much study, as what begets suspicion and distrust. When an orator lets his art and address appear, he is rather a mimic and an actor than a pleader. He alone deserves the name of an orator, who carries all his hearers with him, and fastens their attention, not on himself, but on his subject. We are instructed, we are roused, we are convinced, while the speaker himself is forgotten in the awe and the enthusiasm that he inspires. Like the lightning from heaven, the course of true eloquence permits not a pause, and is too rapid in its effect to let us observe its progress. This is the test of eloquence, and by this test how far does Cicero fall short of Demosthenes! But to return to the point from which I have wandered, I will select some passages from Aristotle, Cicero, and Quintilian, that fully explain the nature and design of rhetorical rhythm. Aristotle says, “Τὸ ὅτι σχῆμα τῆς λέξεως δεῖ μήτε ἑμμετρον εἶναι, μήτε ὀρθόρυθμον, τὸ μὲν γὰρ ἀπίθανον, τὸ δὲ ὀρθόρυν, ἀπέραντον. Διὸ ῥυθμόν δεῖ ἔχειν τὸν λόγον, μέτρον δὲ μὴ, πρῶτον γὰρ ἔσται, ῥυθμόν δὲ μὴ ἀκριβῶς· τούτῳ δὲ ἔσται, ἐὰν μὲν οἱ τοῦ ῥ.—(*Rhet. I. 3. C. 8.*) Cicero almost translates the preceding passage in this manner: “Neque numerosa esse, ut poema; neque extra numerum, ut sermo vulgi est, debet oratio. Alterum nimis est vinctum, ut de industria factum appareat: alterum nimis dissolutum, ut pervagatum at vulgare videatur: ut ab altero non delectere, alterum oderis.”—(*Orator. 195.*) Quintilian is still more diffuse, but to the same purpose: “Versificandi genus est unam legem omnibus sermonibus dare; et id cum manifestâ affectatione (cujus rei maximè cavenda suspicio est) tum etiam similitudine tædium ac satietatem creat: quoque est dulcius magis perit; amittitque et fidem et affectus, motusque omnes, qui est in hac curâ deprehensus: nec potest ei credere, aut propter eum dolere et irasci iudex, cui putat hoc vacare. Ideoque vincta quædam quasi solvenda de industria sunt, illa quidem maximi laboris, ne laborata videantur.”—(*Quint. Inst. L. 9. juxta finem.*)

Colloquial rhythm now only remains to be considered; and what this is may in a great measure be collected from what has been said of the other rhythms. It is the least studied, and most loose of any, and such as occurs in the ordinary conversation of well educated persons. For the language of the Greeks and Romans was so formed, and built, if I may so say, on a musical foundation, that it was impossible to speak it correctly, and not to fall into a species of rhythm. "Neque enim loqui possumus, (says Quintilian) nisi è syllabis brevibus et longis, ex quibus pedes fiunt."—(*Inst. L. 9.*) The same author expresses himself more fully in another place: "Est igitur oratio alia vincta atque contexta: soluta alia, qualis in *sermone* et *epistolis*. Quod non eò dico, quia non illud quoque solutum habeat suos quosdam et forsàn difficiliores etiam pedes: neque enim aut hiare semper vocalibus, aut destitui temporibus volunt *sermo* et *epistola*: sed non fluunt, nec coherant, nec verba de verbis trahunt, ut potiùs *laxiora* in his vincula, quàm *nulla* sint.—(*Ibid.*) Cicero too acknowledges a rhythm in conversation, as well as in poetry and oratory: "Idem sunt numeri non modò oratorum, et poetarum, verùm omniino *loquentium*."

Having now finished what I had to say on metre in general, as connected with music, and in particular with that branch of music which is called rhythm, I do not know how I can conclude better than by a sentence of Plutarch, which comprehends in one view nearly the whole matter, and may serve as a sort of recapitulation: "Ἀεὶ ἀνάγκαιον τρία ἐλάχιστα εἶναι τὰ πίπτοντα ἅμα εἰς τὴν ἀχόην, φθόγγον τε καὶ χρόνον καὶ συλλάβην ἢ γρόμμα· συμβήσεται δὲ ἐκ τῆς κατὰ φθόγγον πορείας τὸ ἡρμόσμενον γνωρίζεσθαι, ἐκ δὲ τῆς κατὰ χρόνον τὸν ῥύθμον, ἐκ δὲ τῆς κατὰ γρόμμα ἢ συλλάβην, τὸ λεγόμενον."—*Περὶ Μουσικῶν*, p. 35.

It may not be misplaced, at the foot of the preceding observations, to offer a conjecture on the etymology of ῥύθμος. In Primatt's *Accentus Redivivi*, (p. 146.) there is a derivation of it from ῥοσις, *fluor*. The learned and reverend Editor of Dawes' *Miscellanea Critica*, has, in his valuable Appendix, (p. 446.) given another derivation, which is more ingenious and satisfactory, that is from ῥύω, *eo*, *celeriter eo*, &c. The connexion between motion and rhythm is well illustrated by him, and may be admitted; but I cannot so readily subscribe to the sense

assigned to *ῥύω*; at least, I am not so much convinced as to be deterred from a venture at another etymology, which I do not go far to seek, and which, therefore, will not be much labor lost if erroneous. I conceive *ῥύθμος* to be only a curtailed form of *ῥυθμός*, the first syllable having suffered an aphæresis, much in the same way as *ῥαξ* for *ῥαγξ*, *ταρ* from *ἱτης*, and as we say, *'pothecary* for *apotheecary*, and anciently both said and wrote *'natomy* and *'pistle* for anatomy and epistle. Is *'pistol* a vestige of this vicious pronunciation in the sense of something private, and from the pocket, or is it a corruption from *picciola*, in the sense of small arms? To return to my subject:—It is certain that *ῥύθμος* is nothing else than number and proportion, or as Aristotle defines it, *ῥυθμός τοῦ σχήματος τῆς λέξεως*, in a passage above cited. It may be thought a confirmation of this etymology, that the Latins express rhythm by *numerus*. This last word comes probably from *νόμος*, or *νόμος* poetice, a law of metre, or tune, whence *νόμοι*, songs, in the same manner as from *ὤμος*, has been formed *humerus*.

M. K.

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## Dr. VINCENT's ANCIENT COMMERCE.

### *Periplus of the Erythrean Sea.*

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

IN such a work as that which I have submitted to the judgment of the public, errors were unavoidable, arising, sometimes from the difficulty of obtaining information, sometimes from the contradictory evidence of travellers and geographers. In order to rectify these, immediately on the publication of my first edition, I presented it to several gentlemen, both at home and in the East Indies, requesting such information as they might be enabled to furnish, from their personal or local knowledge of the countries in which they served.

From this source, and from consulting such publications as have since appeared, I had the advantage of correcting a variety

of misapprehensions, and giving a second edition much more accurate than the first; but as there is now no great probability that a future edition will be called for, I think it a duty to myself, and to the purchasers of my work, to state a most satisfactory piece of intelligence, which I have obtained from Dr. Buchanan's Travels in the Peninsula, and which I know not how to communicate more generally than through the medium of your interesting Journal.

Those who have perused the Periplus of the Erythrean Sea must be well apprized of the difficulty in arranging the western side of the Peninsula, from Guzerat down to the coast of Malabar. It rests principally upon fixing the point for the termination of the voyage; in this I was fortunately right, by adopting a suggestion of Major Rennell's, that the Greek merchants from Egypt, who traded to Nelkunda, in the territory of Kepróbotas, reached in reality the modern port of Neliseram, near the confines of Canara and Malabar. But the name of this place is written so variously in the ancient geographers, and on the modern charts, that although I had established the position of the port, I was easily led into an error respecting the etymology of the name.

By consulting the Periplus, (p. 455. 2d edit.) it will be seen, that Nelkunda is written Melenda by Ptolemy, Melkunda by his commentators, Necanidon by Miny, Neakyndon by Hardouin, and Nincilda in the Peutingerian tables. In modern charts it is found as Neliceram, Neliseram, Nelisuram, and Nellea-ceram. In this last form, by adopting an etymology derived from Paolino, a Romish missionary who had resided long in the country, I had the misfortune to interpret it the *Rice Country*; but it now appears from Dr. Buchanan, that not one of these names has a claim to true orthography; for the real title of the place is Nil-Eswara, from Nil, *Blue*, Eswara, *Lord or Deity*; and Nil-Eswara, the *Blue Deity*, is one of the titles of Siva, particularly worshipped in this country, in preference to Brahma and Vishnoo, who make up the triad in the Braminical superstition.—See Buchanan, Vol. III. p. 10.

But another title of Siva is Nil-Kanta, or Nil-Kunda, (Buchanan, Vol. III. p. 261.) from Nil, *Blue*, and Kanta, or Kunda, *Throat*, an appellation he derives from swallowing a



poison churned up by the Gods and Giants from the sea. It was intended to poison the world, but Siva, for the preservation of mankind, swallowed it; the effects of it, however, were so malignant, as to leave a *blue* mark on his neck, and he is represented with a *blue neck* in the temples dedicated to his service. By identifying Nil-Eswara thus with Nil-Kunda, we have the two names of this port, ancient and modern; and the Nel-Kunda of the Periplus approaching nearer to the true orthography, than the several names found in the other ancient geographers.

Here then we obtain a demonstration that the termination of the voyage is fixed with perfect accuracy at this port; and if this is ascertained, the arrangement of the provinces on the coast, such as it appears in my commentary, will, I conclude, be readily admitted.

The proof of this is more valuable as Dr. Buchannan has no reference to the Periplus in this place, nor, as far as I have discovered, in any other part of his work; and his explanation of these titles of Siva is confirmed by Captain Wilford, in the fourth chapter of his Essay on the White Islands, and Mr. Wilks, in his History of the South of India, p. 8.

Much pleasure will it afford me, if, by means of your Journal, I should convey this intelligence to any gentleman who is possessed of my work; and still more, if those, who take a pleasure in geographical research, would insert a notice of it in the blank leaf of the third volume, p. 119. As far as concerns me or my work, I have as much satisfaction in retracting an error, as in establishing a fact. It is with great respect that I subscribe myself, Sir,

Your most obedient and faithful Servant,

W. VINCENT.

Deanery, Westminster, Feb. 4. 1811.



# ANIMADVERSIONES IN LONGINUM.

*Edit. Toup. Oxon. 1778.*

§ 1. p. 1. l. 5. Dion. Hal. Antiq. 1. 6. τῆς ἀλήθειας καὶ τοῦ δικαίου προνοοῦμενος, ὃν δεῖ στοχάζεσθαι πᾶσαν ἱστορίαν.

1. 3. 2. Codd. lect. περιέβαλον unice probu—quam satis vindicat Platon. Epist. 7. sub fin. Σικελίαν πένθει περιβαλὼν μυρίῳ. Platonis locum, pluresque aliorum scriptorum apud Steph. Thes. videre licet. Et ad hunc modum Eulogii locum, quem laudat Toup. reformare velim: V. et Morum.

1. 3. 8. ἐμπειρίαν &c.—“Nescio sanè annon hæc vox (εὐπορίαν) Longino sit restituenda. Nam experientiam inventionis ego adhuc intelligere non potui.” Taylor. ad Æschin. c. Ctesiph. p. 621. Sed nihil mutandum. ἐμπειρία τῆς εὐρέσεως est “Solertia inventionis longo usu et experientiâ parta.”

2. 4. 1. βάθους.—Hinc Scribleri Tractatus περὶ βάθους originem duxit. Sed nullus dubito quin scribendum sit πάθους. Nusquam alibi vocem βάθος usurpat Longinus, cτ πάθος egregiè confirmant quæ sequuntur ἡ φύσις, ὥσπερ τὰ πολλὰ ἐν τοῖς παθητικοῖς καὶ διηρμένοις αὐτόνομον. V. ad § 16.

2. 4. 10. Malim ὑφέστησεν.

2. 4. pen. Optimè hunc locum restituit Toupius; sed leviori mutatione ita velim scribere—καὶ ὡς ἐπικινδυνότερα τὰ πλοῖα αὐτὰ ἐφ’ ἑαυτῶν—ἱαθίντα, οὕτω τὰ μεγάλα, vel οὕτω καὶ τὰ μεγ.

3. 5. ult. Probo Fabri conj. καὶ μή. Deinde ingeniosa Musgr. conj. est, ψόλον pro μόνον, quam τιν’ egregiè confirmat, quod in τὸν cūm Toupio mutandum est, si μόνον retineatur. μίαν non est solicitanda. πλεκτάνην χειμάρροον, Censor. apud Bibl. Philo. de volumine venti, turbine, accipit: sed quod ex Aristoph. Av. 1714. πλεκτάνη καπνοῦ excitat ad suam confirmandam, me iudice, vulgatam stabilit interpretationem; cūm πλεκτάνην hoc in loco de fumo dicatur. Æschyl. Prometh. 1031.

———— ἐπ’ ἐμοὶ ριπτίσθω μὲν

Πυρὸς ἀμφήκης βόστρυχος—

πυρὸς “immittens.” Pearce et Censor. in Bibl. Philol. “insertens” Brunck. ad Soph. Antig. 383. Malo “annectens,”

“connectens.” De Sophoclis Oreithyia (V. Ruhnken.) silet Brunck.

3. 6. ult. γύπες ἐμφυχοὶ τάφοι. Hoc videtur Gorgias sumsisse ex Æschyl. Sept. adv. Th. 1022.

• Οὕτω σπτεῖν ἄν τόνδ' ὑπ' οἰανῶν δοκεῖ  
Ταφέντ' ἀτίμως, τοῦπιτίμιον λαβεῖν.

3. 7. 10. ὀλισθαίνειν ter adhibetur à Platoni. Cratyl. 275. a.

3. 7. 11. Benè fletur Toup. ἀναλήθεις. Male enim ὄγκοι ἔλκυνται ἀναλήθεις, si ἀναλήθης sit, docente ipso Ruhnkenio, “maçer et exilis, qui ad copiam et magnitudinem ali et augeri non potest.”

4. 11. 5. Licet σπερίους subintelligi soleat Homeri nomen, hoc tamen in loco velim φήσιν Ὅμηρος. Facile excidere poterat propter seqq. OMENTOI.

4. 11. ult. Apud Platon. Legg. 6. 624. c. legitur ἐπανιστάναι, quod malim.

7. 14. 2. Fraudis fuit Platonis interpretibus hæc dictio in Criton. 371. c. ἄλλως ἔνεκα λόγου, non nisi disputationis causâ: Theætet. 128. g. γῆς ἄλλως ᾤχθη: Plut. Sympos. 149. b. λόγος ταῦτα ἄλλως ἐστίν.

7. 14. 5. Similiter Max. Tyr. 10. 5. καταμαντρυμένη τῶν οὐχ ὁρωμένων, καὶ θερπύουσα ταῦτα τοῖς λογισμοῖς, μὴ τυχεῖσα μὲν σπεύσει ἀνευρεῖν, τυχεῖσα δὲ, ἀγαπᾷ ὡς αὐτῆς ἔργον.

8. 17. 3. Et præcedens μὲν. et sensus loci videntur postulare πάλιν ὅτι χηρείει.

8. 17. 8. Non solicitanda sunt ὑπὸ μανίας—ἐκπνέον efflans, quasi furore aliquo agitaus. Sed πνεύματος mihi videtur non benè dici sine epitheto. Probo igitur lect. edit. Tollii et Hudsoni ἐνθουσιαστικοῦ—probatam etiam Moro.

9. 21. 6. Velim ἀλλὰ καὶ τὴν ἀτυχίαν.

9. 22. 3. Hunc de Moysæ locum spurium judicârunt Portus, Valckenaer, Wytfenbach. et Censor. apud Bibl. Philol. Tacet Toupius, et nihil statuit Ruhnkenius. Sed, ut mihi videtur, ipse in Moysis verbis laudandis error Longino locum satis vindicat. Nam si Longino abjudicandus, Judæo alicui vel Christiano, qui in Moysis honorem cum finxerit, ut putô, tribuendus est. Hi verò Sacros ipsorum libros sincerè et sine additamentis laudaturi erant; Longino, eos perfunctoriè legenti, et memořitèr pro-

ferenti, proclive erat quædam addere vel immutare. Huic quoque modica verborum laus οὐχ ὁ τυχῶν ἀνὴρ — optimè convenit.

9. 24. 2. Nec vulgata vocis προεγνωσμένους interpretatio loci sententiæ satisfacit, nec probo Mori interpretationem “olim jam destinatos heroibus.” Malim equidem scribere προεγνωσμένοις, scil. lamentationes et luctus propter mortem heroum, qui lectoribus jam antè noti fuerint.

10. 27. 6. Hanc venustissimam Oden dehuò edidit Brunck. ad calcem Anacreontis. Argentor. 1786. L. 3. Brunck. φωνᾷ-σαι σ' ὑπακούει, καὶ γελᾷς ἰμερόεν. Scrib. fort. φωνεῖ-τας ὑπακούει, καὶ γελώσας ἰμερόεν, V. Varr. Lectt. apud Morum. L. 11. Non inale Toup. βομβεῦσ' ἐν δ' ἀκοαί μοι. nec malè Brunck. βομβεῦ-σιν δ' ἀκοαί μοι—sed pressius codd. vestigiis insistas, scribendo ὄρχημ', ἐπὶ ῥοῖβ' — δεῦσι δ' ἀκούαί. L. 13. Sapphoni-puto non licuisse primam in ἰβρῶς corripere. Legere possis ψυχρὸς ἰβρῶς κακχέεται. Illic obiter corrigendus est corruptissimus locus in Sapphus Od. in Vener. apud Dion. Hal. περὶ Συνόσεως, § 21. V. 5. p. 173. seqq. Ed. Reisk. ubi sic scribitur, Κ' ὅττ' ἐμῶ μάλιστα θέλω γενέσθαι Μαινόλα θυμῶ τίνα δ' αὐτὲ πείθημι-Μι σαγηνέσσαν φιλότῃτα· τίς σ', ὃ Σαπφῶι, ἀδικῇ; Sed ultima in ὅ τι nunquam eliditur, et πείθημι malè dividitur inter secundum et tertium versum, et μι necessariò corripitur. Brunckius vix meliùs edidit Κ' ὅττι ἐμῶ μάλιστ' ἐθέλω γενέσθαι Μαινόλα θυμῶ, τίνα δ' αὐτὲ πείθη-Μι σαγηνέσσαν φιλότῃτα· τίς σ', ὃ Σαπφῶι, ὑβρίζει; Codd. et Editt. variant inter πείθημι, πείλωμαι, πύλωμαι, πειθῶ καὶ: σαγηνεύουσιν, σαγηνεύσαι: φιλότῃτα σ' ὃ Σαπφῶι, εἰκην-φιλότῃτα τις σω ψαπφᾶδίκη: τίς ὃ Σαπφῶι εἰκα: ἀδικεῖ: Hudson voluit πείθω et σαγηνέουσ' ἄν: Brunckius de suo dedit ὑβρίζει- metro, ni fallor, refragante. Scribo,

Κ' ὅττι μοι μάλιστα θέλω γενέσθαι  
Μαινόλα (vel λα) θυμῶ τίνα δ' αὐτὲ πείθω  
Μοι σαγηνεύσαι φιλότῃτα, Τίς σεῦ,  
Σαπφῶι, ἀκηδεῖ;

10. 29. 6. Malè Pearcius et Ruhnken. hæc de vomitu intellexerunt; nec meliùs rem egit Morus, quem Toup. in Indice notavit. Vix Longinus hæc πλέον ἄνθος εἶχειν dixisset, si versum ultimum de Nauseâ intellexisset. Aristænetus in loco à

Ruhnken. excitato mihi videtur hæc quoque ob oculos habuisse. Πυκνὰ παλλομένης ἐφάπτομαι τῆς καρῆιας.

10. 30. 8. ὑπὲρ θανάτοιο delenda puto.

13. 36. 2. Si scribamus ἀναπνέον pro ἀναπνῆιν (V. Morum) metrum saltem in tuto erit.

• Ῥῆγβ' ἐστὶ γῆς ἀναπνέον ἀτμὸν ἐνθεον.

Sed Longinus consulto fortasse metrum turbavit.

13. 36. 11. Scrib. puto ἡμῖν ἂν ἀποδείξω. V. Brunck. ad Aristoph. Plut. 583. Sed V. Hermann. in Eur. Hec. 1087.

13. 37. 6. Velim ἀξιωμακίτατος. quod suadent et, sententia loci, et præcedens φιλονικότερον.

14. 37. antep. διαπρέποντα puto hoc in loco activè accipendum esse. V. Platon. Gorg. § 32. p. 485. c. Steph. V. et Thom. Mag. v. διαπρέπα: et Pierson. præf. ad Mær. p. xlii.

14. 38. 10. Codd. MSS. ὅλων. nec malè Sed velim ὅλων.

15. 40. 9. Musgrav. in Eur. Fr. edidit μεῖζι—ἐμβαλάν.

15. 40. antep. ἴ. Ita et Pearce. Morus et Musgr. rectiùs ἴσι.

15. 40. pen. Codd. et Editt. pr. ἀκούσας τις mendosè: Barnes et Pearce voluerunt παῖς: Pearce. Musgrav. et Mor. ediderunt εἴτ'—quod unde sit nescio. Puto codd. voluisse τὰς.

15. 42. 2. Ἀρην τ' Ἐνυώ. Ita et Edit. Ald. in Æschyl. Theb. 45. ubi vulgò Ἀρην Ἐνυώ: In his Accusativis scribendis Ἀρην, Ἀρην Σωκράτη, Σωκράτην, κ.τ.λ., variant plerumque Codices. Demetr. Phaler. qui dicitur § 177. Ὡς τὸ ν δι' εὐθεμίαν ἐφέλκονται οἱ Ἀττικοί, Δημοσθένην λέγοντες καὶ Σωκράτην: Et Mær. Attic. p. 134. Δημοσθένην, Ἀττικῶς· Δημοσθένη, τὸ ἀνάλογον, Ἑλληνικῶς. Cf. sis Reiz. ad Lucian. V. 4 p. 468. 5. 455. 5. 522. 9. 405. In aliam sententiam abiit Incertus Auctor περὶ Βαρβαρισμοῦ, quem Valckenaer edidit ad calc. Ammonii—Κατὰ μὲν οὖν πρόσθεσιν βαρβαρίζουσιν οἱ λέγοντες Σωκράτην, Δημοσθένην τὰ γὰρ εἰς ἧς λέγοντα σύνθετα οὐ προσλαμβάνει ἐπὶ τῆς αἰτιατικῆς τὸ ν, ὅταν ᾖ παρ' οὐδετέρων πρὸς τὴν κατάληξιν, ἢ ῥήμα ἐπὶ τέλει ἐμφαίνεται. V. et Herodiani Fr. apud Hermann. de Gr. Gr. § 18. p. 307. Credo equidem antiquiùs obtinuisse scripturam per εἴ, ηῖ et ῆ. sed apud recentiores Atticos usum demum invaluisse scribendi Ἀρην, Σωκράτην, Δημοσθένην, propter similes formas Παρμενίδης, Παρμενίδην· Ἀλκιβιάδης, Ἀλκιβιάδην, κ.τ.λ. Bis tantùm hic accusativus occurrit apud Homerum. In Il. II. 468. legitur nunc

in fine versus *Θρασυμήδην*. sed Sch. Min. monent γγ. *Θρασύμηλον* : Il. E. v. ult. — *Ἰγὴν ἀνδροκτασιῶων*. ubi quædam exemplaria præbent Ἀρῆ, ut docuit me Hemsterh. ad Arist. Plut. 328. In Batrachom. Ἀρην claudit v. 267. Apud Hesiod. extat hæc forma quinque in locis, in uno poemate, Scut. scilicet Herc. et in eodem nomine Ἀρην, quod invenitur in corrupto versu, 59. v. 333. Ἀρην ἐπιόντα, ubi possis scribere Ἀρῆ : Idem vers. repetitur v. 425. ubi Editt. Ald. Junt. 1. 2. exhibent Ἀρῆα προσιέντα. In v. 457. ubi nunc legitur Ἀρην ἄχος, eadem editt. habent Ἀρῆ ἄχος : In Aristoph. Plut. 328. Hemsterhus. dedit è codd. et Suida Ἀρῆ, pro Ἀρην, quod iterum reposuit Brunck. qui nullum satis certum consilium hâc in re secutus est. Ἀρην sustulit è Phœnissis Euripidis Valckenacr. licet quinque in locis ediderit *Πολυνείκην*, nullâ metri cogente necessitate. Eundem accus. *Πολυνείκην* possis invenire apud Æsch. Theb. 1070. et Soph. Antiq. 198. Porson in Phœnissis semper dedit Ἀρην, et ad v. 134. in Æsch. Theb. 45. metrum flagitare Ἀρην. Malim vero ex Ed. Ald. et Longin. scribere Ἀρῆ τ', Ἐνυώ.

15. 42. 8. V. Jodrell on Eur. Bacchæ, p. 408. 420.

16. 46. 10. *μεθιστακώς* sic, ut videtur, MSS. et Ed. Princeps. Manutius, quem sunt plerique editores secuti, edidit *μεθιστάς*, et rectè forsân, modò scribas *μεθιστάς ὡς εἰς ὑπερβ.* Ita enim cæteris participiis *παριστάνων*, *ἐντίδεις*, *καθίεις* meliùs convenit.

16. 46. 11. Ruhnken. vult *βάθος* pro *πάθος*, deceptus errore loci § 2. ubi *πάθος* reponendum.

16. 47. 5. *χαίρυν* impune. Eandem vim habet *γεγηθώς* Soph. Œd. T. 368. et *ἀκλαυστος* Soph. Ed. 912. Eodem modo *κλαίων*, cum tuo maximo malo. Soph. Œd. T. 401. et Eur. Hipp. 1086. et *πρὶν κλάειν τινά*. priusquàm pœnas luat Eur. Andr. 578.

17. 49. ult. Supra dixit τὸ διὰ σχημάτων πανουργεῖν, et hoc in loco puto διὰ σχημάτων vel similia quædam excidisse.

17. 50. 4. *ἐναφανίζεται*. Hanc vocem adhibet Demetr. Phal. § 39. ὥσπερ ἐγκρυπτομένων ἢ ἐναφανιζομένων.

18. 50. ult. Omnino réponendum *τάς πεύσεις τι καὶ ἀποκρίσεις*; Mox 51. 11. τὸ ἐνθουν καὶ ὀξύρροπον τῆς πεύσεως καὶ ἀποκρίσεως : et infra ἢ δ' ἐρώτησις ἢ εἰς αὐτὸν καὶ ἀπόκρισις : et τὸ σχῆμα τῆς πεύσεως καὶ ἀποκρίσεως.

18. 50. ult. Malim ἄρα οὐ ταύταις ταῖς.

21. 55. 5. Morus vult ἀπολύουσι. Ruhnken. ἀποκαλύσει.  
Rescribe ἀπολλύσι.

22. 56. ult. Malim προσιέβαλε γούν εὐθύς τὰ ἀπὸ τοῦ φόβου.

23. 58. 8. Jungenda sunt πάνυ ἀγωνιστικά συναργά.

32. 70. 7. Malim ὁ δὲ Δημοσθένης.

32. 71. 1. ἀνατετροφότες. V. Pearc. Apud Æsch. e. Ctesiph.  
unus cod. habet ἀνατετροφῶτα, quod Reisk. prætulit.

32. 71. 7. ἡ γὰρ ὑποτίμησις. Hæc enim quasi mulctæ æstima-  
tio; hæc confessio audax aliquid esse admissum; h. e. hæc  
excusatio. V. omnino Hemsterhus. ad Hesych. v. ὑποτιμήσεως  
προφάσεως.

32. 71. 7. Dion. Hal. Art. Rhet. 9. 5. πάθους προσβολὴ κλοπῇ  
γίνεται διοικήσεως τεχνικῆς.

32. 72. 6. ἡδονήν—κακῶν δέλεαρ. Plat. Tim. 543. a : γλώσσα  
γεύσεως δοκίμιον apud Platon. non invenio. Totum hunc locum  
καὶ τὴν μὲν ἡδονήν—δοκίμιον alienâ manu Longino esse additum  
censeo.

33. 75. pen. Toupîi conj. fuerat τὸ—ἀκριβὲς κινδυνεύει, quam  
in Indice repudiavit. Conjeciebam τῷ γὰρ ἐν παντὶ ἀκριβεῖ κίνδυνος  
σμικρότητος.

34. 78. antep. εὐγένεια, per se positum, nequit significare inge-  
nuam in scribendo elegantiam. Ruhnken. voluit ἐμμέλεια. Possis  
et εὐμέλεια, quam vocem usurpat Longin. infra 39. 89. 1. Suspi-  
cibar et ἐκτένεια. Poll. 3. 18. τῷ δὲ φειδωλῷ μετ' ἐπαίνων ἀντί-  
κειται, ἐκτενής—ἐλευθερός—μεγαλιπυγής, ἐλευθεροπρεπής. τὰ δὲ  
πράγματα, —ἐλευθεριότης. ἡ γὰρ ἐλευθεροπρέπεια καὶ ἐκτένεια, τὸ  
μὲν σκληρόν, τὸ δὲ ἀπρεπές. τὰ δ' ἐπιβρήματα, —ἐκτενῶς—ἐλευθε-  
ροπρεπῶς, ἐλευθερίως κ.τ.λ.

41. 92. pen. Codd. μικροποιῶν, quod non mutandum erat.

42. 94. 3. Conjeciebam ἐπευθύνει quod postea Porto placuisse  
vidi.

44. 100. 9. Longinum scripsisse ἢ τῆς οἰκουμένης εἰρήνην—πλὴν  
δὲ μᾶλλον—οὗτοσι πόλεμος cras credam. Fortasse pro πόλεμος  
scribendum est πλοῦτος. Infra mox ἀκολουθεῖ γὰρ τῷ ἀμέτρῳ  
πλούτῳ καὶ ἀκολάστῳ.



## ON THE WORD נָחָשׁ.

AMONG many ingenious remarks, Dr. Adam Clarke, in his Notes on the 1st verse of the 3d chapter of Genesis, has imagined that the *nachash*, which beguiled Eve, was an *ape*. He founds this hypothesis on the extensive significations of the Hebrew root, and upon an Arabic word, which does not correspond with *nachash*. This root signifies *auguratus est, ominatus est, curiosè ac callidè observavit, experimento didicit, magiam exercuit*: and the noun נָחָשׁ is *augurium, incantatio, conjectatio*: נָחָשׁ, *serpens*, and נָחָשׁוֹ, *as, ærugo, cuprum, numella, compes ærea, Chalybs, Chelybeum, et virus seu vinuleptæ sordes ex assidua sectatione præfluentes, ut ærugo ex ære*. In some few places it has also other significations; and it is worthy of observation that נָחָשׁוֹ, 2 Kings, 18, 4. is used for the name of a serpent, from נָחָשׁוֹ, *as*.

We may then suppose, that the serpent received his name from נָחָשׁ, *curiosè ac callidè observavit*: but some may urge, that it might with equal reason imply any other animal, to which this signification might apply: but if in this sense it referred to any other, we might at least expect to find a similar meaning in one of the cognate languages; but in fact we find none; and their corresponding words corroborate the received idea, that the *nachash* was the *serpent*. Many also derive the Greek word *ῥάξας* from *ῥάξαιν*, and *ὄφις* from *ὄφιουμι*, in which sense it corresponds with נָחָשׁ, vide Martini Lex. Etym. It is true that the Syriac applies no such meaning to the word, and that ܢܚܫܐ is generally used to express it; but the root ܢܚܫܐ precisely agrees with נָחָשׁ in the sense of *auguratus est, &c.* and ܢܚܫܐ signifies *augur, divinator, auspex, fatidicus, hariolus*, and also *as*. In the Samaritan Pentateuch 𐤏𐤓𐤕𐤕 is used for the *serpent*, and 𐤏𐤓𐤕𐤕 for *auguratus est*. It is therefore without weight that Dr. Clarke appeals to the Arabic *أخنس*, *خنسا*, *خنوس*, each of which signifies *an ape*, and to *خفا*, which is *the devil*, and adduces these as authorities; because they

are not derived from the corresponding root, and because there is a transposition of radicals. But why is such an appeal necessary? for although we find **نَحْس** meaning "a misfortune, or any sinister event," yet in the fifth conjugation, **تَنَحَّسَ**, it is *præstigiis, ventisfeciis usus est*, &c. and were we equally inclined to transpose radicals, we should find **حَنَشَ** and **الْحَنَشِيَانِ** signifying *a serpent*. But in the *Æthiopic* the root is completely lost; for in that language **ረሽሽ** : is used for *tectum*; but in the *Psalm*s some reference may be traced to the curse, where the *Serpent* is emphatically called **ረረዌ** : **ዐደረ** : or *beast of the earth*, i. e. crawling on its belly; whereas in most other places it is called **ሸሸሸ** : The third Chapter of *Genesis* begins with this declaration :

וְהַנָּחַשׁ הָיָה עָרוֹם כָּל חַיַּת הַשָּׂדֶה אִשׁוּר עָשָׂה יְהוָה אֱלֹדִים

Though the ape abounds in craft and sagacity, and though he has numberless tricks, yet he can scarcely be said to be more subtle than the serpent, which lies in wait for its prey, and of which some species make the attack without hissing. Nor can I conceive how the learned commentator can apply the 10th ch. 11th v. of *Ecclesiastes* as a support to his argument, because the verse might perhaps be more correctly translated, and indeed Montanus understands it thus :

"Surely the *nachash* bites without hissing, and there is no advantage to the babbler, *potens lingue*."

But even according to our version, it cannot be conceived that the *nachash* is called a *babbler*; for a contrast is evident between that and the babbler, and therefore it rather invalidates than strengthens his idea. But the *Syriac* version understands by the word *babbler*, "he who clandestinely defames;" and thus makes a simile between the *nachash* and the secret detractor.

Moreover the word *nachash* also signifies "enchantment," and in almost all the magical invocations of *Pharmaceutria*, we find the serpent included. It was also a favorite object of terror to the augurs, and the ancients even believed that some of the species charmed their prey to its destruction.

"*Frigidus in pratis cantando rumpitur anguis.*"

In almost every part of Scripture, where the word *nachash* is used, and any thing living intended, it alludes to something of the serpentine kind; and surely in Numb. xxi. 9. Moses cannot be said to have lifted up a brazen ape, nor could it have been a fiery winged ape that stung the Israelites. .

וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחָשֶׁת וַיִּשְׁלָכֶהוּ עַל הָעָם וַיָּהָר אֶבְרָהָם הַנָּחָשׁ  
אֶת־אִישׁ וְהִבִּישׁ אֶת־הַנָּחָשׁ וַיָּהָר:

But if this *nachash* be rendered *a serpent*, the passage may easily be comprehended. At all events it must be allowed that ὄφεις never meant or can mean any thing of the simian kind, and as it is equally certain that St. Paul wrote his Epistles to the Corinthians in the Greek language, if we refer to the 2d Cor. xi. 3. we shall find an argument that cannot easily be controverted.

φθορεύμαι δὲ μέγας ὡς ὁ ὄφεις Ἐὖαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν.

But Dr. Clarke will most probably here object, that St. Paul used the word ὄφεις as being the sense, in which the venerable Septuagint translators understood it; yet it is remarkable, that all the other versions have rendered it by the corresponding word in their respective languages. And if an ape had deceived Eve, is it probable that St. Paul would have invariably followed them in a point of such importance? However, even if we omit every discussion upon language, and appeal to the decision of common sense, if it had been an ape, how could St. John have called it a dragon, in Rev. 20. 2.?

Καὶ ἐκράτησε τὸν δράκοντα, τὴν ὄφιν τὴν ἀρχαῖον, ὅς ἐστι διάβολος καὶ Σατανᾶς· καὶ ἔδησεν αὐτὸν χίλια ἔτη.

The same expression may also be found in the 12th chap. 9th verse. However, even supposing the *nachash* to have been an ape, in what manner can we reconcile to ourselves, that this simian dragon lives also in the waters, as we understand from Isaiah, xxvii. 1. and other passages? But the serpent is of the class of amphibia, and will therefore, in every point of view, apply to the dragon.

Besides, the ingenious critic objects, that if the *nachash* had been a serpent, would not Eve have been surprized at his address to her? because the serpent has no vocal organs, and consequently must have spoken by a miracle. To this it may be answered, that before the fall we are led to understand, that a perfect unauimity subsisted between all that God had created: hence, therefore, before the degeneracy of their powers, it would neither be absurd nor fanciful to conjecture, that a mutual understanding prevailed between man and beast, since Adam has evinced his knowledge of their nature by the names, which he has given to them. But there are some, who account for Eve's credulity on the principle, that Satan is often transformed into an angel of light; and in this idea they are not only corroborated by the Hebrew word שָׂרָף; but additional proof is afforded, that the deceiver was the serpent. This word is used in Numbers, xxi. 8. for the prester, a poisonous and fiery serpent in the singular number, and at the 6th verse in the plural, in connection with *nachasheem*. Moreover, the Prophet Isaiah, chap. vi. 2. uses it for the Serapheem, which angels were so named, from their brightness and flaming appearance.

Another material objection appears to me to militate very strongly against Dr. Clarke's hypothesis: for how can the ape be said to walk on its belly? It is true, that by this phrase he understands *all fours*; but the Hebrew words are emphatically עַל-בִּטְנֵהוּ תֵלֵךְ. Nor even here can I admit the argument, which he might draw from the Arabic; because مَسَّحِي signifies an ape, from مَسَّحَ *præter alimentum usus est*, &c. for although it has that sense in the copious and nervous Arabic, yet it is abundantly evident from the sacred writings, that it can only be applied in Hebrew to the belly of reptiles; and let any one who disputes this assertion consult Levit. xi. 42. in the original. The belly of other animals is either בֶּטֶן or קֶרֶב but נַחֲשׁ is universally applied to reptiles by the Rabbins; and therefore the *nachash* mentioned in Genesis must be a reptile, and where can we find a reptile ape?

But the Dr. does not appear to have proved, that apes fulfil the curse by eating dust all the days of their lives; for do they eat it with their food more than the lion, the bear, and the other

inhabitants of the wood? and is not the serpent absolutely necessitated from his very nature to eat it, whenever he takes his food? Or what particular enmity subsists between men and apes? Do we seek their destruction? Or are they proverbially hated by us? But serpents are found in almost every country, but more particularly in Africa and Asia; and so much are they the objects of terror and detestation in hot countries, that the inhabitants leave no method unattempted to destroy them; and such is the enmity prevailing against them, that had not providence armed them with poison, the whole species ere this would most probably have been extinct. Nor is this aversion alone confined to man: for the Indian ichneumon, and the American peccary, are continually employed in assaulting them: and so tenacious are they of vitality, that unless their heads be bruised, it requires great difficulty to kill them; and for this reason these animals seize them near the head, and strip off their skins.

And some tradition of a serpent has been current through all nations. Amongst the Hindoos we find that the enemies of the glorious Avatars of their Gods were personified by serpents: so that the Brahmans consider the serpent to be a type of sin, and Garuda Vishnoo's Vahan has the honorable title of destroyer of serpents. Khrisna, moreover, in his contest with the serpent Kaliya, is represented in many plates as crushing his head; and the Hindoos even make two of their hells (Naraka and Mahā-naraka) the region of serpents. Apollo is also represented as killing the serpent Python: and the Titans, (as may now be seen on coins) were called *anguipedes*, *serpentipedes*; and the ancients believed that a great part of the horrors of Tartarus was caused by serpents: thus Virgil writes

*tortosque Ixionis angues.*  
*implere crinibus angues.*

*Eumenides.*

It was a serpent that guarded the golden fleece, which Jason is said to have slain; and the hairs of the Gorgons were also serpents.

*παρ' ἐνίοις ὑπὸ τ' ἄ-  
πλάτοις ὀφίων κεφαλαῖς—*

PINDAR, 12th Pythian.

### On the Word "Nachash."

Moreover, Hercules is represented as cutting off the heads of the hydra, whilst a sea-crab, sent by Juno, is seen to bite his foot.

Now if no particular enmity had subsisted between these creatures and mankind; is it likely that they would be thus particularised? Mûhammed's followers believe, that the devil being desirous of deceiving man, requested all the animals to carry him into Paradise. They all refused, except the serpent, (who was at that time a most beautiful creature) who taking him between his teeth, admitted him, and thus shared his curse.

I am aware that Dr. Clarke will object to this reasoning, that if the serpent had been originally a reptile, wherein would the curse of walking on his belly apply to him? for if from his creation he had been accustomed to it, it would be no curse. That the creature was not at that time a reptile is abundantly evident from the curse, and although the idea that the serpent had feet be derided, yet there is nothing absurd in the hypothesis, as we know that the crocodile is possessed of them. Crocodiles are of the lacerta class: which animals Ray classes with quadrupeds, Brisson makes a distinct class of themselves, and Linnaeus ranks with *serpents*. And with respect to the crocodile Linnaeus appears to be correct; for נחש signifies also a crocodile; and the Syriac word ܢܚܫܐ as well as the Hebrew נחש signify a whale, dragon, serpent, and crocodile. If any one doubts the signification of the word, let him attentively read the 1st verse of the 27th of Isaiah, and the 3d of the 9th of Amos, in the Hebrew, and he will at least agree with me, that that *nachash* was not an ape.

Collateral evidence may be adduced to support the supposition: for Sherzer. Tril. p. 100. gives an account that the serpent was created with feet, which were afterwards cut off; and in this he corresponds with the spurious gospel of St. Barnabas. Not having been able to see it in the original language, I must apologise for quoting a passage of it from a Spanish translation. "y llamò (Dios) à la serpiente, y à Michael, aquel que tiene la espada de Dios, yle dixò: Aquesta sierpe es *acelerata*; echala primera del Parayso, y cortala las *piernas*, y si quisiere caminar, arrastrarà la vida por la tierra."

But it is not improbable that the serpent might have been possessed of the power of darting itself from one tree to another with great velocity, and might have fed upon the fruits in its original state; so that it might not have been obliged to crawl on the ground until the pronounciation of the curse.

Oxford, Feb. 1811.

التفتيش

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CONJECTURÆ CRITICÆ IN AUCTORES  
GRÆCOS.

CAP. 2. SEGM. 1.

JAM de Prometheo Æschyli pauca dicamûs; quæ quidem Tragedia, magno literarum bono, ex prelo Academico nostro nuper exiit, primùm Butleri, deinde Blomfieldii, curis emendata. Nos in singulis versibus citandis usi sumus editione Blomfieldianâ.

V. 40. ἀηκουστῆν δὲ τῶν πατρὸς λόγων

Οἷόν τι πῶς; οὐ τοῦτο διαικνίσις πλείον;

Jovis imperiis minùs obtemperare, utcunque periculosum, haudquaquam ἐκ τῶν ἀδυνάτων; et dixerat suprâ Vulcanus, v. 17.

Εὐωρεῖσθαι γὰρ πατρὸς λόγων βαρύν.

Lego itaque,

ἀηκουστῆν δὲ τῶν πατρὸς λόγων

Οἷόν τι; πῶς οὐ τοῦτο διαικνίσις πλείον;

Sed patris imperiis minùs obtemperare

“Quale est? Quomodo non hoc magis reformatidas?”

Sic infra v. 968.

Πῶς οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;

V. 49. “Ἀπαντ' ἐπράχθη πλὴν θιοῖσι κοίρανεῖν.

Frustra laborant Interpretes, cùm hæc verba explicare conantur. Neque sensum juvant ii, qui pro ἐπράχθη stant. Multò minus cum Pauwio faciendum, qui “Ἀπαντα πρᾶχθη, aut cum Heathio, qui

*in Auctores Græcos.*

ἄπαντ' ἐπράχθη', excogitavit. Nos persuasum habemus vitium latere in voce πλὴν, quæ facillè ex sequenti versiculo huc illabi potuit; et legendum putamus.

'Απαντ' ἐπράχθη τῷ θεοῖσι ποιρανῖν.

Id est, "omnia à Jove effecta et acquisita sunt eo tempore quo in Deos regnum obtinuit" vel, "Jupiter imperium in Deos consequendo omnia consequabatur," nimirum, ut solus liber esset. τῷ est Dativus, instrumentum significans.

V. 69. ΗΦ. 'Ορῶς θάμα δυστίστον ὄμμασιν.

KP. 'Ορῶ κυροῦντα τόδε τῶν ἐπαξιῶν.

Testatur Stanleius nonneminem ad cram libri sui annotavisse ὄρῳ pro ὄρῳς. Et mihi sanè ita legendum videtur, modo in altero versiculo reponatur ὄρῳς, ad hunc modum,

ΗΦ. 'Ορῶ θάμα δυστίστον ὄμμασιν.

KP. 'Ορῶς κυροῦντα τόδε τῶν ἐπαξιῶν.

V. 213. 'Εγὼ δ' ἐτόλμησ' ἐξευσάμην βροτοῦς

Τοῦ μὴ διαίρεισθίντας εἰς Ἄδου μολεῖν.

Equidem τῷ ἀσυνδέτῳ quod in his est non admodum delector; nec versus sanus mihi videtur, etiamsi in Codice ita scriptum repperit Blomfield. Malim

'Εγὼ δὲ τόλμαις ἐξευσάμην βροτοῦς.

Lectio tamen, quam exhibent aliqui Codd. ἐγὼ δ' ὁ τόλμῃς, pro τόλμαις, minime spernenda est, ut monet Butlerus. Quare prætulerint V. 111. ἐξευσάμην causam non video.

V. 738. ἐκπερᾶν χθόνα.

Verbum ἐκπερᾶν restituendum credo carmini Ithyphallico, quod in Notis ad Hephestionem, p. 266. edidit Gaisfordus.

Μαλιστα μὲν δὲ κόλασον αἰγός, εἰ δὲ μὴ,

Οιδίπου τιν' εὐρεῖ,

Τὴν Σφίγγα ταυτὴν ὅστις ἡ κατακρημνισί,

Ἡ ἐκπερᾶν χθόνα.

Ibi nunc corruptè legitur πινην vel σπιῖνον. Ceterum non possum mihi temperare quin à carmine huic proximè sequente apud eundem Gaisfordum, monstrosus vocabulum à Τούπιο invectum amoliri aggrediar. Loquitur Auctor de Musâ Musasaleæ inanis et tumidi Elegorum scriptoris.

Κινά τι γὰρ τοι κήπιλακνηστρία

Διδυραμβοχόνα.



Nam inanis est et ex tumore sonora tanquam ex infundibulo (χαίη) dithyrambos ebulliens. Ita pro διθυραμβόχρηνα quod legitur in Cod. Vat. rescripsit Vir doctissimus. Sed Verbum, non Nomen, hoc loco flagitat sententia. Forsitan igitur legendum διθυραμβοχρηνοῖ, dithyrambos vel dithyrambicè inflat; elegos dithyrambis similes componit. Hesych. χαινώσαι, τὸ φουῆσαι.

V. 859. Προσηγορεύθης ἢ Διὸς κλεινὴ δάμαρ  
 ἢ Μίλλουσ' ἴσταθ'· τῶν δὲ προσταίνει σ. τ..

Hæc ex Codd. reposuit Blomfield. pro vulgati,

Μίλλουσ' ἴσταθ', εἰ τῶνδε προσταίνει σί τι.

Sed legendum ni fallor.

Μίλλουσ' ἴσταθαι· τῶνδ' ἢ εἰ σαίνει σί τι.

Simplex σαίνα eodem sensu usurpari solet, quo compositum προσσαίνα Noster, Choeph. v. 191. σαίνομαι δ' ὑπ' ἑλπίδος. et Euripides in Ione. v. 685.

Οὐ γάρ με σαίνει θέσφατα  
 Μή τι' ἔχη δόλον.

V. 980. Τὸν πικρῶς ὑπερπικρον.

Sine dubio vitiosum est πικρῶς, quod et Porsonus obelo notavit. In varios corrigendi modos abierunt Viri eruditi, sed locus nondum integritati restitutus est. Si vel minimè faverent Codices, libenter legerem.

Τὸν λόγῳ ὑπερπικρον.

Sed nihil temerè immutandum.

V. 1093. Εἰ γ' οὐδὲ τύχη τι χαλᾷ μανιῶν.

Codex Medicæus exhibet εἰ τοῦδ' εὐτυχῆ, unde equidem hæc extricaveram.

Εἰ γ' οὐδ' εὐχῇ τι χαλᾷ μανιῶν.

quod idem esset ac si dixisset Mercurius<sup>1</sup>, εἴ γε οὐδ' εὐχεται χαλᾷ τ.. Sed meliorem lectionem excogitavit Blomfieldius.<sup>2</sup>

CANTABRIGIENSIS.

<sup>1</sup> Dum hæc scribo, succurrit alia lectio,

Εἰ γ' οὐδ' ἀτυχῆς τι χαλᾷ μανιῶν.

ON THE  
POETICAL METRES OF THE ANCIENTS.

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TO THE EDITOR OF THE CLASSICAL JOURNAL.  
Sir,

HAVING ventured, in a former communication, to point out what I considered the erroneous opinions of one of your correspondents, with regard to Greek accents; I hinted, that a fear of intrusion at that time prevented me from explaining my own sentiments as to the most correct mode of reading Latin.

As you have favored me with its insertion, I am emboldened to pursue the subject; conscious, at the same time, that if my own opinions are erroneous, there are many of your correspondents able, and I hope willing, to correct them.

The subject of my present investigation may be considered as an attempt to answer a question that has been often proposed—"Ought we to read Greek and Latin by *accent* or by *quantity*?" There can be little doubt that the ancients attended equally to *both*; but I am afraid, that from an imperfect knowledge of the manner, in which those languages were spoken, we must be contented to enjoy the pleasure of only *one* of them.

I hesitate not, then, to assert, that we are almost totally ignorant of the nature of accent, and that we still possess a tolerably correct knowledge of quantity. In support of the former assertion, I may be allowed, perhaps, to repeat, that "the *accentus* of the ancients was a musical tone of voice,

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<sup>1</sup> The discussion, which was begun by our ingenious and excellent correspondent, Professor SCOTT, of King's College, Aberdeen, and taken up by the elegant author of this article, is, alas! interrupted on the part of the former by his death. Our readers had been taught to expect much rational amusement and interesting information from his pen. Their hopes are blasted but the loss of his society is an object of far greater lamentation to all, who respected his character, admired his talents, and revered his virtues: in other words, to all who knew him. ED.

totally distinct from the accent of the moderns; the latter partaking more of emphasis, or stress, than intonation of voice."

Now, as we are even ignorant of the sounds of many, if not most, of their *letters*, surely it can hardly be presumed, that we are perfectly acquainted with the pronunciation of their *syllables* or *words*. Nay, it would puzzle, I believe, the best of our musicians to give an idea, not only of this probably supposititious instrument, but even of the lyre in common use among the ancients; since our greatest antiquaries are not agreed even as to its external form.

To know that the voice rises on the acute, and falls on the grave accent, without being able to discover in what degree, or interval, it does so, whether a third, a fifth, or an octave, is knowing, I should consider, very little to the purpose. The inflexion of the voice in speaking can give us no great assistance, as it is regulated by the sense, or by the collocation of the words; so that the same word is sometimes pronounced in a high, and at other times, in a low tone. But we are given to understand, that in Greek and Latin the accent of every word was invariably the same. This proves, I think, incontrovertibly the greater affinity of their accent to music, than to the inflexion of speech: not that I suppose they were inattentive to the latter; but this depends upon such trifling variations of voice as cannot be reduced to any scale, and may be considered as equivalent to *expression* in music; which, though principally produced by sentiment, taste or passion, may be solved perhaps, into a due attention to the *forte* and *piano*; together with an occasional deviation from the strict observance of the exact length of every note—some being extended a little beyond their just limits, whilst others are rendered subservient to them, by being thus deprived of their legitimate pretensions.

It is probable, that the common conversation of the ancients was nearly as musical as the Italian recitative; for we know, that not only the performer on the stage was accompanied by the musician, but even the orator, when he mounted the rostrum, was occasionally attended by a slave with a pitch-pipe.

What superior sensibility and delicacy of ear must the ancients have possessed, when even a common herb-woman, in the streets of Athens, discovered a stranger by his more than ordinary

attention to the Attic idiom! If few Englishmen can relish, or even comprehend, the beauties of Italian music, though fashion may frequently lead them to the opera, till they have in a manner trained their ear to it, how can it be expected that we should feel the melody of Greek and Latin, which we never heard?

But, fortunately, though we never heard the voice or "the harp of Orpheus," we may still collect the "*disjecti membra poetæ*," although he was torn in pieces by his relentless country-women. And, notwithstanding the almost as relentless barbarity of modern pedagogues, who, from a blind adherence to what they call accent, torture many an ancient author on the bed of Procrustes, and force their trembling pupils to convert the noblest metre into worse than doggerel, making long syllables short, and short syllables long; there are some, I hope, bold enough to enjoy "a new pleasure," as it is happily called by the learned, but quaint author of *Metronariston*, in reading by quantity, and consequently by metre.

He who was never so fortunate as to hear an *aria* of Metastasio sung by Farinelli to the music of Hasse, may still derive no inconsiderable pleasure from the rhythm of poetry, though he only reads it; and that, too, even though from his ignorance of the Italian pronunciation, he does not give the true sound to a single vowel; for the rhythm, or metre, is the same, however it may be pronounced.

If, then, we are necessarily deprived of the pleasure of accent or recitative, why should we deprive ourselves of that which arises from quantity or metre? The latter may justly be compared to *time* in music; of which, indeed, it forms so constituent a part, that the one cannot exist without the other: and yet all the pleasure, for it is a pleasure, that the ear, in *this* respect, enjoys, arises merely from the regular recurrence of certain intervals. Though the cymbal and the drum are monotonous, yet by their regular beats, no one, I think, will be bold enough to deny, that they add considerably to the effect of a military band. Nay, by the accompaniment of the castanets alone, which are equally monotonous, though in the latter, it is true, as well as in the former, a variety is produced by the loudness or softness of the sound, a female dancer can

arrest attention; and by the exact correspondence of the motions of her feet, with the strokes of this trifling instrument, can make us unconscious of the want of more varied music.

As I have compared quantity to musical time, so accents may, I think, with equal propriety, be compared to musical sounds. But the advocates for accent seem to have so little idea of this latter resemblance, that I shall find no great difficulty, I hope, in proving, that whilst they think they are attending to accent, they really are reading by false quantity.

For instance, they repeat the following line of Horace thus:— as they would were they English instead of Latin words so marked, and call it reading by accent.

*Sacrum vetústis éxtruat lignis fócum.*

If accent has any affinity to music, which I hope I have already proved, certainly very little music can be here discovered. But the truth is, that they read it without any accent, properly so understood, i. e. intonation, but merely with a certain emphasis or stress of voice, which I will admit is, though improperly, called accent in modern language, although its real power is only to lengthen the syllable; and thus, by frequently making a syllable long that is naturally short, they read, as I before asserted, not by accent, but false quantity. This is the more remarkable in the present instance, as the above line is not only in iambic measure, which is the common English metre, but is in every respect a complete Alexandrine verse—whether it be read as marked,

*Sacrum vetústis éxtruat lignis fócum,*

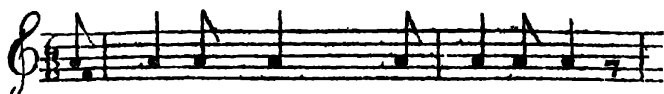
Or thus,

*Sacrum vëtústis éxtruat lignis fócum.*

The ear perceives no difference, because the English have adopted the mark (') to express a long syllable, though we still improperly call it accent.

Were a musician requested to note down the following line in the same ode, (which we happen to read pretty correctly,) in point of time merely, he probably would mark it thus:

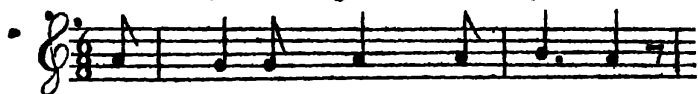
Ut pris-ca gens mor— - ta-li-um.



Now it is obvious, that the time, or metre, is here as distinctly marked as if the notes had been varied.

Let us suppose, then, the notes to be varied thus, as in one of the strains of "The Flowing Can"—

Ut prisca gens mor— - tali-um,



Here, though the notes are different, the time is exactly the same; and so it is with respect to the accent of the ancients, which, whether acute or grave, high or low, makes no alteration in the metre.

The first example shows how Latin may be read by quantity alone, the second with the addition of accent; but as we have unfortunately lost the notes as well as the instrument, we must be content with beating the time with our feet, or at best with our fingers upon the table.

Having, I hope, by the aid of music, established the possibility of receiving considerable pleasure from reading by quantity alone, without any attention to accent, properly so called, I think, that by the same means, I shall be able to prove as clearly, that when the partisans of accent think they are reading with the utmost attention to it, they are really reading by false quantity, without any reference to accent whatever.

In the ode from which, I have borrowed the former, is the following line—

Somnos quod invitet leves.

Ask them to mark it with accents, and, without doubt, they will do it thus—

Sómnos quod invitet léves.

Now the musician, who knows that at least *modern* accent (which by the bye is all that these gentlemen are acquainted

with) requires a stress upon the syllable, and that this invariably lengthens it, would probably note it thus—



That the time is different, is obvious; for here are four, whilst in the former there were only three crotchets in a bar; and whilst they pretend to be reading iambs, they are in reality reading dactyls, i.e. instead of

Sómnos quod ínvitet léves,

They read,

Sómnos quod ínvitet léves.

If it should happen that any of my readers are more ignorant of music even than myself, I hope I may be permitted to avail myself of another mode of illustrating my opinions.

I have before stated, that

Sacrum vetustis extrahat lignis focum,

is similar to an Alexandrine line in English. The advocates for accent tell us, that it should be read thus—

Sácrum vetústis éxtrahat lignis fórum.

Now let us attempt to read an English Alexandrine, from Thomson's *Castle of Indolence*, in the same manner—

Whatéver *crowns* the hills, or smiles *alóng* the vale.<sup>1</sup>

If this produces to an English ear the most ridiculous effect, which surely no one will deny, since in fact it is thus rendered unintelligible, we may be satisfied that similar violations would be still more offensive to the Roman poet, could he rise from the dead to witness one of his lines thus cruelly and barbarously mangled.

An objection to the foregoing theory may possibly be started, and it may be insisted, that, by attending to quantity, we do not *read*, but only *scan* a verse. The difference, however, between

<sup>1</sup> When the accent or emphasis (which I contend is the same in English) falls on a word, I have marked it by *Italics*, upon which the reader will lay as much stress of voice as on the syllables distinguished by the mark (').

metrical reading and scansion may be easily distinguished. In scanning, we frequently stop in the middle of a word; in reading, never: and, indeed, those hexameters are the most melodious, where the words are most frequently divided.

But in order to feel the full melody of metrical recitation, we should not consider hexameters as composed merely of dactyls and spondees, but of a great variety of other feet. It is true they may all be reduced to these two; but this is only to facilitate the purposes of scansion: the pause that, in the latter case, frequently falls in the middle of a word, in reading takes place at the end of it; and thus it may happen, that there are as many different *feet* in the verse, as there are *words*. For instance, in the following line of Virgil—

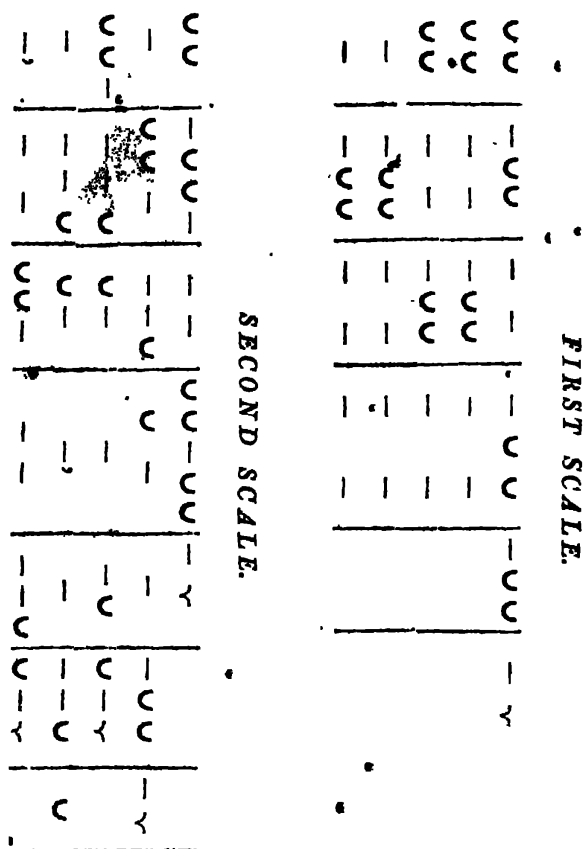
Juppiter, Arcadii quæso miseresce regis,

There are a dactyl, a choriambus, a spondee, a pyrrhich followed by a dactyl, (for which I do not find any specific name, though it might, I think, be properly classed with the pæons), and the usual dissyllabic close, of which the last syllable is common.

Perhaps I may be more easily understood, by presenting to the reader two different metrical scales of the following lines; the first pointing out the scansional, the other the verbal divisions—

Juppiter. Arcadii quæso miseresce regis,  
Et patrias audite preces, si numina vestra  
I-columen Pallantis mihi, si fata reservant,  
si visurus eum vivo, et venturus in unum;  
Vitam oro: patiar quævis dare laborem.





Perhaps I may be pardoned for presuming to suggest the propriety of calling the former the scansio-metrical scale, and the latter the verbo-metrical scale. To these might be added a cæsural scale; and, by a due attention to these, even a tiro, I think, would be almost as sensible of the melody of the above passage as a Twining, who, in his translation of Aristotle's Poetics, p. 564. speaking of the parting scene between Evander and his son, from which I have made the extract, says—

"I do not know any where a finer example of natural pathos, heightened by the nicest selection of expression, and by such harmony of versification, as would almost make nonsense pass upon the understanding for sense, through the recommendation, if I may be allowed such an expression, of the ear."

February 1, 1811.

METRODORUS.

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### DR. CLARKE'S HEBREW CRITICISM.

THE author of Hebrew Criticism and Poetry was gratified with the sight of the advertisement of the CLASSICAL JOURNAL, and the contents of No. III. He thought that he discovered himself in the best company of his classical predecessors, or contemporaries, RUHNKEN and BURNEY, with their names, as well as his own, all classically spelt. The difference of Sir W. DRUMMOND's subject from his own appeared to place these parties, with propriety, at some distance from each other, but in the same new antichamber of the temple of fame. The situation of all was an acknowledgement, that all, in their respective departments, were, as they had wished to be, CLASSICAL; and that Hebrew was not now esteemed, as St. Jerome to his patron Damasus had called it, *barbarous*. Thus far, and thus much, the author of Hebrew Criticism and Poetry was gratified; but, mindful of the sentiment of his predecessor and namesake, at the end of the preface to Homer—"Ex judicii consuetudine in rebus *minutis* adhibita, pendet sæpissimè etiam in *maximis* vera atque accurata scientia," he found himself not so well satisfied with the seemingly very trifling alteration of his title, by the insertion into it of only one letter, not his own. For "Criticism," he first endeavoured to account as a misprint, then as a synecdoche, which, according to the Westminster Grammar—

"Pluralem ob numerum primum, contraque reponit,"

And then as the plurals of amplification in LONGINUS; but, at last he surveyed the substituted plural as a frittered degradation of his singular, into rather disrespectful diminution. He had designed, by his title, to express, that his book comprised

generally an exercise of his best judgment in the right reading and interpretation of the Hebrew writers; and also specimens of their poetry given in a poetical dress; and thus much he conceived was intelligible from his general title, "*Hebrew Criticism and Poetry*." The examples of GAPPILLUS, in "*Critica Sacra*;" of DAWES, in "*Miscellanea Critica*;" of BATE, in "*Critica Hebræa*;" and of many others, were authority for his "*Hebrew Criticism*;" in the same manner as they meant, "*Sacred Criticism*"—"Miscellaneous Criticism"—"*Hebrew Criticism*," &c. He saw neither Sir W. D. nor RUHNKEN, singularised by the altered titles of *Herculanense*, or of *Opusculum*, nor Dr. BURNEY pluralised by the word *Tentamina*; and he began to suspect either the imperfection of a new work, or that the author of the critique had selected only the principal objects of criticism, and omitted the not immaterial ones scattered up and down in every page of the book. His "*Hebrew Poetry*" was, indeed, not converted into *Poetries*, but entirely omitted.

He had long been accustomed not to respect the titles of some of the translators of ARISTOTLE on Poetry, meaning the drama, as in the beginning of the work he explains; which translators called the book, "*The Poetics*;" and as a regarder of accuracy, he formed an unfavorable presumption of a print, which seemed inaccurately to exhibit the title of his work to the public. His situation in the country precluded the opportunities which authors in town enjoy; and he resolved to be perfectly easy upon a criticism, which appeared founded on a seemingly preliminary error. In the regular course of the tardy approach of new publications to provincial places he had provided for a sight of the critique upon him, and intended to hope the best with respect to the objection.

The plan of the CLASSICAL JOURNAL appears excellent, as the selection of the authors had previously merited his applause; and he hopes, that no errata or misapprehension may prevent both the success and the utility of the CLASSICAL JOURNAL, and the friendly and reciprocally applauded communications in future between the work and

The AUTHOR OF *HEBREW CRITICISM*, &c.

## ON GRECIAN AND ROMAN COINS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

SHOULD it not be incompatible with the plan of your work, I would avail myself of it, to acquire the precise meaning we ought to attach to the terms *Denarius* and *Obolus*, when employed by our ecclesiastical writers, to designate particular species of *English* coins.

We know that the first was a Roman, and the latter a Grecian, coin. *Pliny* describes the *Denarius* as equal to the Attic *Drachma*—*Drachma attica denarii argenti habet pondus, eademque sex obolos pondere efficit*. But another author, I believe, *Varro*, when speaking of the *Denarius*, informs us, that it was so called, *quod denos aris*, i. e. *decem asses valeret*.

Now the value of the *As* being about three farthings English, if we multiply this by ten, we shall make the *Denarius* equal to  $7d\frac{1}{4}$  of our money—a calculation which very nearly corresponds with the statement of *Adam*, who asserts the *Denarius* to be equal to  $7d\frac{1}{4}$  of our money. And as the *Obolus* was the sixth part of the *Denarius*, its value must have been five farthings English money. Thus far no difficulty impedes our progress; but it meets us the moment we begin to apply these calculations to the terms *Denarius* and *Obolus*, as descriptive of particular *British* coins.

We know that the *Greeks* and *Romans*, like many other ancient nations, at first did not coin their money, but denoted its value by weight. The names imposed upon coins, during this infant state of society, were formed to correspond with this distinctive characteristic, and were thought sufficiently descriptive as indicating weight. Hence the *talentum* and *mina* of the *Grecians*, and the *shekel* of the *Hebrews*, and to this cause we may ascribe the significant *pound* of the *English*. Various might be the examples adduced in support of this assertion, but

I shall confine myself to the fact as applicable to our own country. As money was denoted by its weight, we can easily account for the circumstance that value and weight, as applied to money, were convertible terms. From hence the transition was by no means difficult, but on the contrary perfectly natural to consider money and weight as synonymous.

Having reached this step of mental progression, our ancestors felt no hesitation, when speaking of matters where weight simply was concerned, to express themselves by a reference to money: possibly some latent motive, some idea of the extreme accuracy of weight, when reduced into money, may also have had an influence upon their minds. In support of this position, I shall content myself with one instance, and that drawn from an authentic source, and applicable more immediately to the subject before us. I allude to the statute instituted—*Assisa panis et cervisia*—passed in the 51st year of Henry III. or in other words, in 1266,—*Quando quarterium frumenti venditur pro 18d. tunc panis albus et benè coctus, &c. ponderabit quatuor libras decem solidos et octo denarios*. The old translation of the statutes, which in this passage has passed without correction, by the learned Ruffhead, renders the latter words 4l. 10s. 8d. Assuming this an authority in point, the *Denarius*, in the reign of Henry III. was equal in value to one penny: in the same statute, the word (*Obolus*) occurs, but no translation is given of it, although from a marginal note of Ruffhead, it may be inferred, that he considered it as less in value than the *Denarius*.

The term *Denarius* occurs again in a statute passed in the 31st year of Edward I.—*Denarius qui vocatur sterlingus rotundus et sine tonsurâ ponderabit 32 grana frumenti in medio spicæ—Et uncia ponderabit viginti denarios, et duodecim uncie faciunt libram London*. In other words,

32 grains made a denarius, or sterling.

20 denarii made an ounce.

12 ounces made a pound.

But our present troy weight has,

24 grains to the penny-weight.

20 penny-weights to the ounce.

12 ounces to the pound.

From hence it should seem, that a *Denarius* was to a penny-weight  $\frac{32}{24}$ ; but as 32 to 24, so is 4 to 3; hence the *Denarius* was to the penny-weight as 4 to 3. In other words, the *Denarius* was (I speak of our statute *Denarius*) something more than the penny-weight; but this would make it about the value of the *Obolus*, and we have seen, from *Pliny*, that the *Denarius* was equal to six *Oboli*.

My inquiries have been principally directed to the reign of Edward II. for as money is ever in a state of fluctuation, I felt it necessary to fix upon some one period to which I would confine my attention.

I am, Sir,

J. B.

### M. TULLII CICERONIS

*Opera omnia, ex recensione Jo. Aug. Ernesti, qui et notas suas  
adjecit. Oxon. 1810. 8 Voll.*

#### *Librorum Rhetoricorum Censura.*

NEQUE scriptor est ullus ex tota antiquitate erudita Cicerone præstantior, neque ex omnibus iis viris, qui, post restituta bonarum literarum studia, in eo expoliendo emendandoque operam posuerunt suam, quisquam anteferri debet Joanni Aug. Ernesto. Itaque haud temere nobis censura hujus initium ab eo libro ducere videmur, quo simul et auctoris excellentissimi opus et interpretis acutissimi artificium continetur. Ac de Ciceronis quidem laudibus si verbum adderemus, haud liberaliter de lectorum nostrorum ingeniis judicare videremur. Neque vero Ernesti nomen cuiquam obscurum esse potest: quis enim est locus, nostra ætate, in quo bonis literis aliquid tribuatur, quo hujus viri fama non pervenerit? Quære nos in rem

presentem veniamus, ac de meritis Ernesti in Ciceronem, quæ hac editione cernuntur, exponamus.

Ernestus igitur, cum primum ante quadraginta annos Ciceronem ederet, solum textum dabat e Grœnoviano exemplari, subjecta locis difficilioribus varietate lectionis; omnem vero illam materiam, quæ ad intelligentiam rerum verborumque pertineret, in Clavem conjiciebat sive Lexicon tripartitum, cujus in prima parte Leges, quæ a Cicerone laudantur, secunda hominum locorumque nomina, tertia verba explicantur, quibus etiam quarta pars adjecta est, quæ Græcas Ciceronis voces continet. Atque vel sola hac editione immortaliter de bonis literis meritus est.

Nam et in Clave omnem Ciceronianæ doctrinæ sylvam dilucide explicuit, multarumque rerum et verborum vim, quæ antea perverse intelligerentur, aperuit, multisque libris brevia, sed elegantia accurataque, addidit argumenta.

Postea, cum omne studium suum conferret in Græcos Latinosque scriptores emendandos atque edendos, nullumque fere esset discipline genus, quin illud scriptis illustraret suis, brevi id effecit, ut, cum in omnium doctrinarum literarumque generibus excelleret, tum in Latinis literis, una omnium eruditorum consentienti voce, principatus ad eum deferretur. Nam ubique in ejus scriptis apparebat doctrina varia, judicium et sensus veri pulchrique acer ac limatus, critica ratio elegans, accurata, et ad mathematicam fere severitatem exacta. Huc accedebat Latinæ orationis facultas tam excellens atque egregia, ut qui hac laude propius ad ipsius Ciceronis præstantiam accederet, ex iis, qui nunc sunt, repertus sit nemo. Itaque factum est, ut omnes, qui aliquid auctoritate apud Ernestum valerent, eum flagitare non desinerent, ut, quam operam juvenis Ciceroni præstitisset, eandem maturiore jam ætate instauraret atque augeret. Neque enim dubium esse poterat, quin, cum juvenilis opeia multis partibus utilis fuisset Ciceroni, hæc ætas et doctrina ei prorsus salutifera futura esset; præsertim, cum omnes facile intelligerent, et Ernestus ipse fateretur, se Ciceronis lectique adeo delectari, ut eum diem fere nullum de manibus poneret. Horum igitur precibus victus provinciam depositam iterum suscepit, palmariunique munus erudite civitati absolvit. Quam vero et in universi operis descriptione et singularum partium perfecte rationem secutus sit, age videamus.

Exemplum, seu textum, hac editione reddidit Grutcrianum: ad quem emendandum et constituendum libros multos antiquos, cum scriptos tum typis expressos, adhibuit, multasque præterea emen-

dationes ipse suo ingenio peperit. Ex lautiorē hac critica supellectile notas subiecit textui, sed ejusmodi saltem, quibus vel vera lectio vindicaretur vel falsa argueretur. Nam tota illa observationum copia, quæ ad illustrationem rerum verborumque pertinet, in Clavi seposita est, ut in antecedentibus editionibus. Verum de Clavi postea exponetur.

Sed, ut singulæ operis partes habent peculiare suas præfationes, sic universo operi communis ac nova præmissa est præfatio, quam ex vero *περίσπου τη θεωρίας* vocare possumus. In ea hoc egit Ernestus, ut universè de Critica Ciceroniana diceret, et veluti formam perfecti Critici Ciceroniani proponeret. Tota ejus ratio est bipartita: primum ipse perfectus Criticus Ciceronianus informatur, et cum ejus exemplari comparantur, qui ante Ernestum in recensendo Cicerone versati sunt: deinde, ut in singulis operum Ciceronis voluminibus de editionibus dicitur, sic in hoc, veluti aditu operum universorum, de editionibus eorum accommodate ad criticam rationem exponitur.

Et Critici quidem Ciceroniani perfecti laus quatuor virtutibus cernitur. Prima est exquisita Latinitatis scientia in singulis verbis formisque dicendi: secunda, eadem in analogia lingue universæ, ut in temporibus, modis, similibusque: tertia, sensus venustatis, concinnitatis, numeri atque soni orationis Ciceroniana: quarta, usus rectus et accuratus librorum tum scriptorum tum editorum, cum ingenio odorandæ veræ lectionis per vestigia ejus in libris antiquis. Ac nos quidem veremur ne angustius, quam res ipsa patitur, Criticus circumscribatur, cum intra verborum et emendationis spatium includitur. Nam universum Critici munus consumitur in aperienda rerum veterum intelligentia; ejusque duæ sunt partes, altera locorum depravatorum emendatio, altera obscurorum illustratio. Atque haud scio an plus ex illustratione quam emendatione utilitatis ad veterum scripta pervenerit. Et meminimus sapius nos in obscuros locos incidere, qui, cum ingeniosissimis conjecturis a viris doctis tentati essent, facile observatione ex interioribus literis profecta vindicarentur. Sed redeamus ad Ernestum. Latinitatis scientiam in Critico Ciceroniano summam debere exare, res ipsa loquitur. Constat enim Ciceronis ætate, tum aliorum, tum ipsius in primis ingenio, studio, arte, ad eam perfectionem adductam fuisse et Latinitatem universam et orationis cujusque formam, ut major non modo extiterit nulla umquam, sed ne cogitari quidem posse videatur, ejusque adeo perfectionis exemplum unum certissimum et pulcherrimum in Ciceronianis libris extare. Continetur autem



Latinitas duabus rebus, quarum prima posita est in singulis verbis et phrasibus, tum omnibus, tum in primis exquisitoribus et aliquid propriæ commendationis habentibus: altera in analogia linguæ in singulis verbis in primisque eorum variandorum struendorumque modo, ut ne quid, quemadmodum ipse Cicero præcipit, in generibus, numeris, casibus atque etiam temporibus ac modis, discrepet. Ac de hujus partis scientia rationeque eo magis dicendum est, quod eam, inter omnes interpretes Ciceronis, primus cepisse, ejusque, in animadversionibus, quædam præcepta sparsisse, videtur Ernestus; cum antea ipsi sæpius viri docti in recto temporum modorumque usu fluctuarent. Veluti, cum Latini, ex imitatione Græcorum, habeo pro scio dicerent, et non habeo quod dicam: nam id verbum conjungebant cum quod, ut Græci οὐκ ἔχω ἂν, ἢ ἂν ἴδω: librarii sæpius, ex frequentiore Latinorum formula, nescio quid dicam, illud quid assumerunt, perperamque fecerunt non habeo quid dicam. Simile quid accidit particulæ cum, quæ, ubi rationem causamque exprimit, conjunctivo jungitur, ubi tempus, indicativo. Habet enim hoc Græca lingua, atque ab hac Latina, ut omnem varietatem temporum distincte definiat. Et Cicero, Or. III. 10. aberrationem a tempore legitimo æquat plane aberrationi in numeris, generibus, et casibus. Nec id modo ad singulorum verborum tempora pertinet, sed etiam ad temporum nexum atque consecutionem: nec qui dixerit erunt qui dicent, aut multos audivi qui putabant, minus peccat, quam qui poetam magnam aut mentem bonum. Similis est ratio modorum eaque multiplex, quorum usus non diligenter cognitus magnum numerum vitiorum in libros induxit; in primis ille qui est in conjunctione membrorum per pronomina, relativa maxime, aut particularum, quibus membra copulantur, denique tota forma orationis, vel directe res exprimentis, vel suspensæ alicunde, obliquam dicunt, in quibus etiam proclivior est lapsus, quod linguæ recentiores in eo illam subtilitatem nec servant, nec omnino capiunt. Ernestum enim qui cum ipsorum auctorum lectione conjunxerint, næ illi certissima via bene emendateque scribendi facultatem assequuntur, atque omnibus omnium Præceptis vel Fundamentis Stili æquo animo carebunt. Sed de reliquis duabus Critici Ciceroniani virtutibus si omnia, quæ ab Ernesto egregie disputata sunt, referremus, narrationem intra fines, quos nobis consilii nostri ratio circumscripsit, continere non possemus. Quare ea tantum commemorabimus, quæ ad eam partem emendationis, quæ vulgo conjectura vocatur, pertinet. "Sed non omnia, inquit p. ix. per libros sanari possunt: etiam ingenii quæ-

dam in eo et doctrinæ pars est, conjecturam vulgo non bene vocant : Enimvero hic non semper conjectura res agitur : nam ea in dubiis modo rebus locum habet, estque plerumque incerta : sed sæpe etiam iudicio certo, quod in emendando Criticus sequi debet, ut sæpe et a multis factum est, invitis quamquam hujus artis non satis peritis. Nam quæ secundum eas rationes, quas supra explicavimus, manifeste sunt vitiosa, ea quidem etiam sine libris corrigere necessarium est, nec committere, ut vitia relinquuntur in Ciceronis oratione, quæ in nostris eloquentiæ Latinæ virionibus nemo satis Latine doctus ferat. Statui Latinitatem veram postulare non habeo quod scribam, non quid scribam : id triginta v. c. exemplis firmatum a libris habui, in quibus quod esset, ubi alii quid haberent. Non ergo necessario corrigam ac jure in exemplo primo et trigesimo, etiam si nullo in alio libro repererim !”

In secunda præfationis sectione recensentur illæ Ciceronis editiones, quibus universa ejus opera continentur, repetitis omnibus, inde a prima illa Romana Sweinhemii, et Mediolanensi Alexandri Minutiani anni 1498 et 1499, quam ipse habuit Ernestus, quaque Gravium negligenter usum esse dicit, usque ad recentissimam Parisinam Lalemundi 14 vol. formæ duodecimæ. Tota hæc disputatio, in qua diligenter de singularum editionum auctoritate uniusque ex altera quasi prognatione exponitur, et de interpretum meritis, ingenio, doctrina, accurate statuitur : hæc igitur disputatio cum ejusmodi sit, ut haud quaquam a nobis in compendium redigi possit, accedamus potius ad recensenda hujus operis deinceps singula volumina, initio facto a primo, quo libri Rhetorici continentur. Et hi quidem superiori ætate, longe minus ceteris, ejus artis curam experti sunt, quæ scripta antiqua liberat a corruptelis et vitiis. Nam præstantissimi Ciceronis correctores et interpretes, P. Victorius et Paulus Manutius, omnium diligentissime Epistolas Ciceronis, in primis eas, quæ sunt ad diversos scriptores, tractarunt, quod per eas maxime aditus juventuti ad Latinitatem cognoscendam et bene scribendi facultatem patefieri solebat ; ceteris libris, qui vel ad artem pertinerent vel ad philosophiam, leviter omnino tractatis, præter unum de Officiis opusculum. Quare Ernestus id in primis operam dedit, ut libris Rhetoricis integritatem restitueret, ex libris cum scriptis tum editis.

Nullorum autem librorum tot scripta exempla extant in Bibliothecis, quam eorum qui ad Herennium sunt. Ad hos emendandos adhibuit Ernestus primum quatuor codicum excerpta, quibus antea nemo usus erat, Bibliothecæ Paulinæ Lipsiensis, Winklerianæ,

Guelpherbytanæ, et quarti ignoti, cujus lectiones ignota manu ad exemplum Verburgianum adscriptæ sunt, quod exemplum olim emerat Ernestus ex Bibliotheca Cortiana. His accessere excerpta librorum scriptorum, quæ, ab Oudendorpio ex MSS. pluribus magna diligentia collecta, edidit P. Burmannus Secundus V. Cl. ad calcem exempli recensionis Grævianæ, quod ab eo ante annos non multos editum est. Editionibus usus est, præter eas, quibus universa opera continentur, principe Nic. Jensoni Venetiis 1470. fol. librorum ad Herennium et de Inventione, cujus textum constituit Omnibonus, quæque sæpius repetita est sine alicujus novi accessione boni, ut 1474. Mediolani, 1476. sine loci et anni nota, Venetiis 1479. 1487. et adjecto Omniboni commentario Venetiis 1488. 1490. Sunt tamen exempla quæ solos libros ad Herennium habeant, quorum vetustissimum Roma factum est a Vendelino de Wila, artium magistro a. 1474. fol. In libris de Inventione, præter editiones memoratas, et excerpta codicum Oudendorpiana, habuit Ernestus varias lectiones libri Cassellani, quas Cortius in margine Verburgiano scripserat, itemque codicem scriptum ex Bibliotheca Guelpherbytana. Sed Juntina editio a. 1508. formæ octavæ, cum in libris ad Herennium sæpius discedat a Mediolanensi, in libris de Inventione tamen Mediolanensem totam fere ad verbum exhibet. Aldus, mutatis frequenter, sæpius etiam temere, veteribus lectionibus, ut in reliquis libris Rhetoricis, sic in his novam recensionem dedit, quæ postea in sequentibus editionibus, pro basi fuit. In Bruto minus fuit felix Ernestus quam in ceteris libris; nam nec scriptum librum nec editum illum principem Romæ a Pannartio et Schweinhemio, quo *libri de oratore cum ceteris* contineri dicuntur, repêre potuit. Quamquam ejus editionis textum, in exemplis Venetis Andreæ Asculani 1485. repetitum esse, a conjecturæ veritate haud abhorrere videatur. Libri ejus, qui dicitur *Orator*, exemplum primum inventum est a Gerardo Landreano Latidis Pompeiæ Episcopo. Nam quod vulgo viri docti ab eo *libros de Oratore*, primum inventos esse dicunt, in eo manifestus est error. Hunc codicem a Gerardo Landreano impetravit describi, quæ curavit Barzizius, quod ex ipsa ejus ad Gerardum epistola intelligitur. Ex isto Barziziano exemplo fluere reliqua omnia et scripta et typographorum formulis expressa; ac in illis liber Wittenbergensis Bibliothecæ, quem Ernestus nactus est per veterem suum amicum Ritterum, Juris veteris et Historiæ omnis, omnium qui uspiam sunt, doctissimum. Hoc libro continentur *Orator*, *Topica*, *Partitiones*, et præfatio *Orationum* *Æschini* et *Demosthenis*, de optimo genere oratorum.

Denique in Partitionibus habuit quoque Erlangensem librum scriptum, de quo mox dicetur.

In libri de Oratore, Ernestus multo plura subsidia ad emendandum habuit, quam in aliis libris. Nam quamvis primis illis, Sublacensi a Pannartio Sweinhemioque facta, et Romana, Anni 1486. editionibus caruit, copię tamen aliarum editionum ei non defuerunt, interque illas exempla quę hos solos libros habent, Waldarferi A. 1470. aliud sine loci et temporis nota, Venetum 1485. Juntinum, Aldinum, Phil. Melanchthonis Lipsiense, Strebæi, Cockmanni, Pearcii. Nam Phil. Melanchthon, egregius bonarum, literarum vindex, hos libros edidit cum notis brevibus et scholiis Hagenoę, 1525. 8vo. Non multo post Lud. Strebæus eos Parisiis edidit illustratos luculentissimo commentario, et emendatos delectis judicio suo, ex libris editis, lectionibus iis, quas optimas putaret. Sub finem superioris seculi, separatim editi sunt a Cockmanno, subjectis lectionibus ex quinque codicibus scriptis Oxoniensibus, et quibusdam editionibus. Anno denique xviii. seculi decimo sexto, et plenius diligentiusque annō trigesimo sexto, recensiti emendatique sunt a Zach. Pearcio, viro elegantis ingenii et doctrinę, cum ex copiis Cockmannianis tum quinque aliis libris scriptis, et editionibus Mediol. 1498. et Veneta 1478. tum etiam judicio suo, in quo Latinitate maxime et rebus niteretur. His tot tantisque subsidiis accessit codex Erlangensis sec. x. qui multas bonas suppediavit lectiones, ut dolendum sit eum multis locis lacunosum esse.

Sed, peragrata hac parte, quę vitemur ne quibusdam enumeratione editionum horrida videatur, veniamus in amœniores locos lætaque vireta, atque ipsius artis Ernestinę elegantiam spectemus. Ne vero in tanta rerum copia oculi nostri mentesque distraherentur ad varia spectacula, nostram censuram ad unum præstantissimum de Oratore opus adstringamus, nostrumque de arte expolitioneque Ernestina iudicium interponamus. Et cum tantam vim habeant hi libri ad imbuendum animum pulchri venustique sensu, quantam vix alius ex tota antiquitate liber, neque quisquam ferē ad doctrinę elegantiam proficere possit, nisi eos legat, discat, in sinu ferat, videmur nobis haud ingratum, facturi bonarum literarum amanti-bus, si in hac censura ita versemur, ut ex ea aliquid vel medelę vel lucis ad hos Ciceronianos libros perveniat.

Lib. i. cap. 48. in ea parte, qua Crassus studium juris civilis commendat, hæc sunt verba: " Nam, sive quem aliena studia delectant, plurima est et in omni jure civili, et in Pontificum libris, et in XII. tabulis, antiquitatis effigies,—sive quis civilem scientiam

contempletur, totam hanc, descriptis omnibus civitatis utilitatibus et partibus, XII. tabulis contineri videbit; sive quem ista praeputens et gloriosa philosophia delectat, dicam audacius, hosce habebit fontes omnium disputationum suarum, qui jure civili et legibus continentur." Hic Ernestus primum ex edd. princ. recte, post Pearcium, edidit *videbit*, pro vulgato *videbitis*. Præterea, ut temporum ratio constaret, pro *habet* dedit *habebit*. Qua quidem in mutatione nos non habet dissentientes. Sed alia nobis de toto loco subnata est dubitatio. Nam, primum, quomodo inter duos indicativos *delectat* et *delectant* interjectus esse potest conjunctivus *contempletur*? Deinde vero, ipsi verbo *contemplari* locus hic nullus est, cum tota oratio vehementiorem quandam animi inclinationem, quæ in contemplando nulla est, requirat. Quare in eam cogitationem inducti sumus, ut pro eo verbo ponendum putarem *consecratur*, vel *complectitur*. Illud pro *operam dare*, *studere*, ponitur de Or. iii. 11. Sic quoque *consequi* non infrequens est: vid. Clav. Voc. Hoc propius ad vulgatæ vestigia accedit, et pro *discere*, *studere*, est ap. Ciceronem, Brut. 93: "Nemo qui philosophiam complexus esset: nemo qui jus civile didicisset:" et Ovidium, ex p. i 6, 9. "Nec quisquam meliore fide complectitur illas," i. e. artes ingenuas. Denique, quid sibi *aliena studia* velint, et quomodo ipsa ab hoc loco non aliena sint, excogitare non possumus. Itaque conjecimus *antiqua studia*. Nam si nemini interpretum *aliena studia*, pro *studia alienarum rerum*, minus Latinum visum est, certe *studia antiqua*, pro *studiis antiquitatis*, haud minus Latinum videri debet: sic *divina officia* sunt *officia erga Deos*: vid. Ernest. Clav. V. *Divinus*. Atque huic correctioni plus tribuere cepimus, posteaquam vidimus similiter fere peccatum fuisse infra cap. 49. "Neque vero, si quis utrumque potest, aut ille consilii publici auctor ac senator bonus, ob eam ipsam causam orator est; aut hic disertus atque eloquens, si est idem in procuratione civitatis egregius," aliquam "scientiam dicendi copia est consecutus." Vox *aliquam*, licet in omnibus sit scriptis libris, nullo tamen pacto hic ferri potest. Quare Manutius et Lambinus ex conjectura dederunt *illam*, quos secuti sunt etiam alii et Ernestus. Sed Pearcius, nostro quidem iudicio, perperam defendit vulgatum *aliquam*. Nos vero nobis ejusmodi emendationem reperisse videmur, qua ipsa Ciceronis manus restituta sit, legenda *alienam*. Primum ipsa loci sententia hanc vocem flagitat. Nam orator, si civilem scientiam assecutus est, hæc ei *aliena* potest dici, neque tam propria, quam oratoria facultas. Deinde ipse Cicero in simili re et argumento utitur eadem voce, de Or. i. 11. "Etenim videmus

lisdem de rebus jejune quosdam et exiliter, ut eum, quem acutissimum ferunt, Chrysippum, disputavisse, neque ob eam rem philosophia non satisfecisse, quod non habuerit hanc dicendi in arte *aliena* facultatem." Est enim philosopho ars oratoria *aliena*, ut oratori scientia civilis. Et eadem ratione cap. 50. "Ac, si jam placet, omnes artes oratori subungere, tolerabilius est, sic potius dicere, ut, quoniam dicendi facultas non debeat esse jejuna atque nuda, sed aspersa atque distincta multarum rerum jucunda quadam varietate, sit boni oratoris multa auribus accepisse, multa vidisse, multa animo et cogitatione, multa etiam legendo, percurrisse: neque ea, ut sua, possedisse; sed, ut *aliena*, libasse."

Cap. 53. "Reprehendebat igitur Galbam Rutilius, quod is C. Sulpicii Galli, propinqui sui, Q. pupillum filium ipse pæne in humeros suos extulisset, qui patris clarissimi recordatione et memoria fletum populo moveret, et duos filios suos parvos tutelæ populi commendasset." Est in his verbis nulla definita sententiæ consecutio. Nam particula *et* non potest conjungere antecedens *moveret* cum sequenti *commendasset*: et, qui commendaverat filios suos tutelæ populi, erat C. Sulp. Gallus, qui vero *moveret fletum*, erat vel filius ejus parvulus, vel per eum Galba. Quare pro *et* suspicamur olini fuisse *ut*, illudque commutatum fuisse cum antecedente *qui*; ut ita locus restituendus videatur: "extulisset, ut patriæ clarissimi recordatione et memoria fletum populo moveret," qui (sc. pater) "duos filios suos cet." Itaque non satis bene nobis Cl. editor loco hoc corrupto abuti videtur ad emendandum sanum, infra cap. 57. in simili re: "vel si causam ageres militis, patrem ejus, ut soles, dicendo a mortuis excitasses: statuisses ante oculos: complexus esset filium, flensque eum centumviris commendasset: lapides mehercule omnes flere ac lamentari coegisses." Ernestus mallet hæc de oratore, quam de parente inducto, accipere, et legere *complexus esses, commendasses, coegisses*. De postremo non vehementer repugnamus; de prioribus duobus non ei assentimur. Nam primum *commendasset* de patre bene dici, vel ex ipso, quem tractamus loco, clarum est. Deinde in ejusmodi excitationibus mortuorum, vel representationibus absentium, ipsi quasi agentes inducuntur. Ita v. c. Pro Cælio, cap. 14. cum, Claudiam exagitans, Appium Claudium Cæcum inducit: "Existat igitur ex hac ipsa familia aliquis: ac potissimum Cæcus ille; minimum enim dolorem capiet, qui istam non videbit: qui profecto si extiterit, sic aget et sic loquetur: Mulier, quid tibi cum Cælio? quid cum homine adolescentulo? quid cum alieno?" Et similiter aliquoties, constituendis ante iudicum ora reorum filiis, fletum atque misericordiam

exitare conatus est Tullius: v. c. Pro L. Flacco, cap. 40. 41. et Pro P. Sylla, cap. 32.

L. II. c. 6. "Sic enim se res habet, *ut*, quemadmodum volucres videmus, procreationis atque utilitatis suae causa, fingere et construere nidos, easdem autem, cum aliquid effecerint, levandi laboris sui causa, passim ac libere solutas opere volitare: sic nostri animi, forensibus negotiis atque urbano opere defessi, gestiunt ac volitare cupiunt vacui cura atque labore." Ernestus, post Lambinum, *ut* inducendum esse putavit. Pearcius, concinnitatem huic loco restitui duobus modis posse judicavit, vel delendo *ut*, cum Lambino, vel legendo *gestiant et cupiant*. Et nobis quidem posterior hic modus verior elegantiorque videtur. Nam in tali constructione *ut* habet vim, non comparationis, sed causae seu consequentiae, et conjunctivum regit. Exempla ex ipso Cicerone adtulit Pearcius. Quibus nos alia addere possumus: Nat. Deor. III. 37. "Sic enim se res habet, *ut* ad prosperam adversamve fortunam, qualis sis, aut quemadmodum vixeris, nil intersit." Finib. II. 32. "Sed res se tamen sic habet, *ut* nimis imperiosi philosophi sit vetare meminisse." De Oratore, II. 36. "Est, inquit, ut dicis, Antoni, *ut* plerique philosophi nulla tradant praecepta dicendi, et habeant paratum tamen, quid de quaque re dicant." Ib. III. 52. locus est huic, de quo agimus, geminus: "Tum denique nobis hic orator ita conformandus est et verbis et sententiis, *ut*, quemadmodum qui utuntur armis aut palaestra, non solum sibi vitandi aut ferendi rationem esse habendam putant, sed etiam, ut cum venustate moveantur: sic verbis quidem ad aptam compositionem et decenciam, sententiis vero ad gravitatem orationis utatur." Hic primum *ut* refertur ad conjunctivum *utatur*, quemadmodum vero et sic comparationi inserviunt. Conferatur etiam I. 50.

Cap. 14. Egregia est emendatio, qua disciplinae Ernestinae aliquis alumnus sanitatem venustatemque Ciceronianam restituit: "Fatebor:—*ut*, cum in sole ambulem, etiamsi aliam ob causam ambulem, fieri natura tamen ut colorer. Sic cum istos libros ad Misenum (nam Romae vix licet) studiosius legerim, sentio orationem meam illorum *tactu* quasi colorari." Antea pro *tactu* legebatur *cantus*; qui quidem *cantus* nullo pacto cum *sole* et *colorari* aliquam communionem habere possit. Emendatio confirmatur auctoritate codicis Erlangensis, in quo plane est *tactu*, et sua ipsa in hac re proprietate, de qua accurate Ernestus exponit in Clavi V.

Cap. 17. Antonii disputatio in eo versatur argumento, ut ostendat, in artibus discendis non opus esse, ut in minimis quibus-

que operibus efficiendis laboremus; nam, si quis magnarum rerum scientiam animo et facultate comprehenderit, eum hoc ipso etiam minorum efficiendorum operum artificium assecutum esse. Cui disputationi hic exitus additur: "In his operibus si quis illam artem comprehenderit, ut, tamquam Phidias, Minervæ signum efficere possit non sano, quemadmodum in clypeo idem ille artifex, minora illa opera facere discat, laborabit." Vitium, quod haud obscurum est, ut tolleret, operam dedit Pëarcius inutilem. Ernestus correctionem proponit, quæ nobis quoque in mentem venerat, istam:—"non sane, quemadmodum, ut in clypeo idem ille artifex, minora illa opera facere discat, laborabit." Phidias Minervæ signum, grande atque magnificum opus, singulari arte perfecerat; quare, cum hanc artem teneret, non ei erat laborandum atque sudandum, quomodo minora illa signa, quæ in clypeo insculpenda erant, absolveret. Itaque verba, *ut in clypeo idem ille artifex*, referenda sunt ad *facere*, non ad *discat*, nec ad *laborabit*: et tota sententia ita est accipienda, "non laborabit quemadmodum minora illa opera facere discat, ut nec Phidias laboravit quemadmodum minora illa signa in clypeo Minervæ efficeret." Sic de Polycleto supra cap. 16. De signo hoc Phidiæ videatur Junius Catalog. Artific. Vet. p. 157. sequ. et J. Davisius ad Cic. Tusc. I. 15.

Cap. 38. "Nam et omne, quod eloquimur sic, ut id aut esse dicamus aut non esse, et si simpliciter dictum sit, suscipiunt dialectici ut judicent, verumne sit an falsum: et si conjuncte sit elatum, et adjuncta sint alia, judicent, rectene adjuncta sint." Quamquam non fugit interpretes, esse aliquid vitii in primis hujus loci verbis, eorum tamen emendationes Ernesto non placuerunt, qui illud *et* delendum esse judicavit. Sed nobis quidem nec Ernestina hæc correctio certa, sed potius *est* pro *et* legendum, videtur. "Nam est omne quod eloquimur, sic, ut id aut esse dicamus aut non esse." Atque hac posita enunciationis vi, eam in sua Cicero genera distribuit, de iisque a dialecticis disputari dicit. Est autem enunciationis omnis hæc natura, ut aliquid vel esse vel non esse ponat. Vid. Aristot. Categor. IV. 4. Cicero Tusc. I. 7. et ibi J. Davisius.

Cap. 53. "Argumentum enim ratio ipsa confirmat *quæ*, simulque *emissa* est, adhærescit." Hoc vero loco, si quo alio, mirum nobis accidit, Cl. editorem nil de labe monuisse; præsertim, cum, in nota subjecta, nos ableget ad Clavem: in voce *Adhærescere*, ubi diserte, *adhærescit argumentum*, ex hoc loco profert. Atqui, ut *adhærescit* ad *argumentum* refertur, ita *emissa* eodem referenda est. Nam *ratio emitti* qui tandem dici possit? Itaque legendum:



*Argumentum enim ratio ipsa confirmat, cui (sc. rationi), simul atque emissum (sc. argumentum) est, adhærescit.* Sic *emitte* ponitur de re, quæ dicitur. Simillime infra c. 54. "ante illud facietum dictum emissum harrere debeat, quam cogitari potuisse videatur." Or. pro Cœl. 16. "aculeos — emittere in hominem et in reum."

Cap. 78. "Neque est dubium quin exordium dicendi vehemens et pugnas non sæpe esse debeat: Sed si in ipso illo gladiatorio vitæ certaminis, quo ferro decernitur, tamen ante congressum multa fiunt, quæ non ad vulnus, sed ad speciem valere videantur: quanto hoc magis in oratione *expectandum*, in qua non vis potius, sed delectatio postulatur?" Primum bene fecit Ernestus, quod Pearcii conjecturam, non malam quidem illam, sed tamen minus necessariam, quod *ferro decernitur*, rejecit. Sed mox, quomodo nec eum, nec alium quemquam, quod sciamus, ex superioribus editoribus, vox *expectandum* offenderit, exputare nulla ratione possumus. Nos, vel omnibus libris inuitis, *est spectandum* reponimus. Denique *non vis potius sed delectatio*, nec Pearcius ferre potuit, qui pro *sed*, ex libris Gruteri, *quam* dedit; nec Ernesto satis sanum visum est, qui *potius* delere voluit. Nobis nil mutandum videtur. Ponitur enim *non cum sed* pro *quam*, ut si dixisset, "in qua potius delectatio quam vis postulatur." Sic De Finib. II. 33, *non* pro *quam* est: "aliud quiddam iis propositum, non voluptatem." Græcis frequens est hic usus. v. c. Plato Comic. ap. Athen. VII. p. 279. B. οὐκ ἔστιν ὃ ἔχειν ταύτην ἐτέρωθεν, ἐκ δὲ τοῦ ζῆν παγκάλως. Plutarch. Consol. ad Apollon p. 3. B. τὴν γὰρ ἐπαιτίαν μᾶλλον, οὐ τὴν εὐγῆριαν, πανταχοῦ καθορῶμεν περιτεύουσιν.

Sed maximi est momenti Græcarum literarum scientia ad criticam feliciter exercendam in Latinis scriptoribus, cum universis, tum in primis us, qui se totos ad Græcorum rationem comparaverunt. Ex quibus sine dubio etiam Cicero fuit: cujus vim atque venustatem multis locis ne percipere quidem possunt Græcarum literarum vel rudes vel leviter gnati. Itaque et corruptis sæpe locis medelam, et obscuris lumen. conciliat Græcarum rerum dictionumque scientia, et sanis locis mirificam adjungit suavitatem cognitio fontium, e quibus ducti sunt. Quare ex isto genere pauca quædam addamus. L. I. cap. 2. cum Cicero dicit, "se statuere, eloquentiam contineri prudentissimorum hominum artibus: Quintum autem fratrem putare, eam ponendam esse in quodam exercitationis genere," non est dubium quin hæc duxerit ex Platone Phædr. p. 350. apud quem Socrates in eodem argumento versatur, et ita pronūciat: ῥητορικὴ οὐκ ἔστι τέχνη, ἀλλ' ἀτεχνος τριβή. Ex eodem adumbratum est

illud, quod infra cap. 13. est, in philosophi et oratoris contentione :  
 “ Quibus (*philosophis*) ego, ut de his rebus omnibus, in angulis, consumendi otii causa, disserant, cum concessero, illud tamen oratori tribuam et dabo, ut eadem, de quibus illi tenui quodam exsanguique sermone disputant, hic cum omni gravitate et jucunditate explicet.” Sic enim in Gorgia, p. 298. contra Socratem disputat Callicles, philosophum se ubdere, μετὰ μειρακίων ἐν γυναικῶν ἡμερίζοντα, ἐλευθέρον δὲ καὶ μέγα καὶ ἰκανὸν μηδέποτε ἐξέρχασθαι.  
 Porro II. 44. illa oratoris cum medico comparatio ducta est ex ejusdem Phædro, p. 354. Non minus ex Aristotele multa desumit Cicero, v. c. I. 19. de fide et auctoritate, qua orator valere debet apud audientes, est Rhetoric. I. 2. 3. et II. 27. Enumeratio probationum est ex eodem libro, 2. 3. Et plura ad Aristotelem notavit P. Victorius. Sed in aliis quoque locis Græcæ consuetudinis cognitio ad veram lectionem ducit : v. c. II. 23. Isocratis enumerantur discipuli, quorum partim oratores partim sophistæ fuerunt : ac de oratoribus ita dicitur : “ et ii, qui se ad causas contulerunt, ut Demosthenes, Hyperides, Lycurgus, Æschines, Dinarchus, alii complures, etsi inter se pares non fuerunt, tamen sunt omnes in eodem veritatis imitandæ genere versati; quorum quamdiu mansit imitatio, tamdiu genus illud dicendi studiumque vixit.” Pearceius pro *veritatis* ex uno Msto dedit *virtutis*; quod oratores susciperent veritatem, non, ut histiones, imitarentur. Hanc correctionem merito repudiavit Ernestus, sed vim *veritatis* nobis non cepisse videtur, cum eam accipit pro *vera et una probanda ratione dicendi*. Est enim *veritas* idem ac *veræ causæ*, non *fictæ*, quales sunt sophistarum, opponiturque his, ut acies pompæ. Quare, si quid mutandum esset, potius ejiceremus *imitandæ*, quod facile ex sequenti *imitatio* oriri potuit. Sed de hoc non firmiter contendimus. Illud asseveramus, *veritatis* esse relinquendum, et ita, ut diximus, accipiendum esse. Sic apud Græcos rhetores ἀλγίστα et ἀλγυνὸς frequentantur. v. c. Dionys. Hal. de Isocrate, p. 98. veras causas a fictis declamationibus discernens, eas vocat ἀλγυνὸς ἀγῶνας. de Lysia, p. 83. de Thucydidis Proprietate, p. 157. Cicero ipse de Orat. I. 34. *commentatio inclusa in veritatis lucem proferenda est*. I. 51. *expers veritatis* vocatur sophista, qui in schola fictas causas declamat. Et similem rationem videmus esse illam, qua Ruhnkenius hunc locum purgavit, qui legit *tutandæ veritatis*, Hist. Crit. Orator. Gr. p. 61. et ad Rutil. p. 92. hanc potestatem vocis *Veritas* accurate exposuit. Cujus viri animadversiones Ernestus, nescimus qua do *causa*, non commemoravit. Veluti II. 13. “Postea vero, quasi

ex clarissima rhetoris officina, duo præstantes ingenio, Theopompus et Ephorus, ab Isocrate magistro impulsu, se ad historiam contulerunt;” Ruhnkenius Hist. Crit. Or. Gr. p. 87. verba *quasi ex clarissima rhetoris officina*, ex Bruto, 8. et Oratore, 13. a sciolo quodam hic inculcata arbitratus est. II. 21. Pearceii correctionem, pro *oratorum* substituentis *rhetorum*, iudicio suo confirmaverat. idem Præf. ad Rutil. p. 26. Bruto, 8. “Isocrates magnus orator et perfectus magister, quamquam forensi luce caruit, intraque parietes aluit eam gloriam, quam nemo, meo quidem iudicio, est postea consecutus.” Lipsius Var. Lect. III. 14. ex Rufino Grammatico legit, *quam nemo, meo quidem iudicio, est poeta consecutus*. Quam conjecturam temere in textum recepit Gruterus, quamvis nil magis ab hoc loco alienum esse possit: vid. Ruhn. Hist. Crit. Or. p. 62. Ernestus, qui Gruterianum exemplum hac editione exhibuit, et *poeta* dedit, nec tamen de ejus lectionis vel origine vel falsitate in notis monuit. Gesnerus Thes. L. L. V. *Exceptans*, corrigit locum de Orat. III. 2. quo de L. Crassi morte dicitur: “Illa tamquam cycnea fuit divini hominis vox et oratio, quam quasi expectantes, post ejus interitum veniebamur in curiam, ut vestigium illud ipsum, in quo ille postremum institisset, contueremur.” Gesnerus vere et eleganter corrigit *exceptantes* pro *expectantes*. At correctionem non memorat Ernestus. Ita et hujus viri per Thesaurum sparsas Ciceronianas emendationes, quarum haud parvus est numerus, et alias aliorum, veluti Burmanni, Oudendorpii, Drakenborchii, in Miscellaneis Observat. et Taylori, Marklandi, Chapmanni, Jortini, peculiaribus Anglicis libris proditas, has igitur omnes, nulla in notatione facta, neglectas reperimus.

Sed nos finem faciamus hujus partis censuræ. Nam ex iis, quæ hactenus disputavimus, facile intelligitur, unum fuisse, post renatas literas, Ernestum, qui perfectam absolutamque suis numeris editionem Ciceronis efficere potuisset, si, quantum ad hanc provinciam attulit facultatis, doctrinæ, ingenii, tantum in ea collocare voluisset temporis, curæ atque diligentiae. Quæ enim virtutes inesse debent in critico Ciceroniano, eximias in eo exstare vidimus. Primum literarum Latinarum Græcarumque scientia egregia: tum Latinitatis, et in singulis verbis, et in analogia, constructione, consecutioneque temporum ac modorum, cognitio plane singularis: tum Ciceronianæ consuetudinis in figuris atque sententiis intelligentia, et sensus numeri et soni Ciceroniani, auresque trita notando justo orationis ambitu: denique copia et usus librorum antiquorum, et editorum, et scriptorum, cum ingenio indagandæ veræ lectionis per vestigia ejus, quæ

in libris exstant. Itaque speramus neminem fore, qui credat, nos æcensuram hanc suscepisse, non magis, ut de Cicerone bene mereremur, quam ut laudibus Ernesti detraheremus. Neque profecto nobis ipsi aliquid cum humanitate commercii habere videremur, si ei viro obtrectaremus, quem immortalia de humanitate merita supra invidiam collocarunt.

(BIBL. CLASS.)

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HORÆ CLASSICÆ.

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NO. I.

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ON THE WORD ΣΥΚΟΦΑΝΤΗΣ.

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THE usual meaning which is attached to this word, is that of a *petty informer*, a *fellow who is continually seeking privately for occasion to impede the character of some person of rank and reputation*. Hence it comes to signify a *person guilty of any meanness whatever*. The origin of this application of the term has been referred to three different sources. Suidas says : συκοφαντεῖν τὸ ψευδῶς τινος κατηγορεῖν· κεκλητῆθαι δὲ φασὶ τούτοις παρ' Ἀθηναίους, πρῶτον ἐξευρεθέντος τοῦ φυτοῦ τῆς συκῆς, καὶ διὰ τοῦτο κωλύοντων ἐξάγειν τὰ σύκα· τῶν δὲ φαινόντων τοὺς ἐξάγοντας συκοφάντων κληθέντων, συνέβη καὶ τοὺς ὁπωσοῦν κατηγοροῦντας τινῶν φιλαπεχθημόνων, οὕτως προσαγορευθῆναι.—“ To act the *sycophant* is to accuse any one falsely : it is said that this term was used by the Athenians, when the planting of the fig-tree was first introduced, and when the exportation of figs was prohibited on this account : but when such persons, as informed of (sc.

brought to light) those who persisted in exporting them, were termed *sycophants*, it happened, that those also, who any how from a natural propensity to petty quarrel, brought an accusation against any person, received this appellation."

The same Lexicographer, under the word *συκοφάντης*, says: *λίμῳ γενόμενον ἐν τῇ Ἀττικῇ, τινὲς λείπα τὰς συκάς τὰς ἀειμίμνας τοῖς θεοῖς ἐκαίπολιν· μετὰ δὲ ταῖς, εὐθυμίας ἰσχυρῆς, κοτιγρόσαν τοὺς τινες ἐκείθεν οὖν συκοφάνται λέγονται.*

"Attica being oppressed by a famine, some persons privately stripped of their fruit the fig-trees, which were consecrated to the gods: some time after this, when there was great plenty of provisions, some persons (who were privy to the secret) accused them of the theft; hence then (mean persons, or informers in any case,) are termed *sycophants*."

Herychius is silent as to the primary signification of the word, and only alludes to its general usage: *συκοφάνται οἱ ἐπηρροῦντες. συκοφαντία καὶ αλλοτρία.* "*Sycophantæ sunt qui calumniantur; qui damno afficiunt accusatos. Sycophantia est obtrectatio.*"

These are the two accounts which we have from Suidas, who has been content to hand them down to us without expressing his opinion with regard to the authenticity of either of them: the remaining one, which widely differs from the preceding two, is given by Festus, who has got the story from Athenæus, (l. i. p. 74. Edit. Casaub.) We will quote Festus's words:—

"*Sycophantæ appellatos hæc de causâ dicunt; Atticos quondam juvenes solitos aiunt in hortos quorundam irrumpere, ficosque deligere. Quam ob causam lege est constitutum, ut qui id fecisset, capite truncaretur: quam pœnam qui persequerentur ob parvula detrimenta sycophantæ appellatos. Inde sycophantæ dicti impostores, et qui fucum faciunt, simulantes ea, quæ non sunt.*"

This account of the origin of the general application of the term is confirmed by a fragment from Alexis, a comic poet of considerable eminence, who flourished about 340 years before Christ. He, facetiously enough, complains of the term *συκοφάντης* being applied to a mean, petty informer; intimating, that those who detected such theft, and brought it to light,

did nothing but what was consistent with the conduct of good and virtuous citizens :—

ὁ συκοφάντης οὐ δικάως στυγνίμα  
ἐν ταῖσι μοχθηροῦσιν ἐστὶ κείμενον·  
ἔπει γὰρ, ὅστις χρηστὸς ἦν ἡδὺς τ' ἀνὴρ,  
τὰ σῦκα προστεθέντα δηλοῦν τὸν τρόπον,  
νυνὶ δὲ πρὸς μοχθηρὸν ἡδὺ προστεθέν,  
ἀπορεῖν πεποίηκε, διὰ τὸ τοῦδ' οὕτως ἔχει.

We subjoin the common version :—

- “ *Sycophantie nomen immeritò*
- “ *Virus improbis est tributum :*
- “ *Nam qui foret bonus et urbanus, is debuit*
- “ *Indicatus ficibus mores approbare suos :*
- “ *Nunc autem flagitiosos cùm sic nominent,*
- “ *Dubitare id cogit, cur id factum sit.*”

In the fourth line there is a difficulty as to the exact meaning of *προστέθεντα* : we conceive it must be connected with *τὰ σῦκα*, by anastrophe. (vid. Porson, ad Med. 105. et 1105.) Then the words will run thus ;—“ for if there is any man that is honest and open-hearted, it is his duty to show his (frank) disposition, *by applying himself* to (the prohibition of stealing) figs.” In the following line the meaning of *πρὸς τοῦδ'* is obvious :—“ But now what is consistent with the character of an open-hearted man, (*ἡδὺ*, supple *ἄνομα*) *by being applied* to a vicious person, causes us to be at a loss to account for this being the case.” No other signification but that of *adhibeo*, *applied*, &c. is recorded by the Lexicographers as belonging to *προστίθημι*—*προστίθεμαι* must, therefore, signify *adhibeo*, *applied*, or *adhibeo meipsum*, *applied meipsum*.

## ON THE LACEDÆMONIAN ΣΚΤΤΛΗ.

“THE Lacedæmonian σκττλή,” according to Dr. Potter, (see his Archæol. Græc. vol. II. p. 119.) “was a white roll of parchment, wrapped about a black stick; it was about four cubits in length, and so called from σκέρτος, i. e. *skin*.”

“The manner and use of it was this; when the Magistrates gave commission to any General or Admiral, they took two round pieces of wood, exactly equal to one another, one of these they kept, the other was delivered to the commander, to whom, when they had any thing of moment to communicate, they cut a long narrow scroll of parchment, and rolling it about their own staff, one fold close upon another, they wrote their business upon it; then taking it off, dispatched it away to the commander, who applying it to his own staff, the folds exactly fell in one with another, so that the writing and the characters which, before it was wrapped up, were confusedly disjoined and unintelligible, appeared very plain.”

What Dr. Potter calls here a long narrow scroll of parchment, is termed by Suidas, the Scholiast on Pindar, &c. ἰχθυή; by the Scholiast on Aristophanes, ὀβελισμός, and by Aulus Gellius, *lorum*. We must not however suppose, that the invention of parchment had taken place at this period; for we know that the art of preparing skins for writing upon was not discovered till B. C. 170. by Eumenes, king of Pergamus, who, when the exportation of paper made from the papyrus was prohibited by one of the Ptolemies, from motives of jealousy towards Eumenes, invented parchment as a substitute, and thus endeavoured to rival the Alexandrian library. The truth is, that this narrow thong of leather was exclusively applied to the black sticks without any regard to the custom of writing upon parchment. The words ἰχθυή, ὀβελισμός, and *lorum*, we do not recollect to occur any where in any other meaning than that of

a strap of leather; consequently, all conjectures as to the circumstance of these *thongs* being made from the bark of trees are fruitless: the papyrus is out of the question, for its invention was not till the time of Alexander the Great, and it was some time after that when its use became general. It may be worth the while to observe, that Ausonius, in his description of the Lacedæmonian σκυτάλη, is guilty of an anachronism: the passage in question is in his 24th Epistle—

“Vel Iacedæmoniam scytalen imitare, libelli  
Segmina Pergamæi toreti circumdata ligno  
Perpetuo inscribens versu: qui deinde solutus  
Non respondentem sparso dabit ordine formas,  
Donec consimilis ligni replicetur in orbem.”

*Pergamæus libellus* signifies *purchment*, alluding to its invention (which we have just mentioned) by Eumenes, king of Pergamus.

B. J.

## BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

A Criticism having appeared in your last Number, on the 15th and 18th verses of Job, 31. I beg leave to offer to your notice the following interpretation of those verses: they are as follows in the original—

15th. הלא בבשן עשני עשרו ויכוננו ברחל אחד :

18th. כי מעשרי גדלני כאב ומבשן אמי אנהנה .

It will, perhaps, be as well to insert, in this place, the two preceding verses to the 15th, and the intermediate ones between that and the 18th, that so the reader may have the subject the better before him :



13. If I did despise the cause of my man-servant, or  
my maid-servant, when they contended with me,
14. What then shall I do when God riseth up ?  
and when he visiteth, what shall I answer him ?
15. Hath not he that made me in the belly made him ?  
and fashioned us in one womb ?

In one womb, as all mankind are brothers.

The LXX. render ἐν τῇ αὐτῇ κοιλίᾳ. So the Syriac and Arabic versions. Walton translates in his Polyglott—et disposuit nos in vulvâ pariter.

16. If I have withheld the poor from their desire,  
or have caused the eyes of the widow to fail ;
17. Or have eaten my morsel myself alone,  
and the fatherless hath not eaten thereof ;
18. For sorrow hath bred me up from my youth,  
and groaning from my mother's womb.

That is, the affliction which had attended him in particular, or the human race in general, had enlarged his mind, and taught him to befriend and pity those who were in distress, as the orphans and widows, &c. &c.—this 18th verse is in a parenthesis.

כאן one word, not two words : this word signifies, according to Parkhurst, *exulceration*, or *soreness of a wound* ; soreness of the mind for the distress of another, is *pity* ; hence the vulgate renders *misericordia*. Vulg. quia ab infantia meâ crevit misericordia.

גמגמה *groaning*, *gemitus*, *susprium* ; this word has great difficulty, examined in whatever shape you please ; if taken as a verb active, and translated, “ I have guided her,” whom does *her* refer to ? or if considered as a verb passive, “ I have been led,” it offends against the points and the formation of the mood. An objection, likewise, it must be confessed, attends the rendering here proposed, for to arrive at the above signification, it is necessary to turn גמגמה, the noun of גמה, *to groan*, into גמגמה, by the insertion of *nun* between *cheth*

and the *he*; perhaps euphonia causâ; or else to read with the Syriac version *אנחה*, instead of *אנחיה*. The Syriac renders as I have done, excepting that it makes *כאנ* the plural number, and translates *אנחה* by *אנח* "susprium;" these two words, with this interpretation here given them, answer very well to one another in their different places.

I hope, Mr. Editor, that the Syriac version may be allowed to be a sanction to the interpretation here given. My object in proposing this interpretation has been merely to state my own idea of these verses, without pretending to criticise, in the least, the interpretation of others.

I remain, Mr. Editor,

Your obedient humble Servant,

W. F.

## INSCRIPTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Sir,

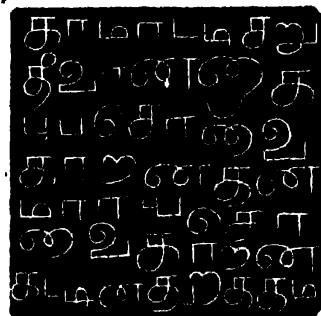
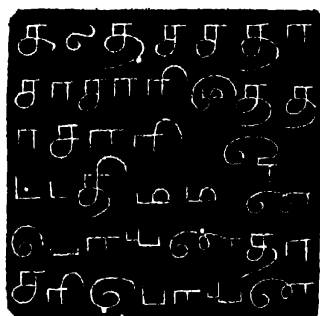
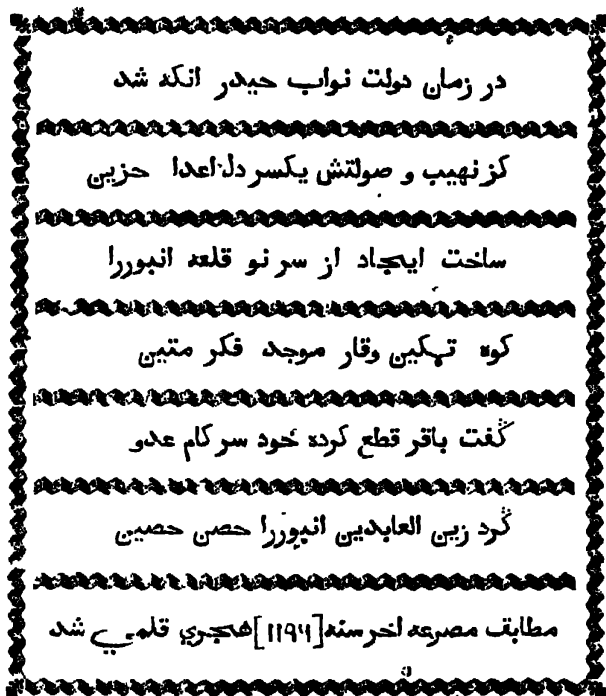
THE following Inscription was taken from a stone, formerly placed over one of the gates of the fortress of Amboor, in the East Indies.

The Inscription is cut in a beautiful *Taleek* character, and covers the whole face of the stone, which is 2 feet long by 16 inches broad. The six upper lines are placed *parallel* to each other, as is the custom in Persian poetry: the *seventh* line with the date, is placed at the bottom; and the Tamul occupies the two lower corners. As I suppose the breadth of your page will not admit the poetic part to be placed in parallel lines, as in the original, I have placed the lines *under* each other. The Persian characters are all in *high relief*.—The Tamul *en creux*, and that now sent, is a fac simile, reduced, of this part of the Inscription.

Some of your learned correspondents will have the goodness to favor your readers with a *literal* translation of both Inscriptions.

I am, Sir, Your's, &c.

A.C.



REMARKS ON  
"NOTICE OF HERCULANENSIS."

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

IN your No. III. p. 536. I met with the following sentence:—"From deifying heroes the author of *Herculanensis* proceeds to deify exclamations, and renders *σεβόμεν* ὦ (*Bach. Eurip.*) not *O' we worship*, but *We worship, O!*" Now I do not pretend to interfere between these writers, it being a subject of grammatical rather than antiquarian inquiry, and I mention the above passage only as having been the means of bringing to my recollection some remarks, which had occurred to me long ago, but which I thought too conjectural for me to place any dependence upon them; however, as a sequel to the above sentence, and others connected with them in that tract, they may not now be altogether out of season, therefore I will endeavour to commit them to paper in a connected manner, that others may judge for themselves concerning their solidity.

In Jeremiah, as well as in Ezekiel and Nahum, mention is made of a city in Egypt called in those prophecies *Ammon-No*, and *No Ammon*, which the commentators explain as being the name of Thebes, in Egypt, because in the Septuagint it is in one place rendered by *Thespis*, and this, they say, means the *city of Jupiter*, whose name in the Egyptian tongue was *Ammon*. All this may be true, but they do not attempt to explain what is the meaning of *No*, and why that is joined to *Ammon*. The first explication which I have seen attempted, is by a learned Swede at Paris, M. Akerblad, who in 1802 published a letter at Paris, in explication of the Egyptian inscription on the Rosetta stone in the Museum here, and he attempted to ascertain the letters of the Egyptian alphabet; in doing which he observes, that the name of Egypt in the Egyptian inscription is *chemi*, (*χημ*, *cham*), and he adds, that except this aspirated *h*, answering to the Greek *χ*, he has found no other aspirated letter in the inscription; so that it seems to him as if that Egyptian aspirate denoted the aspirate *h* of the Coptic alphabet.

likewise. Hence to this he subjoins a note, containing his explication of the meaning of *No*, when joined to Ammon in the above prophecies, which I will here translate, and afterwards make my own remarks upon it, which had formerly occurred to me in reading that note.

"The soft aspiration of the Egyptian language, which in the Coptic is expressed by their letter answering to *h*, is found to be often wholly suppressed in this inscription. For example, the name *Horus*, which in Coptic is written *Hor*, as we may judge by the proper names *Ilor*, *Pikor*, *Horsiesi*, is written *Or* or *Our* in the Rosetta inscription; and so the Greeks also wrote those words *Ωg, Ηλωg*, (vid. Palladius, Nicephorus, Suidas)\* Here let me be permitted to propose a conjecture, which, however plausible it may appear to myself, I have nevertheless scrupulously avoided inserting in the text of this letter, where I have carefully abstained from every thing which was mere conjecture. Among the long and pompous titles with which Ptolemy Epiphanes is decorated in the Greek inscription, occurs the following one of *Εἰκὼν ἕxου τοῦ Διὸς*, *the living image of Jupiter*; but the name, which in Greek denotes Jupiter, is in the Egyptian expressed by a word, which consists of a single letter, and the same letter which we have already discovered to be an *ō* or *ou*, in the names of *Ptolemy*, *Atos*, &c. The above name, by answering to *Dios*, has not a little embarrassed me, for the Coptic language offers no proper name of this form which has any suitable signification, and I know of no Egyptian divinity of this name. At last, however, I conceive that I may have discovered a solution of the difficulty here; yet I propose it as a mere conjecture. In the Thebaid district in Egypt, there is a city called *Diospolis parva*, the *city of Jupiter*, which in the Coptic dictionaries has the name of *Ho* or *Hou*: now in the manuscript numbered 69, which came from the Vatican library, and is now actually in the national library, there is mention made of an Egyptian district or *nome*, called *Ho*, (*Pthosch u' Ho*) the *nome of Ho*; this is the same which is called *nomus Dios-*

\* I do not find that Suidas has any other word than *Ωg*, the name of a grammarian at Alexandria; but *Ἀμμων* affords another instance where the Oriental aspirate in *Cham* is omitted.

*polites* by the ancients and by Makrisi. The same name is also known to Arabic authors, and to several modern travellers; D'Anville has inserted it in his map of Egypt, but he writes it in the English manner, *Hou*.<sup>1</sup> It seems then to me to be probable enough, that this was the proper name of some divinity worshipped in Upper Egypt, the same that is called *Ou* in our inscription, and that the above-mentioned city was called *Ti baki ni Hou*, i. e. the city of *Hou* or *Ho*, which, according to the orthography of our inscription would be written *No*, that is *Ni ô*, or *No*, viz. of *O*, *ni* being an article attaching to and implying the genitive case. The Greeks, therefore, who studied to conform all accounts to their own mythology, have in consequence translated the above name by Ζεύς, or Jupiter, and that of the city by Diospolis. Those, therefore, who attach themselves to etymological inquiries, may possibly discover the name as above in the *Ammon-No* of the prophets, which doubtless denoted some great city in Egypt, although, indeed, the interpreters do not agree concerning what city was meant by the name. The Septuagint and the Coptic translation also actually render it by Diospolis in Ezekiel, xxx. 16. but it must be confessed, that the description of *No Ammon* in Nahum, iii. 8. does not well correspond to the Diospolis of the Thebaid, (i. e. Upper Egypt.) Accordingly, in this case, both the Septuagint, and Coptic version, which servilely follows the Septuagint, seem to have meant some very different city from Ezekiel. The mention of the *Ammon No* by Jeremiah does at least render the matter doubtful; but as to the etymology of the name, it seems to correspond very well to our appellation here *Ho*; for *No Ammon* would be written by the ancient Egyptians *N'Ho Amoun*, *The Jupiter Ammon*, since we find that the prefix *n'*, *the*, has even in later times become adherent to the name, it being written *and* instead of *n'ho*, in one of the Thebaic voca-

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<sup>1</sup> In one of his maps of modern Egypt he does, but in another he spells it *Hou*. Denon in his map writes *Hou* also, but Lucas spells it *Hou*. "On the 15th we passed near a village called *Hou*, which was formerly a considerable town, but the inhabitants had made themselves so terrible by their attacks on their neighbours, that it became necessary to destroy it. A Governor had formerly his seat at *Hou*."—*Voyage de Lucas en Egypte*, tom. 2. c. 5. Hence appears the reason of its being now a village only.

bularies, in the national library, No. 44. I am very sensible that Herodotus, Plutarch, and other ancients, tell us, that Jupiter was called *Ammon* by the Egyptians; but possibly this name might be only an epithet of this divinity, and that in process of time it might cause the chief name to be suppressed, which ought to have preceded it. In the same manner Venus was worshipped in one part of Asia, under the name of *Mylitta*, which was only an attribute of that deity expressed by that epithet; and in the *Abraxas*, (said to be inscriptions by the Gnostic Christians in Egypt, but as Beausobre contends, by profane Egyptians,) the name *Sabaoth* often occurs as the name itself of a divinity, although originally it had no such signification, but was only strictly connected with the Deity. p. 34.

In a future letter I will collect my remarks on this account by Akerblad, tending to show, that he might have spared the last peric'ls, and that the name *n'ho* was not probably the proper name of any particular Deity in Egypt, since not the least remains of any such name have been transmitted to us by the ancients; but that it may possibly have been the general name for God in ancient Egypt, so that *No Ammon* might mean the God *Ammon*; from which may have been formed the modern name of God in the present Coptic, which is *Pi-n'ou-te*, no other name of God being found in the Coptic Testament, or any where else; of which name the *Pi* is only the article *the*, and *te* may be the same; for the Coptic has this peculiarity, that the article is often *subjoined* instead of *prefixed*, and sometimes occurs both *before* and *after* the noun; yet a different one, *Pi* being the preceding article, and *te* the subsequent one, exactly as in the above name for God, which two articles being subtracted, the remainder is *Nou* or *Noo*.

B. A.

Norwich, Feb. 11, 1811.

*On the Comparative Affinity of the Latin to the Teutonic and Celtic Languages.*

THE ingenious and satisfactory discussion on the Axum Inscription, which your first Number contains, is evidently the production of no ordinary writer: where his arguments fail in producing conviction, the doubt may therefore be attributed rather to the reader's than the author's fault. An incidental topic is however started towards the conclusion of that paper,<sup>1</sup> on which difference of opinion may arise. With the result of some inquiries and reflexions to which it has given birth, I now trouble you, Mr Editor, leaving it to you to decide whether they come within the scope of your JOURNAL.

The author tells us that "the ancient Germans called every thing foreign, every thing that was not German, Gallish or Welsh; a name that belonged at first to their neighbours in Gaul, but afterwards *transferred* to their inveterate enemies, their neighbours in Italy." To what and how many regions and people, the ancient Germans gave the appellations Wälschland and Wäl-cher, with all their subsequent variations and corruptions of Wallon, Wallis, Wallachei, Geldern, Gallien, Belge, &c. vain would be the attempt to explore. In its origin, the term Wälschland was probably applied to those countries, the inhabitants of which spoke that tongue which in the Teutonic was termed Walsch; at this day it is exclusively appropriated to Italy. In the irruption of Germans into that country, to which Mr. Horne Tooke alludes with so much confidence,<sup>2</sup> the Teu-

<sup>1</sup> CLASS. JOURNAL. Vol. I. p. 92.

<sup>2</sup> P. II. Vol. II. p. 110. We want the testimony of no historians to conclude that the Founders of the Roman State, and of the Latin tongue, came not from Asia, but from the North of Europe. Though another Virgil and another Dionysius had again, in verse and prose, brought another Æneas from another Troy, to settle modern Italy, after the destruction of the Roman governments, yet in spite of such false history, or silence of history, we should be able from the modern language of the country, which cannot possibly err to conclude



tonic invader on his descent from the Alps must have found a people of Celtic parentage, speaking the same language, and governed by the same habits and institutions as their neighbours beyond the mountains. History uniformly terms them Cisalpine Gauls. They possessed a considerable expanse of country, the rivers of which, to this day, bear names of Celtic derivation. Whatever might have been the nature of the intercourse between them and the Germans, little distinction would be made by the latter, between Gauls Cisalpine or Transalpine, Cispadane or Transpadane. From a mistake of the first discoverers of America, who thought themselves already arrived in that region which they were seeking, the erroneous appellation of "Indians" was imposed, and yet continues to be bestowed on the Aborigines of the new Continent. On the present occasion the Germans had sufficient reason for applying to 'people of the same parentage, the same generical denomination. That "modern Germans give the term *Wälsch* to every thing not German," for instance, to any thing known to be the product of Turkey, or Poland, or Russia, or Hungary, I beg leave to doubt. The term may, indeed, be applied without sufficient discrimination, in the sense of outlandish; this is merely on the supposition that the origin of the subject in question is unknown; but because in fact most novelties are introduced from France or Italy into Germany, it is *primâ facie* concluded to be a *French or Italian product*. The writer goes on to say, "that it would be a great error to suppose that the Italians and Gauls were once the same people, because they are designated in the same language, by the same appellation." Certainly the inference would be hasty; but perhaps the identity of name may rest on other foundations, to which the learned and acute writer did not advert; perhaps there was at that day so great a similarity of language between the two nations, or those portions of them with which the Germans were acquainted, as to justify the application to both of this common term.

with certainty, that our northern ancestors had again made another successful irruption into Italy, and again grafted their own language on the Latin, as before upon the Greek,

That the Latini were Celts, still less that the Celts spoke Latin, I am far from affirming; but on comparing the precious though incomplete remains of the Latin tongue which we possess, with the dialects of the Celtic now spoken, I do mean to affirm that numerous and striking instances of similarity may be traced; and that it must be inferred, that the nations which spoke those tongues were once in contact, and linked in close intercourse. In most cases it appears hazardous to affirm, that of two contemporaneously spoken languages, the one is derived from the other. Languages, *volitantes per ora virum*, peculiarly unwritten languages, are in a perpetual state of flux and variation; some words dropped, others adopted; new modes of compounding and inflecting their ancient words, with new idioms introduced by each sister dialect, must occasion their swerving daily, not only from each other, but from the mother tongue as it stood at the moment of their divarication. We may pronounce that one of these dialects has deflected more from the original, or supposed original, than the other; though even this is mere speculation in many instances, for want of an adequate knowledge of the pristine tongue from which each sprang; but in no case, I apprehend, can we correctly assert, that the one dialect is derived from the other. As to Greek and Latin, for example, allied as they are, and throwing light on each other, we know not the state of the mother tongue when the nations became separate, nor even the place of residence of those who spoke it. How then can it be maintained, though propositions the direct converse of each other have been maintained, that the one is derived from the other?

Yet we are told, and from authority which I sincerely think the highest, by him to whom etymology owes its second birth, by Mr. Horne Tooke himself,<sup>1</sup> that the bulk and foundation of the Latin language is Greek; and expressly, that we know the beginning of what he terms the Roman language,<sup>2</sup> and can trace its formation step by step. On the basis of Greek, he conceives that the language of our (that is, Teutonic) ancestors is grafted;

<sup>1</sup> *Æt. Pr.* Vol. II. p. 140 and 202. Whatever the Latin has not from the Greek, it has from the Goth, and this runs through the whole of the language.

<sup>2</sup> *Æt. Pr.* Vol. II. p. 269.

“and to our northern language the etymologist *must* go for that part of the Latin, which the Greek will not furnish.” He speaks also of a meditated attempt, in conjunction with Mr. G. Wakefield, to undertake a division and separation of Latin into *two parts*, Greek and Teutonic; and at length he pronounces boldly that the Romans were a mixed colony of Greeks and Goths.<sup>1</sup>

This is surely incautious language. Not a page in Ainsworth but what must have puzzled these gentlemen. Their dictionary, had they attempted it, would soon have got aground. With his bed of Procrustes, Greek at top and German at bottom, Mr. Horne Tooke would have found “heaps of words,” (to adopt his own phraseology) to cut off. Hundreds, perhaps thousands, of Latin words, bear not any analogy to Greek, or to any Teutonic dialect now known. Some of these words may be traced in another tongue, of which Mr. Horne Tooke speaks slightly, but, by internal evidence, appears ignorant; that tongue is the Celtic. A list of such words follows. To economise your valuable pages, I have made it brief: there would have been little difficulty in quadrupling the number. Some few of these words may be traced also in Greek; others, but still fewer, in Teutonic: I trust not in any considerable proportion either; and that the great majority of these words belong exclusively to Celtic and Latin. Mr. Horne Tooke’s<sup>2</sup> list also contains verbs common to other languages, besides Teutonic and Latin. This is difficult to avoid; but it often throws a shade of doubt in which tongue the word is indigenous.

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<sup>1</sup> *Er. Nr.* Vol. II. p. 119. The Romans were not a mixed colony of Greeks and Jews, but of Greeks and Goths, as the *whole* of the Latin language most plainly evinces.

<sup>2</sup> *Er. Nr.* Vol. II. p. 299, 301.

<i>Latin.</i>	<i>Celtic</i>
Agnus,	Oan, Uan.
Amnis, <sup>1</sup>	Avon.
Alius,	Eile.
Axilla,	Asguill.
Betula,	Beitha.
Bos, Bubulcus,	Boo, Buichile.
Brachium,	Bréach, Raich.
Calx,	Kalch.
Cado,	Kadym.
Cano,	Kanym.
Celo,	Kelym.
Caco,	Kek, (Merda).
Corpus,	Corp.
Ca <sup>1</sup> us, (Amicus,) •	Kara, Karid.
Creta,	Kriadh, (Clay).
Capra,	Gaver.
Canis, Catulus,	Cu, Kuillean.
Cera,	Keir.
Crinis,	Roine.
Columba,	Kolm.
Cor, Cordis,	Kroidhe.
Dexter,	Deas.
Dolor,	Duilgheas.
Equus, Caballus, •	Eagh, Caball.
Erigo, •	Eirghaim.
Fagus,	Faighe, Faidhe.
Fames,	Feim, (Need, Want).
Glaucus,	Ghlaas.
Gladius, •	Kloidheas.
Gigno,	Gcinym.

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<sup>1</sup> It is remarkable that where we find two Latin terms for the same object, not resembling each other, as in Amnis, Fluvius, Lacus, Palus, Caper, Hircus; Olor, Cycnus, Homo, Vir, &c. one of these terms, and usually but one, appears in the Celtic. Is it not probable that in the spoken tongue, the number of these synonyms was more considerable than in the written

<i>Latin.</i>	<i>Celtic.</i>
Grando,	Grân.
Hedera,	Eidhear.
Hordeum,	Orn.
Insula,	Insh.
Labium,	Libar.
Lac,	Laith.
Latro, Latronis,	Ladran. "
Latus, (broad)	Leathan.
Lævus,	Klédh, Klith.
Linum,	Lieen.
Mare,	Muirr.
Mortuus,	Maroo.
Mel, Mellus,	Mil, Millish, (Sweet).
Mor'le,'	Muinnal, (the Neck).
Mutus, (Balbus,)	Balb.
Nidus,	Nead.
Nco,	Snivym.
No,	Sniavym.
Nix,	Sniaght.
Nodus,	Sniadhm.
Pecco, <sup>2</sup>	Peakym.

<sup>1</sup> Cujus etym. incert. say the dictionaries. The comparison of "Monile" with its Celtic root may, I trust, bear examination by Mr. Home Tooke's rules, in what cases etymology may be deemed probable and useful. One strong proof of former etymological Doctors having considered this as a lost case, is that they have not even attempted to Hebraize Monile; for on desperate occasions they usually resort to circumcission. It is difficult to conjecture, whether this word would have been impressed into the Greek or the Gothic regiment. The assumed partition of Italian into Latin and Teutonic exclusively, would also meet with its obstacles. For instance; Artiglio (French, Orteil) which in modern language has such formidable derivatives. This may be traced to a very innocent Celtic noun, signifying "Pollex manûs vel pedis."

<sup>2</sup> This verb Peakym, or Peccym, and the Celtic term for Gladius, may be deemed of recent introduction from the Latin; both, however, appear in every dialect of the Celtic; it is improbable that the same corruptions should take place in all.

<i>Latin.</i>	<i>Celtic.</i>
Planus,	Lân.
Rapa,	Raib.
Radius,	Rioth.
Rex,	Righ.
Remus,	Rama.
Ren,	Airne.
Res,	Rud.
Rota,	Roth.
Ruga,	Rag.
Ros, ( <i>ῥόσος</i> )	Druight.
Salix,	Saileog.
Secale,	Segal.
Senex,	Shen.
Siccus,	Sich.
Securus,	Sokair.
Similis,	Savail, Savlach.
Succus,	Suth, Suv.
Taceo,	Tochdym.
Talpa,	(Dall cæcus.)
'Taurus,'	Tauroo.
Tellus,	Thalloo.
Terra,	Tyr.
Tipula,	Tiopail.
Ver,	Earragh.
Verus,	Fir, Firrinagh.
Vir,	Ferr.
Vicia, (Vetch)	Pishean.
Villa,	Baillé.
Vivus,	Biau.
Ululo,	The exact expression of grief by an Irish mourner.
Unguis, Ungula,	longa.

<sup>1</sup> This term may be viewed as a kind of test, whether a language has received an infusion of Celtic. In every dialect of that tongue, without exception, and in many European tongues, ancient and modern, this animal receives a name modified from Taur.

Not one word is inserted in the above list, which may not be verified by either Lhuyd's copious, correct, and valuable Comparative Vocabulary, or by Shawe's Galic Dictionary; not one which I do not believe to be in daily use in the Highlands, or in Ireland. With the Welsh tongue I have no acquaintance, and therefore have not meddled. A numerous class is excluded, of which the identity is obvious, but the introduction of which into the Celtic may probably have been posterior to the universal extension of the Roman arms.

By this list I am well aware that nothing is established but the existence of the same term in two languages; that I have not arrived, and were I to attempt, should ridiculously fail in the attempt, to arrive at the *pourquoi* of the *pourquoi* of each word; or even to distribute by conjecture to each nation the terms of their respective invention. Such etymology as merely refers to a similar word in another tongue, I agree with Mr. Horne Tooke, is trifling; but when he asserts that he can trace a given language to two others, it is not trifling to present from another language a list of words not bearing any analogy to the two latter, but bearing a strong analogy to the first, as the foundation of a doubt, that Mr. Horne Tooke has undertaken what he cannot perform. The attempt to Græcize and Teutonicize the whole Latin tongue was indeed very prudently abandoned; perhaps the attempt to Teutonicize the Greek tongue presents much greater probabilities of success; it is not till after some research that I think I am enabled to say that it does. The labors of two recent German lexicographers, Schneider and Riemer, much facilitate the attempt; and on some future occasion I may possibly trouble you with instances of Teutonic words incorporated into Greek, but *not* emerging in Latin, with a few remarks. Though I am led to conjecture that they will in number be found to exceed the Teutonic words engrafted on Latin only, yet Mr. Horne Tooke's theories will by no means be disturbed by it. Thrace was, I apprehend, inhabited by a Teutonic colony: the intercourse between Greece and Thrace taking place at a period subsequent to the colonization of Magna-Græcia, may have led to the influx of new Teutonic terms and idioms.

Mr. Horne Tooke dwells with some complacence on the early

but unrecorded irruption and triumphs of his glorious ancestors; and the consequent imposition of their nouns and participle on the ill-starred Italians. These must indeed have been a heavy burden! As the unfortunate seaman observed to his Captain, "If you flog me, flog me; if you speech me, speech me; but for God's sake don't flog me and speech me both." It was, it seems, the fate of the peninsula to be both flogged and speeched. May I, however, be permitted to advert to another mode of introduction into the Latin of these same nouns and participles, not wholly unrecorded, or very improbable; and that is the habit, in which the ancients unhappily so long persisted, of tolerating domestic slavery. Many thousand Thracian and Teutonic slaves, male and female, must have been annually introduced into Greece and Italy. The influence on their masters' language must have been gradual, constant, and considerable; more important, possibly, than that arising from such ephemeral and transitory occurrences as the burning of the temple of Apollo at Delphi, or the sacking of Rome. To these and similar events, though recorded, Mr. Horne Tooke pays no attention; but these, Mr. Editor, were the exploits, not of his, but of *our* glorious Ancestors.

Your's,

Feb. 11.

CELTA.

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*To the Rev. Mr. MAURICE, Author of the Indian Antiquities,  
on Pagan Trinities.*

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LETTER I.

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SIR,

IN a recent perusal of that part of your Work on Indian Antiquities, in which you have briefly discussed the subject of the Pagan Trinities, I was surprised to find that you have made no mention of a curious fragment in the Treatise of Julius Firmicus Maternus "*De Erroribus Profanarum Religionum ad Constantium, et Constantem Augg.*" As it is possible that you may have never seen it, I shall take the liberty of submitting



it to your perusal, and of making some observations upon it. The passage is this: "Persæ, et Magi omnes, qui Persiæ regionis incolunt fines, ignem præferunt, et omnibus elementis putant debere præponi: hi itaque Jovem in duas dividunt potestates, naturam ejus ad utriusque sexus transferentes, et viri et foeminæ simulacra ignis substantiam deputantes, et mulierem quidem triforâi vultu constituunt, monstrosâ eam serpentibus illigantes. Quod ideo faciunt, ne ab auctore suo diabolo aliquâ ratione dissentiant; sed ut Dea sua serpentibus polluta, maculis diaboli insignibus adornetur. Virum vero abactorem Deum colentes, sacra ejus ad ignis transferunt potestatem. Sicut propheta ejus nobis tradidit, dicens: *Μικτάβω μυστάκω ὁ κλοπῆς σύνδετε πᾶτρος ἀγαύου*. Hunc Mithram vocant. Sacra verò ejus in speluncis abditis tradunt, ut semper obscuro tenebrarum squalore demersi, gratiam splendidi ac sereni luminis non videant. O cæca numinis consecratio! O nefariæ legis fugienda commenta! Deum esse credis, cujus de sceleribus confiteris. Vos itaque, qui dicitis in his templis ritè sacrificari non magorum ritu Persico, cur hæc Persarum sacra laudatis? Scio, hoc Romano nomine dignum putatis, ac Persarum sacris. At Persarum legibus sequatur \* \* \* ut armata clypeo, lorica, gladio, et hastâ consecratur. \* \* \* "

I must first observe that the punctuation in my edition, (which also contains the Apology of Felix, and is Lugd. Bat. ex Officinâ Hackianâ, 1672.) is erroneous, and shows that J. Ouzelius, the Editor, has misunderstood the sense of the passage. I confess that I was, at the first perusal, unable to construe the passage, but at length I discovered that a semicolon ought to have been placed after *deputantes*; that *et mulierem quidem*—*illigantes* referred to foeminæ in that sentence; that *quod ideo faciunt*—*adornetur* must be put into a parenthesis; that *non* must be supplied before *ne*; and that the subsequent words *virum verò abactorem Deum colentes* referred to *viri* above.

1. Firmicus attributes to the Persians a belief in the androgynous nature of the Deity, [naturam ejus (Jovis) ad utriusque sexus transferentes.] That this singular doctrine was maintained by the ancient philosophers of both India and Egypt, has, in my humble opinion, been satisfactorily proved in the Indian Antiquities, as well from the records of history, as from the remains

of sculpture; that it constituted a part of the creed of Orpheus has been as satisfactorily proved by two quotations from the Remarks of Proclus upon the *Timæus* of Plato, and that it was not unknown to the Hebrews has also been proved; but I am not aware that you have considered it as a branch of Persian theology: after Firmicus had acquainted us with their notion of the two-fold powers of Jupiter, (by which he means that their Deity was both male and female) he adds, (et *mulierem* quidem *constituunt*, that is,) “when they chuse to give a visible representation of him, they sculpture him as a *female*.” 2 They represent him as a female with three heads, (et *mulicrem* quidem *triformi vultu* constituunt.) 3. It was a figure adorned with serpents of a monstrous size, (*monstrosis eam serpentibus illigantes*.) 4. It was venerated under the symbol of fire, (*Sacra ejus ad ignis transferunt potestatem*.) 5. It was called Mithra (*Hunc Mithram vocant*.) 6. It was worshipped in secret caverns, (*Sacra verò ejus in speluncis abditis tradunt*.) 7. The rites of Mithra were familiar to the Romans, but they worshipped him in a manner different from the Persian ceremonies, (Vos—qui dicitis in his templis ritè sacrificari non magorum ritu *Persico*, cur hæc Persarum sacra laudatis? Scio, *hoc Romano nomine dignum putatis, ac Persarum sacris*.) 8. Firmicus had seen a sculptured representation of Mithra, (et *mulierem quidem triformi vultu constituunt*.) 9. Firmicus had seen Mithra sculptured in two different ways: in one piece of sculpture he was represented as a female with three faces, and infolded with serpents; and in another piece of sculpture he was represented as seizing a bull, (et *viri, et fœminæ simulacra ignis substantiam deputantes; et mulierem quidem triformi vultu constituunt, monstrosis eam serpentibus illigantes* —; *virum verò abactorem boum colentes, sacra ejus ad ignis transferunt potestatem*.) These, Sir, are the conclusions which I make from this curious fragment. I know not whether Dr. Hyde (whose work I have never seen) has quoted it; but I should suppose that he had not seen it, from your silence on the subject. Before I proceed to compare this fragment with some observations which you have made upon Mithra, (which I must postpone to another opportunity) I shall submit to your consideration some remarks upon a passage in the 1st volume of

Mr. Mitford's History of Greece: (p. 109. 8vo. ed.) This learned historian, in an ingenious chapter on the religion of the early Greeks, says, "There remains yet for notice a testimony not less remarkable, or less important, perhaps, than any of those, which have been preserved inadvertently by an historian, who did not intend us this, tho' we owe to him much valuable information. Herodotus, after giving an account of the origin of the names of the principal Grecian divinities, proceeds to tell us, that being at Dodona, he was there assured, apparently by the priests of the far-famed temple of Jupiter, that, anciently, the Pelasgian ancestors of the Grecian people sacrificed and prayed to Gods, to whom they gave no name or distinguishing appellation; for he adds, that they never heard of any —: 'It is hence evident that the Pelasgians can have acknowledged but one God; for where many Gods are believed, distinguishing appellations will, and must be given; but the unity of the Deity precludes the necessity of names; that purer religion, then, according to this unsuspicious testimony of Herodotus, was brought into Greece by its first inhabitants." Mr. Mitford might have advanced another step in his assertions, and might have proved from this passage that the Pelasgians not only believed in the unity of the Deity, but worshipped *a trinity in unity*. Herodotus himself calls their Deity *Gods*, and the passage evidently implies, that the expression was used by the Priests of Dodona: now the Pelasgians worshipped the Cabiri; the Cabiri were originally three in number; therefore these Cabiri were the Pelasgian Trinity; and as they had, in ancient times, no names which would have implied a diversity of Gods, we may justly conclude that they worshipped *a trinity in unity*. That the Pelasgians worshipped the Cabiri may be proved from Herodotus, for he says, (B. 2. C. 51.) that "the Samo-

<sup>1</sup> The passage of Herodotus is in Book 2. c. 52. ἵππον δὲ πάντα κρείττερον αἰ Πηλεσγοὶ θεοῖσι πεποιημένοι, ὡς ἐγὼ ἐν Δωδωνῇ εἶδα ἀκούσας· ἐπαυμένῳ δ' οὐδ' εὐνοῖα ἱπποῦν τὸ εὐνὴν αὐτίαν· οὐ γὰρ ἀνηκέσται καί.

<sup>2</sup> "Ὅστις δὲ τὰ Καβαίρων ἔργα μνησται, τὰ Σαμοθρίαις πεποιτισσιν παραλαβόντες παρὰ Πηλεσγῶν, οὗτοι αἵτις εἶδε τὸ λόγον· τὴν γὰρ Σαμοθρίαν ἄλλοι κρείττερον Πηλεσγοὶ οὗτοι, τοίσι περ Ἀθηναῖοις σύντοκοι ἔγινοντο, καὶ παρὰ τούτων Σαμοθρίαις τὰ ἔργα παραλαμβάνοντι.

thrarians learnt the Cabiric mysteries from the Pelasgians, who once inhabited that island, and afterwards settled in Greece, near Attica :” this fact is sufficient to establish the first point. That the Cabiri were originally three in number, is asserted by Cicero, *De Naturâ Deorum*,<sup>1</sup> who carefully distinguishes them from the Dioscuri : it is asserted by the Scholiast, upon Apollonius Rhodius, (c. 1. v. 917.) who is quoted by Larcher, in his Translation of Herodotus, (on l. 2. c. 51.)<sup>2</sup> It is asserted by Servius<sup>3</sup> upon the *Æneid*, (l. 2. v. 296.) but he is speaking of the *Penates* : now Horsley and yourself, (vol. iv. p. 707.) have identified the *Penates* with the *Cabirim* : it is asserted by Tertullian,<sup>4</sup> (*De Spectac.* 8. quoted in Gesner’s *Thesaurus*.)

<sup>1</sup> L. 3. et 23. “ *Διόσκουροι* etiam apud Graecos multis modis nominantur ; primi tres qui appellantur *Anaces*, Athenis ex Jove, rege antiquissimo, et Proserpinâ nati, Tritopatræus, Eubuleus, Dionysius : secundi, Jove tertio nati ex Leda, Castor et Pollux : tertii dicuntur à nonnullis Alco, et Melampus Emolus, Atrei filii, qui Pelope natus fuit.”

<sup>2</sup> “ Les Cabires étoient, au rapport de Mnaseas (voyez le Scholiaste d’Apoll. Rhod. sur le vers 917. du premier livre) au nombre de quatre ; Axiécres, ou Ceres, Axiokersa, ou Proserpine, Axiokersos, ou Pluton ; le quatrième qu’on a ajouté est Casmilus, ou Mercure, comme le dit Dionysodorus.”

<sup>3</sup> “ Eos esse *Jovem*, æthera medium ; *Junonem*, inum aera cum terrâ : summum ætheris cacumen, *Minervam* ; quos Demarati filius *Samothracis* religionibus mysticè imbutus, uno templo, et sub eodem tecto conjunxit : his addidit et Mercurium, sermonum *Dyum*.” This passage is quoted in Gesner’s *Thesaurus*, under *Penates* ; it also completely identifies the Cabiri, and the *Penates*, from the best authority, the testimony of a man, who was himself initiated in the Samothracian rites.

<sup>4</sup> “ Ante has tres aræ trinis diis parent, magnis, potentibus, cælentibus !”

At the celebration of the *Ἀνάκνια*, as we learn from Potter, (vol. i. p. 394.) “ the sacrifices offered were named *ξενισμοί*, because those deities were *ξένοι*, or strangers, and consisted of three offerings, which were called *τετρίνα*.” Scholars generally understand by *ἄναις*, Castor and Pollux ; but the Cabiri were also called *ἄναις*, as we are expressly told by Cicero in the passage which I have quoted above ; and it is evident, from the circumstance of the three offerings, that the festival of the *Ἀνάκνια* refers to the real Dioscuri, or the Cabiri. Pausanias (in Phocicis, c. xxxix.) says :—

These facts are sufficient to prove my second assertion. To enter into a full discussion of this subject of the Cabiri, would require a volume: I shall, at present, content myself with making one more remark, which is, that the Gods called *τριτοπάτερες*, or *τριτοπάτρεις*, are no other than the Cabirim. Potter, (vol. 2. p. 325.) informs us, that “those, who desired to have children, were usually very liberal to these Gods, who were thought to preside over generation.” I shall subjoin Potter’s account of these Gods, and I wish you to observe that they are *three in number*:—“Who these were, or what was the origination of their name, it is not easy to determine: Orpheus, as cited by Phanodemus in Suidas, makes their proper names to

ἄγουσι δὲ καὶ τελευτῇ οἱ Ἀμφισσιῖς ἀνάκτων καλουμένην παῖδων οἷσιν δὲ θιῶν εἰσιν ἡ Ἀνακτὶς παῖδες, οὐ κατὰ ταυτὰ ἴσθιν ἐρημίον· ἀλλ’ οἱ μὲν εἴησι Διόσκοιρους, οἱ δὲ Κούρητας, οἱ δὲ πάλιν τὶ ἐπιστάσθαι νομίζοντες, ΚΑΒΕΙΡΟΥΣ λέγουσι.

Since I wrote these observations, I have met with the following remarkable passage in Pausanias (l. 7. c. xxii.) ἐν Τριτία δὲ [Tritia was a city of Aclia, as Pausanias tells us in this chapter,] ἴσθι μὲν ἱερὸν καλουμένην μεγίστων Θιῶν, ἀγάλματα δὲ σφῖσι πολλοῦ ΘΕΟΥ πεποιημένα τούτοις ἱερὴν ἄγουσι κατὰ ἔτος, οὐδὲν τι ἄλλοίαν ἢ καὶ τῷ Διόνυσῳ δεῶσιν Ἕλλησι: that is, “at Tritia there is a Temple erected to the Dii Magni, [or Cabiri] their images are a representation of a God made of clay.” The author of the Latin version has misunderstood the words; he turns them thus: simulacra fictilia sunt. We need not be surprised that Pausanias should be puzzled how to express the fact that, though it was the temple of the three Cabiri, yet there was only one image in it. Is not this the doctrine of a *Trinity in Unity*? Now, Sir, if you turn to the 43d chapter of Tacitus’s invaluable Treatise on Ancient Germany, you will find the subsequent passage: “Apud Naharvalos antiquæ religionis lucus ostenditur: præsidet Sacerdos muliebri ornatu, sed Deos, interpretatione Romanâ, Castorem Pollucemquæ memorant: ea vis nimini: nomen Aclis: nulla simulacra, nullum peregrinæ superstitionis vestigium; ut fratres tamen, ut juvenes venerantur.” I shall submit to your reflection some remarks upon this passage in my next letter: I have quoted it at present to justify my translation of the passage in Pausanias: Pausanias intimates that the people of Tritia worshipped a *Trinity in Unity*, and Tacitus says, that the Naharvali worship a *Duality in Unity*, as is evident from his words.

be *Amacrides*, *Protecles*, and *Protocleon*, and will have them to preside over the winds: Demo makes them to be the winds themselves —: another author, in the same biographer, tells us their names were *Cottus*, *Briareus*, and *Gyges*; and that they were the sons of *heaven* and of *earth*: Philocrus likewise makes *earth* their mother, but instead of heaven, substitutes *the sun*, or *Apollo*; for their father, whence he seems to account, as well for their being accounted the superintendants of generation, as for the name of *τρίτοπατέρες*; for being immediately descended from two immortal Gods, themselves, saith he, were thought *τρίτοι πατέρες*, *the third fathers*, and therefore might well be esteemed the common parents of mankind; and from that opinion derive those honors, which the Athenians paid them as the authors and presidents of human generation." Again, in vol. 1. p. 467. "The *τρίτοπατέρεια* was a solemnity, in which it was usual to pray for children to the *θεοὶ γενέθλιοι*, or the Gods of Generation, who were sometimes called *τρίτοπατέρες*." The names of the Cabiri, as Cicero says, are *Trito-patreus*, *Eubuleus*, and *Dionysius*: this fact seems to give to us a little insight into the origin of the word *τρίτοπατέρες*, or *τρίτοπατρες*.<sup>1</sup> Philocrus, as we have seen, makes them *the Sons of Apollo and of the Earth*: this fact will help us to develope the truth: the two last hypostases emanated from the Creator: thus in the Egyptian Trinity of Osiris, of Isis, and of Horus, Isis is not only the consort, but the daughter of Osiris; and Horus was the fruit of their embrace, (as you observe in vol. iv. p. 682.) thus in the Scandinavian Trinity of Odin, of Frea, and of Thor, Frea is not only the wife, but the daughter of Odin; and Thor was the fruit of their embrace, as Maillet observes in his *Northern Antiquities*, (vol. 2. p. 22.): thus in the Roman Trinity of Jupiter, of Juno, and of Minerva, Juno is the sister and the wife of Jupiter, and Minerva is the daughter of Jupiter: now it is a singular fact, that in the Pelasgic Trinity of the Cabirim, two of them are said to have been the sons of Vulcan or the Sun, as we read in Potter, (vol. 1. p. 438.) Hence then you see the mistake of Philocrus: there were not *three*

<sup>1</sup> I will just remark here, that the word in Cicero should be *Trito-patreus*, not *Treto-patreus*.

emanations from the Sun, as he supposes, but only *two*:<sup>1</sup> their name of *τρίτοπατρες*, which alludes to the doctrine of the Trinity, puzzled Philocrus, who knew nothing of this doctrine, and he coined the story, which I have related above, to account for this appellation: the Cabiri were, as we know from Cicero, called Tritopatræus, Dionysius, and Eubuleus. Now, Sir, Dionysius is Osiris, and Eubuleus and Tritopatreus are the two hypostases, which emanated from him: the name of the third hypostasis is generally compounded of some word, which signifies *the third*: hence Minerva derived her name of *Tritonis*, or *Tritonia Virgo*:<sup>2</sup> hence Minerva is called by Hesiod, (referred to in Lempriere's Classical Dictionary,) *Tritogenia*: hence came the *Tritia*, of which Pausanias speaks in l. 7. c. 29. hence came the *Tritopatreus* of Cicero: hence came the *Thridi* of the Scandinavians. We read in the Edda these remarkable words: "He afterwards beheld *three* thrones raised one above another; and on each throne sat a man: upon his [Gangler was in the palace of Odin] asking which of these was their king, his guide answered: 'he who sits upon the lowest throne is the king, and his name is *Hor*, or *the Lofty One*; the second is *Jaenhar*, that is, *Equal to the Lofty One*, but he, who sits upon the highest throne, is called *Thridi*, or *the Third*.'" I shall close this voluminous subject here for the present.

I am, Reverend Sir,

With every sentiment of respect,

EDMUND HENRY BARKER.

Trinity College, Cambridge, Dec. 4, 1810.

<sup>1</sup> Cicero, in the passage cited above, has fallen into a similar error on the same subject; for he says, evidently meaning the Cabiri, "*primi tres, qui appellantur Anaces, Athenis ex Jove, rege antiquissimo, et Proserpinâ nati.*" Proserpine herself was one of the three Cabiri, as we are expressly told by the Scholiast of Apollonius Rhodius, in the passage quoted above.

<sup>2</sup> The reasons, which mythologists give for the origin of this name, are very unsatisfactory: Gesner<sup>e</sup> says under *Tritonia*: "*Minerva, quod temporibus Ogygii regis ad lacum Tritonis virginali primùm habitu apparuerit*" ubi ait Herodotus *virgines annis singulis se purgare lampadibus et liguis in venerationem Palladis*: Diodorus scribit dictam Tritoniam à Cretæ filio Tritone."

## REMARKS ON A PASSAGE OF TACITUS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Sir,

IN your third number, I find a learned correspondent of yours has taken considerable pains to mark out the precise meaning of the words "*pueritia, adolescentia, juventus, senectus, &c.*" He has quoted passages from Tacitus and Cicero for this purpose, and, though I think it is very possible to mark out the exact year, at which these terms were applied, yet if the following passage from Florus can be of any use to him, I shall be happy in having pointed it out.

In his very outset of the epitome, Lucius Florus thus proposes to consider the history of the Romans.

"Si quis ergo populum Romanum quasi hominem consideret, totamque ejus ætatem percenseat, ut cœperit, utque adoleverit, ut quasi ad quemdam juventæ florem pervenerit, ut postea velut consenuerit; QUATUOR GRADUS PROCESSUSQUE ejus inveniet. Prima ætas sub regibus fuit prope ducentos quinquaginta per annos, quibus *circum ipsam matrem suam* finitimis luctatus est. Hæc erit ejus *Infantia*. Sequens à Bruto Collatinoque consulibus, in Appium Claudium, Quintum Fulvium, consules ducentos quinquaginta annos patet, quibus Italiam subegit. Hoc fuit tempus *viris, armisque incitatissimum*: ideo quis *Adolescentiam* dixerit. Dehinc ad Cæsarem Augustum ducenti anni, quibus totum orbem pacavit. Hic jam ipsa *Juventa* imperii, et quasi *quædam robusta maturitas*. A Cæsare Augusto in seculum nostrum haud multo minus anni ducenti: quibus inertia Cæsarium *quasi consenuit atque decoxit*: nisi quod sub Trajano principe movet lacertos, et, præter spem omnium, *senectus imperii*, quasi redditâ juventute revirescit.—*L. A. Florus, Epit. Proœmium, Lib. 1.* He accordingly divides his history into four books.

I am, yours, &c.

N. Y.

Dec. 1810.



Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξούσια ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοῦτο ἀγγέλους.

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I AM at a loss to perceive the justice of your Correspondent's charge of grammatical inaccuracy concerning this passage, on which I gave my opinion; and although his ideas concerning myself, and the former persons who wrote on the subject, be ἀδολεσχοῦσιν οὖν οὗτοι γε περὶ τῶν μετεώρων, καὶ φλυαροῦσι φιλοσοφούντες, I cannot but be surprised to find, that instead of disproving our hypotheses, he calls for an emendation of the text, in spite of the concurrent testimony of the various versions. To imagine that every apparent difficulty required an alteration, were a dangerous doctrine; for all sects might then claim some new reading, however violent, to support their different tenets, and instead of discussing what might have been the latent signification of an obscure passage, every commentator might require some alteration of the original.

However, I am well aware, that some have preferred ὄχλους, others ἀνδρας, ἀγγέλους, ἀπαγγελαίους, ἀγγελαίους, &c. and some even διαβόλους; and although I am fully sensible of the ingenuity of the present conjecture, I cannot but think it inadmissible; for were such a system once adopted, instead of explaining, it would eventually corrupt, the Scriptures. But I am charged as being guilty of violence and grammatical inaccuracy, because I have made it a simile:—surely φῆλος could not imagine that I thought that one verse alone to be a simile; for all that I conjectured, was, that some contrast was intended by the preceding verses, and that the whole was summed up in that verse; for as God is the head of Christ, so is man that of the woman: if therefore it be then said that woman should have power on her head on account of the angels, where is the violence of my hypothesis? At all events it must be acknowledged that the different translations should be regarded as authority, in showing the sense in which their several translators

received it, and in proving that it was ἀγγέλους in their days; and I have already shown that I am supported by the Syriac and Arabic, it now therefore remains for me to consult the Ethiopic:

በእነተዘ: ርቱዕ: ትትገልበብ: ርእሰ: ብሉሊት: በእነት:  
ወለእከት:: =:

which precisely agrees with the Arabic, excepting that the verb is "should be veiled." Now it is not *impossible*, and surely neither violent nor improbable, that by "angels" the Apostle meant more than we commonly allow to the word; for no one can doubt that by ἄγγελος he wished to express the Hebrew מַלְאָכִים; and מַלְאָכִים expresses the agents of God's *power*, as is evident from Psalm 104. v. 20. and hence מַלְאָכִים signifies *employment, work, &c.* Moreover, قُوَّة in Arabic, has *power* amongst its various significations; and the Ethiopic root ለእከ: signifies *legavit, misit nuntium, &c.* ወለእከ: *Angelus, Princeps, Primas, Præses*, and with ት prefixed, it is used as *power*. It is also worthy of notice, that at the 27th verse of the 19th chapter of the Acts of the Apostles, and at the 28th. ወለእከት: is used for *Diana*: and with what propriety could this name have been given to her, if it did not refer to *power*, i. e. to her as President of Ephesus? Now, if it refer to *power*, is there therefore no similarity between it and ἐξουσία? and does it not in a great degree account why the Apostle used that word? Hence the force of διὰ will not be strained; for Plato uses it in the sense of *ergo, propter*; "διὰ τούτων," and the Ethiopic በእነት: also signifies *propter*, and if we simplify it by taking away በ, and refer to the 1st chap. 32d verse of St. John, we shall find this same preposition used to express "the Spirit of God descending *like a dove.*"

If, Mr. Editor, you judge these observations in favor of my hypothesis to be worthy a place in your Journal, you will much oblige me by their insertion.

Your's, &c.

W.

University College, Oxford.

**NOTES on Part of the POEM of FESTUS AVIENUS;**  
*who extracted the Substance of it, as he himself admits,*  
*from a Punic Voyage to Cadiz, to the River Loire, to the*  
*Scylley, or Scilly, Islands, to Cornwall, to Ireland, and*  
*to Albion; a Voyage performed by Himilco, the celebrated*  
*Carthaginian Admiral.*

## NO. I.

**T**HE Poem is attempted to be explained by referring the reader to my large map, drawn for my use by a gentleman and a friend, Sir R. N. Porter, and by parallel passages and notes, drawn from the other classics, and from the moderns, and by a few taken from the easterns, Ebn Haucal, and others; and from travellers during the dark ages; and by a general reference to the *local knowledge* and personal inspection of Mariana, the historian of Spain.

The occasion of *Himilco's* voyage is so similar to the elegant and ingenious account, in Maurice's Indian Researches, of *Hercules's* voyage to Britain, that, to adopt the language of Horace, Mutato nomine de te *historia* narratur. We may even dare to assert of our Himilco, that he realised by his perseverance all the exploits, all the discoveries,\* all the *nautic* labors, with which fable, and conjecture, and a few passages in the Classics, (all which will be subsequently arranged,) have conspired to adorn the name of the great Hercules.—The mantle of the fictitious Elijah descended on a *real* Elisha, and on a mortal personage; and though the titles of hero and of demigod have never been added to his name, yet the improvement of early geography, and the accuracy of his local descriptions, which even our modern and enlightened age will admire, have diffused a more illustrious glory around the adventurous Himilco, the Lord Anson of the *European* Ternate and Tidore, and the Captain\* Cooke of another Northern Ocean, and of another Archipelago of new found islands.

The Rev. Mr. Maurice, in an elegance of style, and with a vigor of imagination, unequalled by any English historian, if Gibbon be excepted, has fully described, in seventy-five pages of the sixth volume of his *Indian Researches*, from p. 251. to 326. the traffic of Phœnicia both with Great Britain and with Ireland, the exploits of Hercules, and the cities which he founded in Cornwall; and the more *authentic* exploits, and the more *numerous* British ports visited by Himilco, the Carthaginian. The brevity of this article permits me only to add a recapitulation of the subjects of his seventy-five pages: the reader, who is gifted with any spirit of curiosity, will eagerly turn to the original historian of so singular an age of heroes and of demigods; the idler reader will be fully satisfied with my plain and prosaic epitome of it. "The lands of Cornwall were called Bêl-erium, from Belus. Hercules founded Tyre 2,300 years prior to Herodotus; and King Cyrus (adds Hales, in his excellent chronology, which he founded on astronomy) was born 599 years before Christ. Melec-Cartha brought tin, a purely Hebrew term מלך, from Barat-anac, or Britain, though the Greeks, in the age of the same Herodotus, or in the 450th year before Christ, had never sailed thither. The Cimbri in Pliny, called in our times Gomerians, from their founder mentioned in Genesis, sailed to the *isles of the Gentiles, or of the nations*; the astronomy and early trade of Tyre; they sail through the Streights of Abyla, now of Gebel-tarec; they build Carteia, then Gades, and its temple; or Tartessus on the Bœtis; the reigns of Pygmalion and Teucer; the tin of Homer, and its manufacture; the isles of Sylleh mean the isles consecrated to the Sun, formerly of larger magnitude; the Phœnician exports and imports in their trade with Britain; a Pharos, or light-house, was built near Corunna in Spain, at the Celtic headland; Himilco was sent by Carthage to visit all Western Europe."

The Rev. Mr. Maurice in this narrative has collected into one history the traditions concerning Melec-cartus, or cartha, (the Hebrew and Punic name of Hercules, and synonymous with *The King of the City*) and Avienus, in the numerous verses<sup>1</sup>

<sup>1</sup> Avienus, verses 84, 262 to 265, 324 to 328, 335, 336, 304, 305, 355 to 370.

which I quote in the note, alludes and points to his altar, to his rites, and yet more fully to his wars with the Spanish and Moorish princes, the three Geryons, the sons of a Moorish monarch, who bore the same appellation. Without one comment or addition, I promise to the classical reader to lay before him in a few lines, *only the narratives concerning Hercules*, contained in the classics. They will confirm Maurice, and explain, I would modestly hope, Avienus.

Sallust, in the Jugurthine war, elegantly describes the colonization of the Northern and of the Western Africa from the Persian, or rather the Assyrian, empire. He names the cities, harbours, and forts, which they built. Eusebius assigns as the date of their erection, sixty-three years before the departure of Israel from Egypt, or three ages before the Trojan war, which ended 1183 years before Christ, and 430 before the building of Rome, in the opinion of the best modern Chronologer, Halcs, in his late work; and in the opinion of Sir William Jones, Romulus and Confucius, the great legislators of the greatest empires in the Western and the Eastern world, were certainly coeval! At so early a date Persia and Assyria had peopled Morocco, and Shen-si in China! Arabia had already colonized the Upper and Lower Egypt and Maritime Persia, as Pliny asserts in a passage, which will soon be quoted, and had poured its myriads of emigrants into the strong city of Tyre, into the land of the Philistines, and of Chittim, or Citium, into the ancient *ships of Tarshish, in the island of Crete*, into the *ancient city of Sidon*, and into the *isles of the Gentiles, adds Moses, or the isles of the nations* (of Pelasgi and of Ionians, in the Grecian Archipelago). These Punic or Philistine rovers migrated a second time, and passed into Western Africa. Utica and Capsa were built by *their Hercules*, according to the testimony of Aristotle de Mirab. and Orosius. Ceuta, the royal residence of Antæus, and *Atlas*, and Tingis, the harbour of his widowed Queen Tinga, were *previously* built; see Pliny and Plutarch in the Life of Sertorius. Sallust alludes to the frequent wars between these four infant states. Tired, probably, with these incessant wars, Geryon, the father, led a colony into Spain, across the Straights: Osyris, an Egyptian, landed and wasted his new coast. His three sons, the Geryons, were yet more

unfortunate. According to several of the Classics,<sup>1</sup> Hercules conquered them, built Calpe Carteia, died at Cadix, and was there deified. F. Avienus says at v. 82-4.

Sed quà profundum semet insinuat salum  
Oceano ab usque, ut gurgēs hic nostri maris  
Longè explicetur, est *Atlanticus* sinus.

"The *Atlantic* gulf extends its waves, where the deep salt sea insinuates itself from the Western Ocean, to give a scope to our Mediterranean to expand."

The above passage, though rather verbose and tautological in its style and manner, minutely agrees with the real geography of the Straights, of which a learned friend has sent me his survey, and obviously coincides with any large or small marine chart, and with Mercator's large map of the provincia Bœtica, the modern Andalusia, the *Vandalusia* of *Ebn Haukal*, and the *Wends* of the *Sclavonians*. It agrees minutely with the following passage from Strabo, in the third book, at the 139th page, in the edition published at Paris, A. D. 1720.

"Between the foreshore, through which the rivers Anas, (or the modern Guadiana) and the Bœtis, (or the modern Guadalquivir) flow, and the western verge of Mauritania, the irruption of the vast Atlantic forms the Straight of the Herculean pillars, at which point the exterior ocean unites with the interior, that is, the Mediterranean."

As Avienus is capricious, and rather irregular in his mode of delineating this coast, passing alternately from Ireland to Gades, and from the river Loire in France, to the rivers in Spain, I must intreat the reader to excuse my *apparent* transposition of the separate parts in the poem; for I am obliged, in order to correct his irregularity, to collect into one focus in my notes the passages which are scattered and dispersed in the poem, but which belong to the same vicinity, and which, by a natural juxta-position, would have reflected light on each other's situation. Hence I apprise the reader, that Avienus, from verse

<sup>1</sup> Sanchoniatho in Eusebius, Silius Italicus, Mela, lib. 3. c. 6. others in James's Hist. of Gibraltar; and in Lempriere's Clas. Dict. and Bechart.

the 350th to verse the 374th, is entirely employed, (if we except an imperfect description of the rites of Hercules near Cadiz) in detailing, from the varying and imperfect geographers of Greece, their fanciful estimates of the width of the Straights. The moderns have excelled the ancients in no point of science so immensely, as in the superior accuracy of our minutes, and even seconds of degrees of latitude, compared with the vague conjectures, and the poetical exaggerations, of the classics.

Hic Gaddir urbs est, dicta Tartessus prius.

"Here rises the city of Cadiz, formerly Tartessus, or to adopt the scriptural orthography, Tarshish."

The same description is repeated by Avienus in verses 267, 268, 269, and 270, 271, 272. Strabo adds in the third book, and at the 148th page, "The ancients seem to have denominated the Boetis *Tartessus*, and Gades, with its contiguous islands, *Erytheia*. As the Boetis falls into the sea in two channels, they assert that formerly the city of Tartessus was placed in the interval between these channels, bearing the name of the river." Pliny, in the 4th book, and at the 36th section, confirms to us the situation of *Erythia*. "The second island, on which the town of Gades stood in a former age, is three miles in length, and it is denominated by two of the geographers *Erythia*; by two others, the isle of Venus, but by the natives, the island of Juno. Our nation terms the larger of the two, *Tartessus*; the Carthaginians give it the appellation of *Gadir*, a word equivalent in their eastern idiom to *The Hedge*. It was denominated *Erythia*, because their progenitors, the *Tyrians*, are reported to have emigrated from the shores of the *Erythrean*, or *East Indian sea*." It is frequently a hazardous attempt to affix the modern name to an island described by the classics; but many annotators have agreed to identify with *Erytheia* the *Isla de León*. The passage in Pliny above is confirmed too by Strabo, in the 3d book, and at the 168th page. "At the pillars of Hercules two small islands are seen, one of which is called the temple of Juno." In Avienus the verses 309 to 319, describe the same island of *Erythia*, and its consecrated places, in the very terms of Pliny.

The geographical situation of the Tartessian tribe, of their fields, their river, and their hill, are equally discovered in his

verses 224, 254, 284, and 308. It is, indeed, a circumstance very favorable to the ascertaining and fixing the scenes of these ancient tribes, that the old city of Tartessus forms in this poem a center, around which the others are drawn at their proportionate distances. The reader, after a brief description of the scenery of the Straits, must now be prepared to see in the Classics their first and crude ideas of the Scilly islands, and their boats, of the Irish and the Frozen or Polar Ocean.

*Hull.*

*R. PATRICK*

### *EASTERN MODE OF EXPRESSING SENTIMENT BY ACTION.*

“THE young men saw me and hid themselves, and the aged arose and stood up; the princes refrained talking, and *laid their hands on their mouth.*” Job, c. xxix. v. 10. “When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, *they shall lay their hands upon their mouth,*” Wisdom of Solomon, c. viii. v. 12. “And they said unto him, Hold thy peace, *lay thine hand upon thy mouth.*” Judges, c. xviii. v. 19. “The nations shall see and be confounded at all their might; *they shall lay their hand upon their mouth,* their ears shall be deaf.” Micah, c. vii. v. 16. When the Easterns wish to be silent, it should seem that they place their hand upon their mouth, to express their intentions by *action*, and their sentiments by attitude. I have noticed some other instances of this kind in the course of my reading; Mr. Harmer, (vol. iv. p. 170.) says, from Maillet,—“In one of the subterranean vaults in Egypt, where the Mummies lie buried, they found the coffin, and embalmed body of a woman, before which was placed a figure of wood, representing a youth on his knees, *laying a finger on his mouth*, and holding in his other hand a sort of chafing-dish, which was placed on his head, and in which, without doubt, had been some perfumes.” Mr. Collins, in his account of a curious ceremony of striking out a tooth, which is practised upon the native boys of New South Wales, says,—“*The left hand was*



to be placed over the mouth, which was to be kept shut; he was on no account to speak." (Vol. i. p. 570.) The God Harpocrates, as is well known, is represented with a finger upon his mouth, by which the ancients intended to intimate the cautious silence which should be observed about the mysteries of their religion. Captain Turner, in his account of the embassy to Tibet, says, when he is speaking of the Rajah of Bootan, (p. 68.) "In endeavouring to convey to me an adequate idea of the strength of his regard and friendship for the Governor, he used various modes of expression, which he concluded with the action of advancing his arms, and bending the fore-fingers of each hand, linking them one in the other, and pulling them at right angles, with a strong exertion, as if to give force to his sentiments."

E. II.

Jan. 15, 1811.

## AN ESSAY

*On the Respect paid to Old Age by the Egyptians, the Persians, the Spartans, the Greeks, and the Romans.*

NO. I.

## EGYPTIANS.

RESPECT to age formed so prominent a feature in the manners of the Egyptians, who are celebrated both in sacred and in profane history for their wisdom, that Herodotus, (b. 2. c. 80.) in his brief abstract of Egyptian customs, has particularly mentioned it. The great Father of History informs us, that "the young men of that country yielded in his time the road to age, and rose from their seats before the hoary head." Nymphodorus, the historian, in a passage which is quoted in a Scholiast upon the Colonean *Œdipus*, (on v. 328.) observes, that "the Egyptians have many customs which are similar, and many customs which are dissimilar, to the customs of the Grecians, and observes that they, like the Grecians, yielded in

his time the road to age." The eloquent Savary, in his tasteful Letters on Egypt, (l. XIII.) acquaints us with the remarkable fact, that this custom still continues in Egypt: "Each family forms a small estate, of which the father is the sovereign: the members who compose it are attached to him by ties of blood; they acknowledge his power, and submit to it: the differences which arise among them are brought before his tribunal; he pronounces, and his decrees terminate the dispute, and restore tranquility: *the most aged of the old men holds the sceptre in his hands*, and he is able to direct it from the result of a long experience; but he is guided in every thing which respects the interior administration, by the law of ancient custom:—the children, educated in the apartments of the women, do not enter the hall, particularly when there are strangers: when the young people appear they observe a profound silence: grown to manhood, they may mix in the conversation, but, *when the Cheik (which signifies old man, a title assumed by the eldest of the family) speaks, they hold their tongue, and listen attentively: every one rises when he appears: the precedence is given to him in all public places, and he is every where treated with consideration and respect: this custom subsisted in Egypt in the time of Herodotus, and the Egyptians, in their state of ignorance, have preserved the simplicity of ancient manners.*" This pleasing writer says, in the 15th letter, when he is speaking of their education:—"Their education is often limited to the art of reading and writing; but they enjoy a robust state of health, while the fear of the Divinity, *respect for old age, filial piety, the love of hospitality, virtues which every object presents to him in the bosom of his own family, remain deeply graven on his heart.*" The sacred penman, in the curious account, which he has presented to us of the entertainment given by Joseph to his brethren in Egypt, says, "They sat before him, *the first-born according to his birthright, and the youngest according to his youth.*"—(Exodus, c. XLIII. v. 33.) It is no wonder that Joseph, whose long residence in Egypt had familiarised him to the moral notions of the Egyptians, should be so scrupulously exact in that respect; and it is no wonder that Moses, who was learned in all the wisdom of Egypt, should thus particularly

mention this circumstance, which may seem to the superficial observer of little importance.

### PERSIANS.

Respect to age was rigorously observed among the Persians: Xenophon informs us, in the 8th book of his *Cyropædia*, that the elder Cyrus gave to his sons, in the beautiful speech, which he addressed to them a few moments before his death, the most solemn admonitions upon this point: let us listen to the royal sage himself:—"I myself was taught in my youth, by the institutions of the country, in which I and you were born, to show to persons older than myself, not only to my brothers, but also to my compatriots, the proper respect, by yielding to them the road, by resigning to them my seat, and by allowing to them the priority of speech; and I have taught you, my Sons, from your tenderest years, to expect similar honors from the young, and to pay similar honors to the old: Receive then, with implicit deference, my advice, supported as it is by the usage of our ancestors, by the customs of our age, and by the laws of our country." Respect to age was, it seems, in the opinion of the royal philosopher, so important a branch of morality, that he could not employ to a better purpose the short interval between life and death than in inculcating the constant observance of it upon his sons. Xenophon has also informed us, in his *Narrative*<sup>1</sup> of the Expedition which was undertaken against the King of Persia, that "the younger Cyrus was always more disposed to comply with the commands of the Elders, even than persons of rank inferior to himself."

### SPARTANS.

Cicero, in his beautiful *Essay on Old Age*, (*c. XVIII.*) has recorded an anecdote, which proves the great respect paid to age by the Spartans:—"A certain Athenian, of advanced years, went into the theatre at Athens at a time when it was greatly crowded, but not one of his fellow-citizens had the decency to make room for him; however, when he approached to that part of the theatre, which was appropriated to the Lacedæmonian

<sup>1</sup> *Anabasis*, l. 1. c. ix. p. 3.

Ambassadors, they all to a man arose, and offered to him a place among them: repeated bursts of applause immediately ensued from the whole assembly; upon which one of the spectators remarked, "that the Athenians understood politeness better than they practised it." Plutarch, in his *Laconic Apophthegmata*, relates the same story, with some variation: he says that "the Athenians impudently called to the old man, as if they had intended to give to him a place, and when he came, made him the victim of their indecorous mirth." He also informs us, that it was one of the Spartans, who made the remark, in which particular *Valerius Maximus*, (*l. 2. c. 8. de Verecundiâ*) who tells the same story, agrees with him. Plutarch also informs us, that the same thing once occurred at the celebration of the Olympic games:—"An old man, who was anxious to see the games, happened to appear when every seat was engaged: he had proceeded through the wide range, which included the spectators from every other part of Greece, without being offered a seat; but when he approached the Lacedæmonians, not only all the boys, but many of the men rose from their seats, and admitted him among them: all the Greeks immediately raised a loud shout of approbation, while the good old man shook his hoary locks, and exclaimed, with tears in his eyes:—"How well all the Greeks know their duty, and yet the Spartans alone practise it."

Aulus Gellius, in the 14th chapter of the 2d book of his *Attic Nights*, says:—"We are informed by the writers of

<sup>1</sup> Toup, in his *Emendations of Suidas*, (vol. II. p. 376. ed. 1790.) says, "Hinc explicandus locus Plutarchi in *Lyfargo*, et in *Lacon. Apophth.* p. 232. quem nemo interpretum, quod sciam, intellexit: *ἔτις δὲ τῆς ἰδῆς συνέστρεψεν ἐν ἀνοχῆν ἐν ἰδίῳ ἀνέστρεψεν ἢ ἴδιον, ἢ τὴν ἐν τῇ οἰκίᾳ ἰδιότητα ἀνέστρεψεν, ἢ τὴν ἐν τῇ πόλει ἰδιότητα ἀνέστρεψεν, ἢ τὴν ἐν τῇ ἐκκλησίᾳ ἰδιότητα ἀνέστρεψεν.* quis ita interpretabitur? Alius vult in istius sententia in discessione ἰδιότητα εἶναι, 'Abest,' (inquit) *hic ut consuevit, hanc assurgere nequam auri.*—*ἢ τὴν ἐν τῇ πόλει ἰδιότητα ἀνέστρεψεν* quid sit *ἰδιότητα* & *ἀνέστρεψεν* est autem *consuevit* ad aliud *extrinsecum*: quod qui *consuevit*, nemini libenter assurgunt." Langhorne, (vol. I. p. 148.) thus translates the passage: "Another saying some people carried into the country in *litteræ*, said, 'May I never sit in any place, where I cannot see before the aged.'" Mr. Wrangham, in his recent edition of Langhorne's Plutarch, has neglected to alter the passage.

Roman antiquities, that the junior part of the company used to conduct old men to their homes after a feast; a custom derived, as they relate, "from the Lacedæmonians, among whom citizens were, by the laws of Lycurgus, always treated on every occasion with higher respect as they advanced in years." Diogenes the Laertian informs us, that "one of the precepts which Chilo of Lacedæmon, who is reckoned by that biographer, in the preface to his valuable work, among the seven sages of Greece, bequeathed to posterity, was "to reverence age."— (l. 1. *segm.* 68.)

Lysander used frequently to remark, as Cleero says in his *Essay on Old Age*, (c. *XVIII.*) that "Lacedæmon was, of all the cities which he knew, the most eligible place for the residence of an old man, and that there was no place in the world where age is treated with so much civility and respect." Plutarch, in his *Lacænic Apophthegms*, says, that "when a stranger observed the respect, which young men paid to their seniors at Sparta, he was heard to say that Sparta was the only place in the world where a man would wish to be old." Justin, the historian, (in the 4th chapter of the 3d book,) also says, that "old age could not have a more agreeable place of residence than at Sparta." Herodotus, in a passage which I shall quote in a subsequent page, bears the same honorable testimony to the Spartan character. Xenophon, in his *Memorabilia*, (l. 3. c. 7. p. 15.) puts these words in the mouth of the younger Pericles: "When will Athens rival Sparta in paying respect to age? Her young men begin by despising their parents, and hence arises the contempt which they feel for the aged and hoary head." Plutarch, in his *Treatise on the Manners of the Lacedæmonians*, says, that "the youth of Sparta was taught not only to show the greatest reverence to their own fathers, and to pay a profound deference to their commands, but to treat all persons of advanced years with the highest respect; to rise from their seats before old men, to yield the road to them, and to observe the strictest silence in their presence." Hence the authority of an old man at Sparta was not confined solely to their own children, own servants, and their own family, (as we see in the other parts of Greece) but extended to their neighbours, as if they had constituted a part of their own household." The same

instructive moralist tells us in the same work, that "the older citizens inquired of the youths, whom they met in the streets of Sparta, the place of their destination, and the purport of their errand, and reproved both those who refused to answer their interrogatories, and those who attempted to give an indirect reply."

This passage of Plutarch affords an explanation of a passage in the Funeral Oration of Pericles, c. XLVII. *ἡλικίᾳ δὲ τοῖς ἀνδράσι καὶ τοῖς ἡλικιωτάτοις ἐπὶ τοῖς ἀνδράσι καὶ τοῖς ἡλικιωτάτοις ἐπὶ τοῖς ἀνδράσι καὶ τοῖς ἡλικιωτάτοις*. Rhetoric, in his Funeral Oration, has given two interpretations of this obscure passage: "Ever using such severity of discipline, as, though not inflicted by any punishment, is yet grievous to behold." &c. &c. This may be referred to the custom in the manner of giving instructions by old men, which, though they have not the nature of a punishment, yet are very serious and virtuous. The context seems to favor the second interpretation: for Pericles is now, as Rhetoric seems to suppose, drawing a comparison between the severity of the Lacedæmonians and the mildness of the Athenians in the discipline of youth; that point is discussed in the 29th chapter: *ταῦτα δὲ τὰ ἡλικιωτάτοις ἐπὶ τοῖς ἀνδράσι καὶ τοῖς ἡλικιωτάτοις ἐπὶ τοῖς ἀνδράσι καὶ τοῖς ἡλικιωτάτοις* [but contrasting the mildness of the Athenian with the morality of the Spartan character, by observing the different construction which each individual put upon the conduct of his neighbor: "the selfish Athenians marvel wonderful man, however he may disapprove and lament the conduct of his neighbour, expresses no indignation to the man who indulges his own capricious humors to a little excess; he confines his thoughts to himself: he suffers vice to rule his wild eyes; and he has no claim to the office of censuring the conduct of others, and has no right to wound, by morose and malignant looks, the feelings of those, on whom he cannot inflict corporal punishment." Plutarch tells us in these two passages, that the authority of old men at Sparta, by the laws of Lycurgus, was not confined solely to their own family, but extended to their neighbours; and that the older citizens inquired of the youths whom they met in the streets, the place of their destination, and the purport of their errand; and reproved both those who refused to answer their interrogatories, and those who gave indirect replies." now let us imagine an Alcibiades, living at Sparta, near a morose old man, who cannot pardon the levities of youth, and expects from others younger than himself that rigid virtue which it has been the labor of a long life to acquire; would he not cast

The respect which the Spartans paid to age resulted from the laws of Lycurgus. Birth and possessions gave rank and authority in other states, and youth and profligacy could triumph over age and merit; but eminence and power were conferred at Lacedæmon solely upon men of advanced years, and of acknowledged worth. That strict obedience, which was required of the young; that watchful eye which was kept over them by the aged; not by a few persons appointed for the purpose, but by all the elder persons of the state; that invariable restriction of all legal authority to the aged, naturally and necessarily produced that modesty in youth, and that reverence for age, which distinguished and characterised the Spartan nation. "Men of the same age," says Xenophon, in his panegyric on the Spartan government, "in other states generally associate together, and respect and modesty are banished from the presence of equals; but in Sparta the laws of Lycurgus require that the young and the old should constantly associate: hence, while the restraint of legal power is viewed by the great in other states in the light of a degradation, the most dignified personages in Sparta place their pride in the example of humility, which their conduct presents to public view, in paying respect to the magistrates, and in yielding obedience to the laws."

Lycurgus, when he constituted the Spartan senate, which consisted of twenty-eight persons, beside the two kings, who were the presidents, stiled the members of it Gerontes,<sup>2</sup> from

many a soul look upon his neighbours whenever he met him, before he ventured to expostulate with him openly? Looks *ἀφ' ὧν οἱ, λυγρὰς δὲ*, and perhaps such looks would be more unpleasant than an open remonstrance, as Pericles seems to have supposed. I have forgotten to observe above, that the first interpretation of Bentham, which refers the passage to the discipline of youth, may be refuted from the context, from the words *τῶν πρεσβυτέρων*, which cannot be understood in this sense. The passage is translated, as I have done it, in the Latin version of Valla.

<sup>1</sup> See Aulus Gellius, l. 2. c. xiv. Justin, l. 3. c. 3. Mitford, v. 1. p. 330.

<sup>2</sup> "Chaque année dans une assemblée nationale, dix magistrats étoient élus à la pluralité des voix: on les nommoit *Cosmoi*, et ils remplissoient les mêmes

their age, and enacted that the people, to whom he committed the future election of Senators, should confine their choice to persons who had passed the 60th year, (*Mitford, vol. 1. p. 314. and Plutarch, in the Life of Lysurgus*): Cicero informs us, in his Treatise on Old Age, (*c. VII.*) that the members of it continued to be selected in his time from persons of advanced age. Mitford (*vol. 1. p. 327.*) says, that no Spartan was allowed, before the age of thirty, to meddle with public affairs; and even after that age it was not reputable for a man to addict himself to either political or judicial business. "Lysurgus," as we are told by Plutarch, in his Life of Lysurgus, as well as in his Laconic Apophthegms, "thought that it would be an effectual mode of encouraging matrimony, to deprive, as he did by a special law, bachelors of that honor and respect, which he commanded the young to pay to the old:" "Hence," continues Plutarch, "nobody expressed any displeasure at the conduct of a young man to Dercyllidas, an eminent Commander: he happened to appear one day in a company, when a young man not only refused to rise and yield his seat to him, but made this severe observation at the time:—You have no child to yield a seat to me, when I am old."

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fonctions [Aristot. Polit. l. 2. Les Ephores ont la même puissance que les Magistrats Crétois nommés Cosmoi: seulement les premiers sont au nombre de cinq, et les Cosmoi de six], que les Ephores à Sparte: ils présidoient à la guerre, et régioient les affaires les plus importantes (Aristote Polit. l. 2.) ils avoient le droit de choisir des vieillards pour conseillers: ces vieillards, au nombre de vingt-huit, composoient le Sénat de Crète. [Hesychius: "A Lacédémone, à Carthage, et en Crète, le Collège des vieillards est appelé Gerousia" on le nommoit ainsi, parce qu'il étoit composé de 30 Sénateurs:] on les prenoit parmi ceux qui avoient exercé la charge de Cosmoi (Strab. liv. 10.) Lettres sur la Grece par M. Savary, p. 146-7.



## CRITICAL REMARKS

## ON DETACHED PASSAGES OF DEMOSTHENES.

NO. 31.

## On the First Olynthiac.

C. 4.—*Δεῖ τοίνυν, ὦ Ἄ. Ἄ τοῦτ' ἔδωκεν αὐτοῖς, ὥς πᾶς χεῖρους περὶ ἡμᾶς αὐτοῖς εἶναι δέξωμεν τῶν ὑπαρχόντων.* p. 44. ed. Mountenay.

"*Τῶν ὑπαρχόντων*, i. e. τῆς τύχης, τοῦ καιροῦ, τῆς βελας ἐπιρροίας;—utendum occasionibus, et fortunæ benignitate: divina liberalitas amplectenda est." Wolfius. "Idem (participium sc. verbi ὑπάρχω) neutrum plurale—pro *Deo ipsa*, vel *Fortuna*, vel alio quovis ponitur, quo autore, talis, aut talis sit rerum nostrarum status: Dem. Olynth. 2. cū dixisset Deos, et fortunam populo Atheniensi favere, eum, ne sibi desit, cohortatur, *μη χείρος εἶναι δέξωμεν περὶ ἡμᾶς αὐτοῖς τῶν ὑπαρχόντων*, *ne deterius nobis, quàm Dæi ipsi, à quibus ea habemus præsidia, consulere videamur*, aut simplicius, deterius quàm præsens rerum status exigat." Viger. (p. 366. Hermann's edition.) The Scholiasts say here: φησὶν, ὅτι *μη προδοταί γενώμεθα τῶν ὑπαρχόντων καὶ δεδομένων ἡμῖν παρὰ τῶν θεῶν* &c. &c. Again, *μη ἀκέραια φανώμεν τῶν δεδομένων παρὰ τῶν θεῶν, καὶ τῶν ὑπαρχόντων πραγμάτων*. Again, *τῶν ὑπαρχόντων*—*ἡμῖν ἐκ θεῶν, θεῶν δαίμων.* Reiske, in Græc. v. xii, p. 799. explains it by, "Ne videamur tardiores et ignaviores quàm ut bonis paratis utamur." This expression, *τῶν ὑπαρχόντων*, means nothing more than 'present situation, condition, state, or, 'present circumstances, present opportunities: thus Aristot. Ethic. i. l. c. x. τὸν γὰρ ὡς ἀληθῶς ἀγαθὸν καὶ ἐμφρονὲς πάσης οἰοῦμαι τὰς τύχας εὖ σχημάνας φέρειν, καὶ ἐκ τῶν παρῶντων εἰς τὰ ἀλλοῖστα κρῖναι, καθάπερ καὶ στρατηγὸν ἀγαθὸν τῷ παρῶντι στρατοῦ καὶ χεῖρας

πολιμνιάτα, καὶ σκαυτόμενοι ΕΚ ΤΩΝ ΔΟΞΑΖΩΝ σκαυτῶν  
 κάλλιστον ὑπόδημα ποιῇ, τὸν αὐτὸν δὲ τρόπον καὶ τοῖς ἄλλοις τοχρίταις  
 ἅπαντας. It has exactly the same signification in the three  
 following passages of Thucydides, which I have taken from  
 Viger. (p. 465.) I. vi. ὁρᾷτε, ΑΠΟ ΤΩΝ ΤΗΛΑΡΧΟΝΤΩΝ,  
 ἐπὶ τρόπῳ κάλλιστα ἐκυννίσθη, αὐτοῖς. I. vii. ὁρᾷτε δὲ ὁ Νικίας τὸ  
 στρατεύμα ἀδυμοῦν, ΩΣ ΕΚ ΤΩΝ ΤΗΛΑΡΧΟΝΤΩΝ, ἰδάρσυνέ τε,  
 καὶ παρεμυθεῖτο: I. viii. ὁμοί, Ω, ΩΣ ΕΚ ΤΩΝ ΤΗΛΑΡΧΟΝΤΩΝ,  
 ἐδόκει χεῖρην μὴ ἰνδιδόνα. Viger rightly understands, by τῶν  
 ὑπαρχόντων, in these three passages, *præsentis temporis status*.  
 Thus ἐκ τῶν ἐνόντων is used in the same way: Viger (p. 600.)  
 says, "ἐκ, quinto, redditur pro: nam ἐκ τῶν ἐνόντων est pro  
 facultatibus, sive opibus:" upon which words we have the  
 subsequent note, "Sive, ut res. expostulat, ut rerum fert condi-  
 tio: ut ΕΚ ΤΩΝ ΕΝΟΝΤΩΝ χρῆσθαι τῷ λόγῳ, apud Dem.  
 Confer Epict. Enchir. c. 44. ἔχον παραίτησαι, εἰ μὲν ὅλον τι, εἰς  
 ἅπαν· εἰ δὲ μὴ, ΕΚ ΤΩΝ ΕΝΟΝΤΩΝ, jusjurandum, si fieri  
 potest, recusa: si non, prout poteris." I. construe the last  
 passage thus: "If it is possible, avoid oaths altogether; but, if  
 you cannot avoid them, you must regulate your conduct by the  
 circumstances, in which you are placed: ἐκ τῶν ἐνόντων, that is,  
 αἱ καὶ τὰ κάλλιστα πράττειν, implied from the precedent verb: thus  
 Aristotle, Eth. I. 1. c. x. says, ΕΚ ΤΩΝ ΤΗΛΑΡΧΟΝΤΩΝ καὶ  
 τὰ κάλλιστα πράττειν.

C. γ'. πάντα διεξιέλθουεν, οἷς πρότερον παρακρούμενος, μέγας νῦν  
 ηὔξῃθι. p. 48.

Suidas has well explained παρακρούεσθαι from Harpocratio:  
 παρακρούεται—ἀντὶ τοῦ ἐξαπατᾶ· μετῴκειται δὲ τοῦτομα ἀπὸ τοῦ τοῦς  
 ἰστάντας τι, ἢ μετρεῶντας, κρούειν τὰ μέτρα, καὶ διαστῆναι, ἕνεκα τοῦ  
 πλεονεκτεῖν. Dem. uses it in περὶ σιτεφ. c. μὴ. ἔπειν ἤλαττε τὰ μὲν  
 παρακρούεσθαι, τὰ δὲ πείσειν: and in c. πδ. καὶ πρὸς τοῖς ἄλλοις,  
 —, φυλάττειν ἑαὶ καὶ τηρεῖν ἐκέλευεν, ὅπως μὴ παρακρούσθαιμαι,  
 μηδ' ἐξαπατήσω. See also Æschines κατὰ Κτησιφ. c. 70. Thus  
 Dem. says in the 2d. Philippic: ἐξαπατηκότες δ' ἤδη καὶ παρα-  
 κρουσμένοι. (p. 143. Allen's ed.) Again, in p. 147. εἰ γὰρ  
 μὴ παρακρούσθῃτε τὸν ὅμιλον, οὐδὲν ἂν ᾖν τῇ πόλει πρῶγμα. Again,  
 (p. 61.) φθάσας καὶ παρακρουσάμενός τινος τῶν ἐν ταῖς πόλεσι.  
 Reiske has given many instances in his Index Græcitat. Dem.

p. 567. Dem. says the same of Philip, in his Oration on the Letter of Philip, (p. 194. Allen's ed.) οἱ πρότερον ἠδὲξθη, φανακίζον ἀπὸ τινος, καὶ μεγάλα ἐπαγγελόμενος εὐεργετήσων, πάντα ταῦτα διεξελήλυθεν ἤδη.

C. δ'. τὰ τοιαῦτα εἰς μὲν ἀπαξ, καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γὰρ ψήθησιν ἐπὶ ταῖς ἐλασίαι, ἀπὸ τύχης τῷ χρόνῳ δὲ φωρᾶται, καὶ περὶ αὐτὰ καταρρεῖ ὥσπερ γὰρ οἰκίας, οἶμαι, καὶ πλοίου, καὶ τῶν ἄλλων τῶν τοιούτων, τὰ κάτωθεν ἰσχυρότατα εἶναι δεῖ, οὕτω καὶ τῶν πράξεων τῆς ἀρχῆς καὶ τῆς ὑποθέσεως ἀληθεῖς καὶ δίκαιας, εἶναι προσήκει. p. 53-4.

Lucchesinius (see Allen's edition of Degr. p. 223.) says here: "*Wolfius vertit—'Et spes fortasse de se magnam prebent; sed tandem patefunt, et ultro collabuntur:' ego verò—Vel si aliquando è spe maxime floreant, tempore quidem malè partè deprehenditur, suoque ipsa pondere defluit: non enim hic dividitur sententia, sed una est: ad verbum: 'Et si accidat (felicitatem) florere in suâ spe, seu ut speratur: tempore in furto deprehenditur: metaphoricè pro malè parta.'*" Mounteney says (p. 291.) "*Valdè arridet Wolfii conjectura, qui pro περὶ αὐτὰ, παρ' αὐτὰ legendum censet, per se ipsa, i. e. ipsa sese destruunt, suâ sponte dilabuntur, decidunt instar flosculorum, cum vel aruerunt, vel vento agitantur: hic planè loci sensus est, atque ita eum interpretatur Nic. Carrus, et Tourellus.*" Reiske says, "*Ipsa à semet ipsis, per semet ipsa destruuntur, et super semet corruunt; simile ductum à nive contabescente.*" Stocke says, "*Ultro delabuntur plerique vertunt: rectius fortasse—Eodemque recidunt; unde exstructa sunt scilicet: translata est metaphora (teste Schol.) à veteri aliquo pariete, qui diuturnitate temporis pereditur.*" That this metaphor alludes neither to *drooping flowers*, as Wolfe, Carr, Tourell, and Mounteney suppose; nor to *melting snows*, as Reiske supposes; but to a *rotten building*, as the Scholiast, and Stocke, suppose, is proved by the subsequent comparison, which is only an expansion of this idea.

I read herewith τοῦ παρ' αὐτὰ for περὶ αὐτὰ, or παρ' αὐτὰ: "*Hesychius, παραυτὰ: παραχρῆμα: St. Ignatius Epist. ad Trallianos—φθίσκει οὐδὲ τὰς κακὰς παραφύσεις, τὰς γυνώσκας καρπὸν θανάτου φέρον, οὐδ' ἰὰν γένηται τις, παρ' αὐτὰ ἀποθνήσκει—statim; hinc corrigent-*

dus Dem. Olynth. 1. Lege, παραυτά καταρρεῖν, *dilabuntur*: Chariton. Aphrodis. 9. Διολόχαμος γὰρ ἑταῖρος τοῦ Χαιρέτου, παραυτὰ μὲν οὐκ ᾤφθη ἐν τῷ μισθῷ: vide et Suidam v. ἐξ ὑπογυίου." *Emendationes Suidae*, vol. iv. p. 178. ed. 1790. Suidas thus explains ἐξ ὑπογυίου—" παραυτά, ἀπερισκέπτως:" thus the Greeks say παραυτίκα, ἑαυτῆς, upon the same principle.

There is, in this passage, a curious use of οἶμαι: ὡσπερ γὰρ οἰκίας, οἶμαι, κ. τ. λ. it is so used in p. 65. ἀλλ', οἶμαι, καθήμεθα, οὐδὲν ποιοῦντες: in p. 93. ἀλλ', οἶμαι, μέγα τ' τοῖς τοιούτοις ὑπέσθην λόγους ἢ παρ' ἐκάστου βούλησις: in p. 57. καὶ ὅποι τις ᾖ, οἶμαι, προσθῇ καὶ μικρὰν δύναμιν, πάντ' ὠφελεῖ in p. 63. ἀλλ', οἶμαι, νῦν μὲν ἐπισκατεῖ τούτοις τὸ κατορθοῦν: in p. 35. ὅποι μὲν γὰρ, οἶμαι, μέρος τι τῆς πόλεως συναποστολῇ κ. τ. λ. See Plut. περὶ πῶς ἂν διακρίνει τὸν κύλακα τοῦ φίλου c. δ. Viger has noticed this construction, and interprets οἶμαι, by "*utique, nimirum, plane, profecto*." See Hermann's Viger, p. 270.

C. ε'. ἐξεληλυθότων ἡμῶν ἀξίως τῆς πόλεως, καὶ ὄντων ἐπὶ τοῖς πραγμάτων. p. 55.

Dem. often expresses the same idea in different ways: thus he says, in p. 15. ἅπασιν ἂν τοῖς πράγμασι τεταραγμένοις ἐπιστάντες: in p. 66. παρὼν ἐφ' ἅπασιν, καὶ μηδένα καιρὸν, μηδ' ὥραν παραλείπων: in p. 166. πρὸςβίαν δὲ πέμπειν, ἥτις ταῦτ' ἡρεῖ, καὶ παρ' ἔται τοῖς πράγμασιν: in p. 130. προσκαθεδεῖται καὶ προσειρύνει τοῖς πράγμασι.

C. ς'. ὅπως μὲν γὰρ ἡ Μακεδονικὴ δύναμις καὶ ἀρχή, ἐν μὲν προσθήκης μίρει ἐστὶ τις οὐ σμικρὰ, οἷον ὑπερξέει ποθ' ὑμῖν ἐπὶ Τιμοθέου πρὸς Ὀλυνθίους· πάλιν αὖ, πρὸς Πετρίδαιαν Ὀλυνθίοις ἐφάνη τι τοῦτο συναμφότερον· νυνὶ δὲ Θετταλοῖς νοσοῦσι καὶ στασιάζουσι, καὶ τεταραγμένοι, ἐπὶ τὴν τυραννικὴν οἰκίαν ἐβοήθησε. Καὶ ὅποι τις ᾖ οἶμαι προσθῇ καὶ μικρὰν δύναμιν, πάντ' ὠφελεῖ· αὐτὴ δὲ καὶ αὐτὴν ἀσθενῆς καὶ πολλῶν κακῶν ἐστὶ μεστή. p. 56--7.

<sup>1</sup> Reiske supplies here *πλυνίαγμα*, which may be confirmed by a passage in *περὶ στειν.* c. 18. *πλυνίαγμα*, αὐτὰρ ἡ μεγάλη ὑπερξέει Φιλίππου: thus Dem. says, in *Philippic* 117. (p. 124. vol. 1. Reiske's *Orat. Græci*): πρὸς μὲν γὰρ πόλιν πολλὰ φέου *πλυνίαγμα* ἡμῶν ὑπάρχον.

'Εν—~~προσθήκῃ~~ μέρει, considered as a mere accession of force, as a mere auxiliary: thus in p. 61. παμπερᾶσθαι καὶ ἐν οὐδενὸς εἶναι μέρος: thus in p. 103. ἐν ὑπηρέτῳ καὶ προσθήκῃς μέρει γυγίησθαι—which Leland thus translates: “you stand in the mean rank of servants and assistants.”

“Ὅποι τις ἀν, οἶμαι, προσθῆ, καὶ μικρὰν δύναμιν, πάντ' ἀφέλει.  
“Videlicet cuicumque parti vel exiguas vires addideris, eam summopere iuveris, id enim est: ~~μέρει~~ ἀφέλει, Gallisæ, urbis *Luvances du tout*,” See Hermann’s *Viger*. p. 270. The meaning is, “the addition even of a trifling force gives some weight to the scale.” The punctuation of this passage, both in Mounteney, and in Reiske, is erroneous: place a comma after μέρει, and include in a parenthesis all from οὖν ὑπερέει το πάντ' ἀφέλει: Reiske puts a full stop after ἀφέλει, but αὐτὰ δὲ καὶ αὐτὴν refers to ὅπως μὲν γὰρ—ἐν μὲν προσθήκῃς μέρει: the δὲ after αὐτὴ belongs to the μὲν before προσθήκῃς: ὅπως is used in the same sense here as in p. 50. and 108. and it may be translated by *in short*. Dem. says, “that if the kingdom of Macedonia be considered in the light of an auxiliary, it appears something respectable, but if it be taken as a separate and independent state, with a reference only to itself, it will not be found, on a careful examination, to be a formidable power.” And the orator proceeds to prove his assertion: that all from οὖν ὑπερέει το πάντ' ἀφέλει, is to be included in a parenthesis, will appear from the oration of Dem. upon the Letter of Philip, (p. 196. Ed. Allen): ὅπως πρὸν γὰρ ἡ Μακεδονικὴ δύναμις, ἐν μὲν προσθήκῃς μέρει, ῥοπήν ἔχει τινα καὶ χρῆσιν, αὐτὴ δὲ καὶ αὐτὴν ἀσθενὴς ἐστὶ, καὶ πρὸς τηλικαύτων ἔργων πραγμάτων εὐκαταφρόνητος.

C. 5. οὐτ' ἐπὶ τοῖς ἔργοις, οὐτ' ἐπὶ τοῖς αὐτῶν ἰδίῃς ἐάμενοι διατρίβειν, οὐτ' ὅς' ἀν κορίσωσιν, οὕτως ὅπως ἀν δύνανται, ταῦτ' ἔχοντες διάλεισθαι, καλεῖσθαι τῶν ἐμπορίων ἐν τῇ χωρῇ διὰ τὸν πόλεμον. p. 59.

“Wolfius ita hæc vertit: ‘Neque etiam quæ sic quæsitæ tenent, suo arbitratu collocare possunt:’ pessimè: οὐκ ἔχοντες idem sonat ac οὐ δύνανται, ut in Scholiastæ est: supra dixit οὐτ' ἐάμενοι: illud οὕτως à Scholiastæ additum putat.” Mounteney, p. 295. Reiske well explains *καλεῖσθαι*—“Hoc loco est sibi quærere, comparare labore suo, ut frumenta, vinum, oleum, et

similia: negata copia ea vendendi, quæ, quoque, potuissent modo, [this is the meaning of οὐτως ὥς αὖ δυνάσται: Wolfe rejects the οὐτως, but it has great force here, and shows the difficulty of procuring what they procured,] sibi peperissent. Thus Dem. in the Oration on the Chersonese, (p. 159. Ed. Allen,) says—*ἢ γὰρ—μήτε τὰς συντάξεις διανοίβει δάσσει, μήτε, ὅς' αὖ αὐτὸς πύλοισι, ἔδωκεν, κ. τ. λ.* "Whatever plunder he may have acquired for himself by his expeditions." Lucchesinius says here—*Neque enim quousvis quaesita tenent, sua arbitrata collocare possunt, clausis propter bellum Macedonensis imperii: nec partem armis prædam clausis bello præstauri sibi muneribus, pretio possunt addicere.*" Siquidem διάθεσθαι hoc loco non verti debet componere, sed vendere, ut apud Dem. non semel διάθεσθαι τὰ φορτία: nec alijs sensus congrueret; cur enim res suas Macedones non potuissent componere, clausis muneribus? Quid istæ ad res componendas?"

Kuster, in his doctrine of the Middle verb, (p. 4.) has well explained the meaning of διάθεσθαι: "Pariter διάθεσθαι dicitur, qui res suas ordinat, et specialiter, qui testamentum (de bonis suis) facit: item qui sua vendit (quos sensus ei respondet Anglo-*to sell*), ut apud Xen. l. vii. Anab. et Hellen. l. iv. Dem. Olynth. 2. et alibi." Thus, too, Toup, in his Emendations of Suidas, (vol. ix. p. 525-6.) "Laetius in Menippo: *ἦναι δὲ τὰ μὲν αὐτοῦ, οὐκ αὐτοῦ εἶναι, ἀλλὰ Διονυσίου καὶ Ζωπύρου Κολοφωνίων* of τὸν παλιν ἔνεκα συγγράφοντες, *ἐδίδωσαν αὐτῷ ὡς εὖ δυναμένῳ διάθεσθαι*: ubi ineptè interpres, *velut censori idomeo dederunt*: διάθεσθαι est *distribuere, venum exponere, to dispose of them about the country*: Ulpian. ad Dem. Olynth. 2. διάθεσθαι, *πωλῆσαι*: Laetius in Zenone Citico: *ἦναι δὲ ΔΙΑΘΕΜΕΝΟΝ Ἀθήνης τὰ φορτία, αὐτῷ ἐπαρτῆναι πρὸς φιλοσοφίαν. ἀνακάμπτων δὲ ἐν τῇ παικίῃ σὺν ΔΙΕΘΕΤΟ ΤΟΤΣ ΛΟΓΟΤΣ*: qui locus elegans est, et minus intellectus: Leno prius *διαθέτης φορτίων*, nunc *διαθέτης λόγων*: quo sensu intelligendus Herod. vii. 6. *ἔχοντες Ὀρχομάκρτον, ἄνδρα Ἀθηναῖον, χρησιμολόγον τε καὶ ΔΙΑΘΕΤΗΝ ΚΡΗΣΜΩΝ ΤΩΝ ΜΟΥΣΑΙΩΤ*: ubi rectè Gronov. 'Musæi sortium venditorum.' Nos Angli, *a ballad singer, a retailer of prophecies.*" Thus, too, Herod. l. 1. c. 1. *ἀπικαμένους δὲ τοὺς Φοίνικας ἐς δὲ τὸ Ἄγος τοῦτο, ΔΙΑΤΙΘΕΣΘΑΙ ΤΟΝ*

**ΦΟΡΤΟΝ.** Reiske, in his *Index Græcitatæ Demosthenicæ*, (vol. xii. p. 223.) says—" διατίθεσθαι—in medio vendere—— διατίθεσθαι τὰ φορτία 910. 3. καὶ τοῦτον (vinum et frumentum) τριπλασίας τιμῆς, ἢ πρότερον, διαθέμενοι. 1048. 25."

**C. 5.** εἰ δὲ τις σώφρων, ἢ δίκαιος ἄλλως, τῇ καθ' ἡμέραν ἀκρασίᾳ τοῦ βίου, καὶ μέθην, καὶ κορδακισμούς οὐ δυνάμενος φέρειν, παρρωγᾶσθαι, καὶ ἐν οὐδενὸς εἶναι μέρεϊ τῶν τοιούτων λαιπούς θὴ περὶ αὐτὸν εἶναι ληστὰς, καὶ κλέφτας, καὶ τοιοῦτους ἀνθρώπους, οἷους μεθυσθέντας ἐρχεῖσθαι τοιαῦτα, εἰα ἄρα νῦν ἐκνῶ πρὸς ὑμᾶς ἐνομάσαι· δῆλονδ' ὅτι ταῦτ' ἐστὶν ἀληθῆ· καὶ γὰρ οὗς ἐνθένδε πάντας ἀπήλυνον, ὥς πολὺ τῶν θαυμαστοῦτον ἀσελγέστερους ὄντας, Καλλιᾶν ἐκείνον τὸν δημόσιον, καὶ τοιοῦτους ἀνθρώπους, μίμους γελοίων, καὶ ποιητὰς αἰσχυρῶν ἀσμάτων, ὧν εἰς τοὺς συνόντας ποιοῦσιν ἕνεκα τοῦ γελασθῆναι, ταύτας ἀγαπᾷ, καὶ περὶ αὐτὸν ἔχει. p. 61—2.

*Δίκαιος* is here *good, virtuous, decorous*: thus in p. 95. Dem. says: δικαίου πολίτου κρίνω, τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰετῆσαι: thus Dem. περὶ σιτεφ. c. 7. οὐχ ὥς ἂν εὖνους καὶ δίκαιος πολίτης: Taylor, in a note upon Æschines, κατὰ Κτησιφ. says: Nimirum δίκαιος ille est, qui eam rem ritè exequitur, in quâ occupatur: ita Lucian. de Hist. Conscrib. Xenophontem vocat δίκαιον συγγραφέα, i. e. idoneum, et historię conscribendę parem auctorem:—Latini, multâ cum liberalitate voce *justus* ad eam rem utuntur, ut volumen, prælium, exercitus dicuntur *justi*. [Thus Cic. de Amic. c. 20. says, Is et infirmus est, mollisque naturâ, et ob eam ipsam causam in amicitia parum *justus*: 'and for this reason he cannot discharge the duty of a friend']: quicquid ac. functionem suam recipit: quicquid suo muneri respondet, et omnibus numeris est absolutum, id apud eos scriptores *justum* dicitur; ecce enim auctoritatem (ut hęc ipsâ phraseologia utar) justam: Priscian. scribit,—Σοφοκλῆς Αἰαντί: δίκαιοι γένος pro vero: Nostri quoque verum, pro justo, et justum pro vero frequenter ponunt: Virg. Æn.

Quęcunque est fortuna, mea est, me reris unam  
Pro vobis sædus luere, et decernere ferro:

Verius dixit pro iustius? hæc ille 1. 2. col. 1180: Videtur Priscian. respexisse ad illud Sophocleum in Ajace, v. 547.

Εἴπερ δίκαιός ἐστ' ἐμὸς τὰ πατρίδην.

*Ληστὰς*. Reiske here observes: "*ληστὰς* nullo modo huic loco convenit, cujus sententia postulat potius *δικηλιστάς*, i. e. *θαυματοποιούς*, mimos, histriones: v. Hesych. h. v.: tangit h. l. Athenæus." This conjecture of Reiske is very happy: the sense requires *δικηλιστάς*: thus Suidas says, *δικηλιστῶν καὶ μιμητῶν—εἰδὸς ἐστὶ κωμῳδίας*: again *δίκηλα μιμήματα*: Thus, too, Dem. says—*οὐδ' ἐνθὺνδε πάντες ἀπήλαυνον, ὡς πολὺ τῶν θαυματοποιῶν ἀσελγεστέρους ὄντας, Καλλίαν, ἐκείνον τὸν δημόσιον, καὶ τοιούτους ἀνθρώπους, ΜΙΜΟΤΣ ΓΕΛΟΜΙΝ*. If this is a corruption, it is a corruption of considerable antiquity, as *ληστὰς* is mentioned in the Scholiast.

C. ζ'. Ὅσπερ γὰρ ἐν τοῖς σώμασιν ἡμῶν, ἕως μὲν ἂν ἐρρώμενος ᾖ τις, οὐδὲν ἐπιεισθάνεται τῶν καθ' ἕκαστα σαθρῶν· ἐπὰν δὲ ἀρρώσθηται τι συμβῇ, πάντα κινεῖται, καὶ ῥήγμα, καὶ στρέμμα, καὶ ἄλλο τι τῶν ὑπαρχόντων σαθρὸν ᾖ· οὕτω καὶ τῶν πόλεων καὶ τῶν τυράννων, ἕως μὲν ἂν ἔξω πολεμῶσιν, ἀφανῇ τὰ κακὰ τοῖς πολλοῖς ἐστὶν· ἐπειδὰν δὲ ὁμορος πόλεμος συμπλακῇ, πάντα ἐπιφύσκει ἐκδηλὰ. p. 64.

Thus Dem. περὶ στεφ. c. νή. πρᾶττεται τι τῶν ὑμῖν δοκούντων συμφέρειν; ἄφωνος *Λισχίνης*· ἀντέκρουσε τί, καὶ γέγονεν, οἶον οὐκ ἔδει; πάρεστιν *Λισχίνης*—ὥσπερ τὰ ῥήγματα, καὶ τὰ σπάσματα, ὅταν τι κακὸν τὸ σῶμα λαβῇ, τότε κινεῖσθαι. Plutarch has quoted this passage in his Treat on Πως ἂν τις διακρίνει τὸν κόλακα τοῦ φίλου c. κή. οἱ—ἀγενεῖς καὶ ταπεινοὶ τῶν εὐτυχούντων, κόλακες, ὥσπερ τὰ ῥήγματα καὶ τὰ σπάσματα φήσι *Δημοσθένης*, ὅταν τι κακὸν τὸ σῶμα λαβῇ, τότε κινεῖσθαι, καὶ οὗτοι ταῖς μεταβολαῖς ἐπιφύονται, καθάπερ ἡδόμενοι καὶ ἀπολαύοντες· καὶ γὰρ ἂν δέηται τινος ὑπομνήσεως ἐν οἷς δι' αὐτὸν ἔπαισσε βουλευόμενος κακῶς, *Ικανόν* ἐστὶ τὸ,

Οὗτοι καθ' ἡμέτερόν γε νόον· μάλα γὰρ τοι ἔγωγε  
Πόλλ' ἀπαμυθόμην.

Thus Dem. in the Oration on the Letter of Philip, (p. 197—8. Ed. Allen) says: νῦν μὲν, ὦ ἄ. Ἀ. τὸ κατορθοῦν αὐτὸν ἐπισκοτεῖ πᾶσι τοῖς τοιοῦτοις· αἱ γὰρ εὐπραξίαι δεινὰι συγκρῖναι καὶ συσκιᾶσαι τὰς ἀμαρτίας εἰσι τῶν ἀνθρώπων· εἰ δέ τι



πταίσει, τότ' ἀκριβῶς διακαλυφθήσεται πάντα ταῦτα συμβαίνει. γὰρ, ὥσπερ ἐν τοῖς σώμασιν ἡμῶν· ὅταν μὲν ἡρώμεντες ἢ τις, οὐδὲν ἐπαισθάνεται πῶν καθ' ἑκαστα σαθρῶν ἐπ' αὐτὸν ἀρρώστησῃ, πάντα κινῶνται, καὶ ῥήγμα, καὶ στέγμα, καὶ ἄλλο τι τῶν ἐπαρχόντων ἢ μὴ τέλεις θυμινόν· οὕτω καὶ τῶν βασιλικῶν καὶ πασῶν τῶν δυναστειῶν, ἕως μὲν αὖ ἐν τοῖς πολέμοις κατορθῶσιν, ἀφανῇ τὰ κακὰ τοῖς πολλοῖς ἴσθιν· ἐπ' αὐτὸν δὲ τι πταίσωσιν, ὃ νῦν εἰκὸς παθεῖν ἐκείνων, μείζον φορτίον, ἢ καὶ αὐτὸν ἀράμινον, γίγνεται φανερά τὰ δυσχερῆ πάντα τοῖς ἅπασιν.

Οὐδὲν ἐπαισθάνεται τῶν καθ' ἑκαστα σαθρῶν. “*Quicquid vitiosum et malè unum sit, saepe non percipiunt Græci. Dem. Olynth. iii. p. 7. — Quem locum ante oculos habuit Joseph. Bell. Jud. l. vi. p. 392. Ed. Haverc. Nec non Plutarch. de Adul. p. 69. confer etiam Dem. p. 66. ubi eadem leguntur: Dionys. Halicarn. Antiq. Rom. xi. 20. καὶ ταῦτα ἅπαντα διαπραξάμενος, καὶ εἴ τι καὶ ἄλλο σαθρὸν ἦν τῆς πολιτείας ἐπανορθωσάμενος, ἀπέθετο τὰς βίβλους: hinc σαθρὸν φθίγγεσθαι, vitium sonare: de quo cl. Casaubon. ad Pers. 3. 21. Damasc. in vit. Isidori apud Photium, p. 1036. ἦν δὲ ἰκανὸς διδόν, ὅπῃ το σαθρὸν φθίγγεται ὁ λόγος, καὶ ὅπῃ ὑγίης· fuit ille autem perspicere poterat, ubi oratio esset vitiosa, et ubi sana: ita scribendus iste locus, qui et paulò auctior legitur apud Suid. γ. πρόσπιτο: hinc eleganter Dio, Chrysost. Orat. 48. p. 535. οὐ μὲν τοι παρ' ἡμῖν τόχον οὐδεὶς ἴσθι κηφὴν ἀγριος, βόμβων σαθρὸν, γεύόμενος τοῦ μέλιτος: quod verò Græci σαθρὸν, Latini agrum vocant: Tac. Hist. i. 4. Quid in toto terrarum orbe validum, quid agrum fuerit: Fortè in quodam disponendo dte mane prædixerat, quicquid agrorum in civitate esset, visitare se velle: id à proximis aliter exceptum est; jussique sunt omnes agri in publicam porticum deferri, ut per valetudinum genera disponi. Locus longè elegantissimus et festivissimus, sed cujus mentem nemo, quod sciam, hactenus perspexit: per agra intelligenda sunt τὰ σαθρὰ τῆς πόλεως, quicquid diuturnitate temporis vel attritum, vel labefactatum esset: [Thus Suidas interpretis σαθροί, by παλαιοί, φθαλιντοί: again, σαθροῦναι—σαλευθῆναι τὰς μὲν ἐπ' αὐτῇ καταρροῦναι ταῖς βολαῖς, καὶ τὸν τόχον ἅπαντα τοῦ πύργου σαθροῦναι τῇ βίᾳ. Μένανδρος φησι: again, σαθρὸς, ἀπὸ τοῦ ἡρῆσθαι βελῆος, ἢ ἀπὸ τοῦ σπείσθαι τὰ ἄρθρα. But Scapula derives it from σῆπασθαι with more probability:] hæc agebat se visitare velle*

"Tiberius, ut instauranda curaret." Toup on Longinus, (p. 206. 3d. ed.) Thus Dem. says, (p. 35. Mounteney, and p. 52. Reiske, v. 1.) εὐχόμεν τὰ παλαιά, ὡς ἔ. Ἡ: τῶν ἐλπίου πραγμάτων αὐτὸς ὁ πόλεμος: thus Dem. πρὸς Στιφ. (p. 303. v. 1. Reiske.) θεάσασθε τοῖνον, ὡς παλαιόν; ὡς ἱκανόν, ἵσθι φύσει πᾶν ὅτι ἐν μὴ δικαίως ἢ πεπραγμένον.

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# CRITICAL REMARKS

## ON DETACHED PASSAGES OF TACITUS.

NO. II.

NIL autem neque publicæ, neque privatz rei, nisi armati agunt. Sed armâ sumere non autē cuiquam moris, quàm civitas suffecturum probaverit. Tum in ipso concilio, vel principum aliquis, vel pater, vel propinquus, scuto frameâque juvenent ornant. Hæc apud illos toga; hîc primus juventæ honos; ante hoc domûs pars videntur, mox reipublicæ. Insignis nobilitas, aut magna patrum merita, principis dignationem etiam adolescentulis adsignant; ceteri robustioribus, ac jam eidem probatis adgregantur; nec rubor inter comites aspicitur. Gradus quinetiam et ipse comitatus habet, iudicio ejus, quem sectantur; magnæque et comitum æmulatio, quibus primus apud principem suum locus; et principum, cui plurimi et acerrimi comites. De Mor. Germ. c. 13.

"Originem moris vides avis nostris ad insaniam amati, equites creandi: Fallor, aut tangit eum Diaconus in Longobardicia, i. 15. 'Scitis non esse apud nos consuetudinem, ut regis filius cum patre prandeat, nisi prius à rege gentis exterræ arma suscepit'—" Lipsius. "Hæc Equestris nobilitatis, la Chevalerie, avorum nostrorum memoriâ celebratissimæ initia: filii regum à regibus exterris arma suscepisse videntur"—Brotier. "This seems to be the origin of Chivalry.—It is related of Charlemagne, that he gave a sword with great pomp and solemnity to his son, Prince Louis: La Bletterie says, that a ceremony, little different

from that now before us, is still subsisting in many parts of Germany. When a young page has passed the time of life for his employment, the Prince, whom he served, gives a grand entertainment, and in the presence of his courtiers, receives homage from his page, and then girds a sword on his side, and sometimes makes him a present of a horse: this is called, "*giving the right to carry arms.*"—Murphy, vol 7. p. 252—3. "Meting concludit de nobilibus, sc. equitibus hic esse sermonem, quia c. 6. dicitur eques—scuto frameaque contentus est: ibi sequitur: *Pedites et missilia spargunt*, h. e. insuper, etiam, præter quod scuta, et frameam habent: Eques autem scuto frameaque contentus."—Longolius. "Clarum est discrimina equitum tradi; alii ipsi principes, alii principum comites."—Ernesti.

Thus we see that Lipsius, Brotier, Ernesti, Meting, and Murphy, have supposed that Tacitus was speaking of the Knights. They were probably all led into this opinion by a passage in the 6th c. where we are told that the armour of an eques was a shield and a fram. Longolius has well refuted this idea, by observing, that Tacitus's meaning was, that the equites carried only a shield and a fram, while the infantry carried missible weapons beside these accoutrements: [Et eques quidem scuto frameaque contentus est: *pedites et missilia spargunt.*] But why should we translate equites by the word nobles, rather than by the word cavalry? What authority have we for asserting, that the principes were equites, and that the equites were considered as a superior order of men in Germany? Tacitus only opposes equites to pedites, or cavalry to infantry; and remarks, that infantry constituted the national strength, as was the case with the Britons, (Agric. xiii.) and as is generally the case with barbarous countries, and therefore the Germans intermixed them with the cavalry in their engagements: [In unguersum æstimanti plus penes peditem roboris; eoque mixti præliantur, apta et congruente ad equestrem pugnam velocitate peditum, quos ex omni juventute delectos ante aciem locant.]

It is true that we are told by Cæsar, (l. 6. De Bell. Gall.) that all the inhabitants of Gaul may be divided into the two classes of Druids, and of Knights. [In omni Galliâ eorum hominum, qui aliquo sunt numero atque honore, genera sunt

duo : nam plebs pænè servorum habetur loco—De his duobus generibus alterum est Druidum, alterum equitum ;] it is true, that Cluverius, Pelloutier, Keypler, Mallet, and Borlase, make no distinction between the Celts and the Goths ; but we must confess, that we are more inclined to believe Cæsar, Tacitus, and the present Bishop of Dromore, in his Preface to the Translation of Mallet's Northern Antiquities. Can we suppose that Tacitus would have omitted to mention the Knights of Germany, (for I have proved that they are not mentioned in this Treatise,) if that order had existed at all ?

The words of Tacitus are so clear and express, that I am amazed that any scholars could for a moment suppose, that Tacitus meant to speak only of the equites, and not of the whole nation.

We come now to the words, *hæc apud illos toga, hic primus juvenæ honos ; antè hoc domus pars videntur, mox reipublicæ.* This expression, *hæc apud illos toga*, is admirably explained in one of Mr. Murphy's notes ; I shall give it entire, and subjoin to it some further remarks.—“ When the young men of Rome attained the age of seventeen years, they changed their dress, called the prætexta, for the toga virilis, the manly gown ; on that occasion the youth was conducted by his friends into the Forum, (or sometimes into the Capitol,) where, with much solemnity, he changed his habit, and the day was called *dies tirocinii*, or the day on which he was capable of being a cadet in the army. The young German, in like manner, was introduced to the public by his relations ; he then received a shield and a spear, and this is properly compared to the manly gown of the Romans. The same ceremony was observed by the Scandinavians ; at the age of fifteen, their young men became their own masters, by receiving a sword, a buckler, and a lance ; and this was performed in some public meeting.”—See Northern Antiquities. The reader will find a more accurate account of the Roman ceremonies on these occasions in Adam's Antiquities, p. 414 and 415. I may remark, that as this ceremony at Rome was not merely confined to the higher orders, but practised by all the citizens, with certain circumstances peculiar to the situation of the respective orders, so this German ceremony, which is here compared to it, was not

confined to the German youth of higher rank, but common to the whole nation.

The next part of this chapter, to which I shall now direct the attention of the reader, is this—*insignis nobilitas, aut magna patrum merita, principis dignationem etiam adolescentulis adsignant: ceteri robustioribus ac jampridem probatis adgregantur.* “Principis dignitatem. Sic apud Liv. II. 16. Appius inter patres lectus, haud ita multa post in principum dignationem pervenit, i. e. inter principes cives Romanos habitus est, ut rectè explicat Pichena.” “Duplici modo hic locus intelligi potest: vel, ut ipsi adolescentes ob merita patrum ad principis dignationem eveherentur; vel, ut principes eos propter merita patrum dignarentur inter comites suscipere: Prior explicatio locum habere nequit, quantus enim numerus principum tunc futurus fuisset? Posterior ergò præferenda est.”—Longolius. That the words *dignationem principis adsignant* mean that these illustrious youths were raised to the rank of chieftain, is supported as well by the words themselves, as by the context. Longolius and Brotier confounded the words *dignitas* and *dignatio*. Dr. Adam, in his Latin Dictionary, interprets *dignatio* by *dignity, estimation, respectability*. Gesner thus explains the two words: “*Dignitas est qualitas ejus, qui dignus est honore, vel amore: item omne id, quo quis dignus est, quodque ipsi debetur, interdum dignitatis nomine comprehenditur. Dignatio est, quod Græci ἀξίωμα dicunt, i. e. dignitas et amplitudo propter honores gestos, aut magistratum, vel propter oris morumque majestatem.*” Dumesnil has thus traced the distinction, which I shall give from his translator, Mr. Gosset:—“*Dignitas is that which makes one worthy of something, dignity, nobility, majesty: dignatio is the idea which one has of ones own merit, esteem, regard.*” Whoever should assert that there is no difference between *dignitas* and *dignatio*, might as well declare that there is no distinction between *probitas* and *probatio*: as from the adjective *probus* comes *probitas*; and from the verb *probare* comes *probatio*, so from *dignus* comes *dignitas*, and from *dignari* comes *dignatio*: thus the distinction is evident; *dignus* is worthy; *dignitas* is dignity, worthiness; *dignari* is to think oneself worthy; *dignatio* is a sense of our own worthiness, of our own importance, of our

own dignity. Hence we see that Dumesnil alone seems to have known this distinction. There is a passage in Cic. de Invent. (2. 161 c. 53.) which will show this distinction clearly: "Observantia est, per quam homines, aliquâ dignitate antecedentes, cultu et honore dignantur." If he had used for dignantur the substantive dignatio, with a verb, the sense would have been the same. No Latin writer appears to have been better acquainted than Tacitus is with the original distinctions of words apparently synonymous; and it is by recurring to the original signification of words, that the critic must often determine the meaning of this obscure writer. How Longolius could imagine that Tacitus meant to say, *that the German Chieftains deigned to receive among their retainers these illustrious youths*, may be, at first sight, a matter of astonishment; but when we consider that Longolius had adopted the opinion, that these illustrious youths formed a part of the retinue of a Chieftain, we shall not be surprised at this strange interpretation of the passage. We would then construe the passage thus: 'The sons of distinguished noblemen, or of meritorious characters, are invested with all the authority of chieftains even in their earlier years.' Longolius thinks, that if we admit this interpretation, we shall make the number of chieftains very great; but we may reply, that Tacitus has sufficiently qualified his meaning by the epithets, which he has affixed to nobilitas and merita: he says, *insignis nobilitas, magna patrum merita*. I have said that the context proves, that these illustrious youths not only enjoyed the title, but exercised the functions of chieftains: I am now prepared to show the propriety of this assertion. Tacitus says, in the following chapter: Si civitas, in quâ orti sunt, longâ pace et otio torpescit; plerique NOBILIUM ADOLESCENTIUM petunt ultrò eas nationes, quæ tum bellum aliquod gerunt; quia et ingrata genti quies, et faciliùs inter ancipitia clarescunt, magnumque comitatum non nisi vi belloque tucantur: exigunt enim (sc. comites implied from comitatus) *principis sui* liberalitate illum bellatorem equum, illam cruentam victricemque frameam: Nam epulæ, et quanquam incomiti, largi tamen apparatus pro stipendio cedunt. It is evident, that the *plerique nobilium adolescentium* are the same persons, as are said in the preceding chapter to have been raised to the rank of chieftain: Tacitus himself calls them

chieftains; exigunt enim (sc. comites) *principis sui liberalitate*, &c. &c.

I now come to the latter part of this disputed sentence: *ceteri robustioribus et jam pridem probatis aggregantur*. That the reader may see the reasons which induced the præcedent critics to prefer *ceteri* to *ceteris*, or *ceteris* to *ceteri*, I shall subjoin their notes. This is, in my humble opinion, a very good method; it enables the reader to compare, at one glance, our opinions with the opinions of our predecessors, and to form his judgment upon them without any bias for particular opinions; it saves him the trouble of reference to books, to which he has not, perhaps, immediate access; and it is a candid and liberal mode of criticism, which I could wish to see more frequently adopted. But the great misfortune is, that critics are often more solicitous to display their ingenuity, than to ascertain the truth.

*Lage ceteri*. Lipsius. Frustra Lipsio obloquuntur in *ceteri* Pichena, Salinerius, et alii: Nam si de iisdem hæc intelligenda forent, sensusque, *et hos, quanquam principibus dignitate pares, tamen aliorum comites fieri: deberet esse ceterum, non ceteris*. Tum res non patitur: Si *principum* loco sunt, et habentur, quomodo aliorum comites fiunt? Immo ipsi comitatum habent, unde apparet eos principum numero haberi: Et clarum est discrimina equitum tradi: Alii ipsi principes, alii principum comites: In hac evidentiâ *ceteri* rescribere non dubitavi, probavitque ille Gebaverus in *Diatr. de Comitatu Principum Germ.* 1754. et imitatus me est Brotcrius. Ernesti. In loco hoc Taciti malim cum Bip. restituere *ceteris*, quod et codices, et editiones veteres omnes exhibent: Dignatio principis non ipsos statim adolescentulos faciebat principes, sed principes pridem probatos sequebantur ad munia bellica. Oberlin. Ernesti dedit *ceteri*: Sine causâ: Sensus est: Adolescentes nobiles aggregatos esse ceteris comitibus principis, jam ætate robustioribus, qui jam multa virtutis specimina ediderunt, et à principe probati sunt. Longolius.

The reading of *ceteri*, proposed by Lipsius, and approved by Pichena, Salinerius, Ernesti, Gebaver, and Brotier, admirably connects the whole passage together, and gives to it a consistent meaning, while the other reading introduces a confusion, of which Tacitus could not have been the author; for if we

suppose with Longolius the former part of the sentence to mean that those illustrious and noble youths were received among the retainers of chieftains, and intermixed with persons of a graver age, and of tried abilities, I may ask what became of the other youths, who formed the majority, who had not those recommendations? Would Tacitus have passed them in total silence, as he is thus made to do? Credat Judæus Apella.— Besides, can we suppose, that to place the sons of illustrious noblemen, and of great patriots, in the list of retainers, would have been a sufficient mark of distinction? Is it not more agreeable to reason to suppose, that these youths were exalted to the rank of chieftain, the highest honors, which this semi-barbarous nation could confer? It is true that we are told, that to be seen among the retainers of a chieftain was no disgrace; it is true that we are told, that there was a certain regular course of honors, through which the ambitious youth must pass in his road to pre-eminence; it is true that we are told, that there was a great degree of emulation among the retainers; yet, if we attend closely to the words of Tacitus, we shall find that the context is favorable to the opinion, which I am endeavouring to establish. Tacitus tells us, that *certain distinguished youths were raised to the rank of chieftain, but that the rest of the youths were intermixed with the retainers of chieftains, with men of a graver age, and of tried abilities; but, says he, the reader must not suppose that there is any disgrace in being seen among the retainers, he must not conclude that the rest of the youth are all slaves; even among the retainers there is a gradation of rank, at the pleasure of the chieftain, and no small degree of emulation prevails among them, who should have the post of honor.* I am not aware that any difficulty now remains in this passage, which has long been the crux of commentators, and the torment of scholars. I candidly confess, that I trembled to undertake the task of giving to it a consistent meaning, amid such collisions of sentiment, and contraricties of opinion.

Dr. Aikin thus properly translates the passage: “the dignity of chieftain is bestowed even on youths, where their descent is eminently illustrious, or their fathers have performed signal services to the public; the rest are associated with those of mature strength and approved valor.”

R.



## BIBLICAL CRITICISM.

*Critical Remarks on the English Version of the Old Testament.*

NO. II.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

## GENESIS. CHAPTER XXVI.

V. 1. *Unto Gerar.* In the Syriac version we have *unto Gader*, ܓܕܪ. Joshua mentions the cities of *Gader*, *Gederah*, and *Gaderoth*. *Gader* was a name given by the Phœnicians to any fenced city, and Cadiz was known to them by that name. The Arabians corrupted this word into ܟܠܘܨ *Chalus*; and the English actually call Cadiz *Cales* at this day, having probably caught the sound from the Moors. The Arabian interpreter, in the passage before us, writes الى ܟܠܘܨ *unto Chalus*; whence it would appear that he had read *Gader*, for which he gives the usual Arabic corruption. The city in question was situated in Palestine, and was afterwards called *Askalon*, as may be seen from the Samaritan text.

V. 2. *Go not down into Egypt.* We find *Naphik* in the Samaritan copy, which is probably a corruption of *Noph*.—See *Isaiah* c. 19. v. 13.

V. 19. *And found there a well of springing water.* Literally, *of living water*. The meaning is *a well of fresh water*, as distinguished from those which were bituminous. This is confirmed by the Samaritan text: ܕܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ *a well of sweet water*.

V. 21. *And he called the name of it Sitnah:* that is, *of enmity*. Walton has not remarked that the Samaritan version has ܕܡܝܢ ܡܝܢ. This is perhaps a corruption from ܕܡܝܢ, *to destroy*.

V. 22. *And he called the name of it Rehoboth.* That is, *extension, a wide space.* I know not why Walton translated the Samaritan word רחב, *quies.* It has the same meaning as *rehoboth.*

V. 32. *We have found water.* The LXX. in direct contradiction, write οὐχ' εὗρομεν ὕδωρ; but this is probably an error of the copyists.

## CHAPTER XXVIII.

V. 12. *The angels of God. Melachi-Elohim.* This seems to denote the hypostatic union exercising the functions of divine government, and not inferior spirits. The ladder, on which the *Meluchi-Elohim* were seen ascending and descending, typified the administration, which Jehovah was to take upon him respecting Jacob and his posterity, and the continual intercourse which should thus exist between heaven and earth.

Some have conceived that the whole of this passage is nothing else than an astronomical allegory. The ladder is the milky way; the angels of God are the spirits who conduct the motions of the celestial bodies, and each of whom inhabits his proper sphere. The picture is, indeed, magnificent, if it were intended as a type of the universe, where Jehovah, the sole and immaterial God, is represented as presiding over all beings, spiritual and material, in all degrees, in the infinite continuity of time, and in the boundless extension of space. Viewing it in this light, I have no objection to the allegory.

V. 18. *And set it up for a pillar.* מצבה rather signifies here *a monument, a memorial, or perhaps an altar.*

V. 19. *But the name of that city was called Luz at the first.* ואלם means *but indeed*; nor do I understand how Walton, in his version of the Hebræo-Samaritan text, came to mistake מצלז for part of a proper name. He translates—*Ulamuz autem erat nomen civitatis prius.*

## CHAPTER XXIX.

V. 12. *Her father's brother.* אח denotes *close connection*, and hence is used for *brother, relative, associate, &c.* We should translate here, *her father's relative.*

V. 17. *Leah was tender-eyed.* Are we to take רַחֵם in a good, or in a bad sense? The LXX. translate οἱ δὲ ὀφθαλμοὶ Ἀσίας ἀσθένεις. Jérôme renders the passage yet more unfavorably—*Sed Lia lippis erat oculis.* Onkelos, however, says, וְעֵינֵי לֵאָה יְפָאוֹ, *and the eyes of Leah were beautiful.*

### CHAPTER XXX.

V. 11. *And Leah said, a troop cometh, and she called his name Gad.* A troop cometh, cannot be the meaning of בָּנָה, unless we read בְּנָה. In favor, however, of this reading, Dr. Parkhurst cites seven *codices*, the *Keri*, and the Targum of Onkelos. In the Samaritan text I find 𐤁𐤏𐤁, which Walton renders *venit turma*. But it seems no small deviation from rule to read בָּנָה, *quasi*, בְּנָה in Hebrew; and I know not on what authority the same abbreviation is supposed in the Samaritan, where the word is different. 𐤁𐤏𐤁, taken as a single word, has the same sense with its cognate בְּסָר, in Chaldaic, and signifies *good intelligence*. Allowing then the abbreviation in the Hebrew, I cannot admit it in the Samaritan. But is בָּנָה properly translated *a troop*? This is undoubtedly the original meaning of the word; but from this original signification *a troop*, or *cluster of stars*, in the sign of *Capricorn*, was called *Gad*. This cluster of stars was supposed to preside over the fortunes of men, and the constellation *Gad* was converted into a deity by the Syrians. Hence *Gad* came to signify *fortune*, and in this sense the word has been understood by the LXX. by St. Jerome, by Onkelos, Jovathan, and R. Solomon. The Syrian interpreter seems to have thought that Leah made a direct allusion to the constellation, for he writes ܓܕ ܕܝܠܕ. Now *Gadi* is the Syriac name of the sign of *Capricorn*.

V. 14. *And found mandrakes.* מְדֻמָּיִם comes from מְדֻמָּי, *dilectus*. I would translate *love-apples*, as, at least, conveying some idea to the English reader. Whatever these *dudaim* were, they were certainly considered as tending, either by their smell, or by their taste, to promote procreation. Hence in Syriac they were called ܕܕܝܡ, from ܕܝܡ, *hircus*. The Arabians name them ܐܬܚܐ, from their heating qualities.

V. 36 and 37. Between these two verses a passage occurs in the Hebræo-Samaritan text, which, I have no doubt, ought to

be replaced in the Hebrew. It appears to have been thrown out by the copyists, because Jacob repeats the words, with a slight exception, in the subsequent chapter. I render the passage as follows:

*And Melach-Elohim spoke to Jacob in a dream, and said, Jacob! and he answered, behold me. And he said, now raise thine eyes, and see all the he-goats, which leap on the flocks, are brindled, speckled, and grised; for I have seen all that Laban hath done unto thee. I am the God of Beth-El, where thou anointedst the altar, and vowedst a vow unto me. But now arise. Go out of this land, and return into the country of thy father, and I will certainly cause thee to prosper.*

V. 19. *And Rachel had stolen the images.* These are called **תרפים** *Teraphim*, in the original. Parkhurst would bring this word from **תר**; but I have no doubt that it was Syrian for *Seraphim*.

### CHAPTER XXXIII.

V. 19. *For an hundred pieces of money.* The meaning of the Hebrew words **במאה קשיטות** has created much discussion. They may admit of three different interpretations—for an hundred pieces of money—for an hundred lambs—for an hundred jewels. I believe the *targum* of Jonathan is the only authority that can be advanced in favor of the last translation.

My own opinion is, that we ought to translate—for an hundred pieces of money called lambs. According to the authors of the Talmud, the *kesita* was a coin with the image of a lamb struck upon it. In opposition to this, Bochart contends that *kesita* is never employed to signify a lamb upon other occasions; that there is no trace of its bearing such a meaning in the cognate dialects; and that it has a feminine termination. The Rabbins, Ben-Gerson, Solomon, Kimchi, and Akiva, seem to think, that the word signifies money; and Bochart brings it from *kosat*, “*veritas*,” and explains it by calling it *real money*, as opposed to *false*. Parkhurst makes no allusion to Bochart, but he happily illustrates his opinion by the English word *sterling*.

Great deference is due to Bochart; but while I admit that the *kesita* meant money, I cannot doubt that it also meant a lamb.

The LXX. Hieronymus, Onkelos, and Aben Ezra, could hardly have all been wrong upon this point. The three first write *ἑκατὸν ἄγνων*—*centum agnis*—and במאה הורפין. I am, therefore, inclined to adopt the explanation given in the Talmud. If a lamb were the image, there would be no solecism in saying a hundred lambs for as many pieces of silver. Thus in English we used to say *a hundred angels*, and in French *cent Louis*. If I be right, the curious fact is established, viz. that money was coined so early as the days of Jacob.

## CHAPTER XXXIV.

V. 30. *And being few in number.* This is certainly the sense. I think Walton has wrongly translated the Arabic—*et ego familiam habens numeratum.* The words are *انا ذى اهل*, which I would translate—*and I am a small family.*

## CHAPTER XXXV.

V. 8. *Allon Bachuth.* Should this be rendered *the valley*, or *the tree of lamentation*? This depends on the meaning which we affix to *אלה* in the preceding part of the verse. In the Samaritan text we find *אלה*, which Walton translates *sub planitie.* But I think the Samaritan means *the tree* called *صخر* in Arabic.

## CHAPTER XXXVII.

V. 1. *And Jacob dwelt in the land wherein his father was a stranger.* How could Isaac be a stranger in the land of Canaan, where he had lived so long? I would translate literally—*And Jacob dwelt in the land of his father's sojournings.*

V. 2. *their evil report.* I would translate, *and Joseph brought unto his father their muttering of evil.* This muttering of evil I conceive to have been directed against Joseph himself.

V. 3. *A coat of many colors.* The English word *coat* is clearly taken from the Hebrew *כתנת*: but I doubt whether it be properly translated *a coat.* The *כתנת* was worn by women as well as by men. The *כתנת פסים* was a royal vestment, such as was worn by the daughters of kings. (See 2 Sam. c. 13. v. 8.) *פס*, according to the lexicons, signifies *a shred*; but is it likely that a garment of shreds and patches was worn by the

daughters of kings ; or that a coat of such a texture created any jealousy in the brethren of Joseph. The LXX. translate *χιτώνα ποικίλον*, and I would render, *an embroidered garment*.

# CHAPTER XXXVIII.

V. 14. *And covered herself with a veil.* I doubt whether *צִנִּיף* be a *veil*. The use of a veil is to cover the face ; and because Tamar covered her face with this garment, Judah suspected her to be a harlot. Now if *צִנִּיף* be a *veil*, the same suspicion might have come into the mind of Isaac when he first saw Rebecca, for she took this garment, and covered herself. I should think, therefore, that it was because Tamar hid her face with a vestment which was not a veil, but a cloak, or a tunic, that Judah conceived her to be a harlot. If she had covered herself with this garment, according to its proper use, he could have had no such notion ; because we see from the example of Rebecca, that the garment indicated nothing indecent or meretricious. But it was the affectation of covering herself up, and of hiding herself with her cloak, that made Judah judge of her propensities. In the Septuagint, the Hebrew word is rendered *θέριστρον*, which signifies a *summer garment*. The Syro-Chaldaic word *עִפָּא*, which is employed by Onkelos and Jonathan in their respective Targums, as well as the Samaritan *צִנִּיף*, signifies simply a *covering*. According to the Syriac translation, Tamar wrapped herself *בִּצְנִיפָא*. This is likewise translated in a *veil*, on authorities cited, from the use of the Hebrew word *רִדִּיד*. (See Cant. v. 7. and Isaiah, lli. 23.) But in tracing *רִדִּיד* to its root *רדד*, we shall see that it might signify any *loose flowing garment*. The Arabian interpreter translates *צִנִּיף* by the word *خمر* ; But I thought *الخمر* had been that *close veil*, which the Turkish women wear at the present day. But how could this indicate Tamar to be a harlot ? It is considered now, at least, as indispensable to a modest woman.

# CHAPTER XL.

V. 10. *שָׂרִינִים* does not signify branches.\* It comes from *שרן*, to be twisted, implicated, &c. and means the shoots or tendrils of the vine, which are curled and twisted. *Her blossoms*

*shot forth* is certainly faulty. The vine bears no blossoms. I would translate the verse literally— *And in the vine there were three shoots, and it was as if it were sprouting, its buttons rose, its clusters brought forth ripe grapes.*

## CHAPTER XLI.

V. 6. *And blasted with the east wind.* שדופת is the feminine plural of the participle *P'ahul*, of the verb שדף. I rather think it bears the same meaning with the synonymous Arabic word شدد, *to dry, or burn up.*

V. 8. *All the magicians.* חרטמי is a word of considerable difficulty. Consult Aben Ezra on our text; Suadiaz on Daniel, c. 1. Fuller, l. 5. c. 1. and Bochart. *Ilieroz.* p. 579.

V. 43. *And they cried before him, bow the knee.* This translation seems to be given on the authority of the Vulgate. The expression of the Egyptians must have been in their own language; and the historian probably repeated it. Indeed, I know not upon what principle אברך can be brought from ברך, and translated *bow the knee*. The LXX. translate, καὶ ἐκηρύξεν ἑμπεροσθεν αὐτοῦ κηρύξ. This shows that they did not recognise the word as Hebrew, and therefore filled up the sense as well as they could. Onkelos writes אבא למלכא, *the father of the king*. In the Syriac version we have אבא למלך *father and Prefect*. Now if the reader will look to what I have said in my "Essay on a Punic Inscription," on the old Egyptian word for a king, he will find that it was רעה. I have little doubt that אברעה was the mode in which the word was written by the historian. This was probably a title of honor, and corresponds with the sense given in the Targum.

V. 45. *Zaphnath Paaneah.* I believe these words are generally understood to signify, *Revealer of Secrets*, as Josephus has explained them; but what is *paaneah*, and how is it gotten from the Hebrew? Bochart's remarks, (Phaleg and Canaan, col. 57.) are surely not satisfactory. Parkhurst compounds it of פע and נח, a combination to which I cannot affix a meaning. It appears to me, that by an error of the copyists, the word was written פענה for פנה. It would appear that this is פנה, *an answerer, or interpreter*, prefixed by the Egyptian article פ;

and that *Zaphnoth Paaneh* signified the interpreter of hidden things. But my proposed alteration of  $\Pi\Lambda\Upsilon\Phi$  into  $\Pi\Lambda\Upsilon\Theta$  is not merely founded on the more easy solution, which I think it gives to the word. We find  $\text{אֲנֹכִי}$  to be the reading in the Hebrew-Samaritan text; and the translation is supported by the Targum of Onkelos. The Coptic translator follows nearly the orthography of the LXX. and this may demand some attention.

In the Septuagint the name is written  $\psi\omicron\nu\theta\omicron\mu\phi\alpha\nu\eta\chi$ , and in Coptic  $\Psi\Theta\eta\Upsilon\Upsilon \Phi\Delta\eta\eta\kappa$ . But the double letter  $\Psi$ , which was one of the latest introduced into the Greek alphabet, could scarcely have belonged to the old Egyptian. I should wish to examine this question further, but my limits warn me to proceed to other matters.

*Asevoth.* This name is also clearly Egyptian or Ethiopian, I have no doubt with Jablonski, that the last syllable in  $\text{אֲסֵוֹת}$  expresses the name of *Neith*, or *Neitha*, the Egyptian Goddess. The meaning of  $\text{אֲסֵ}$  is less obvious. It is probable that the scribes made many errors in transcribing proper names, which the Masorites have only helped to make worse by the punctuations which they have inflicted on the original text.

*Poti-pherah.* This name exhibits a clear proof of the errors of the scribes in writing out proper names, which were not of their language. The LXX. have  $\pi\epsilon\tau\epsilon\phi\epsilon\eta$ , and I believe some copies  $\pi\epsilon\tau\epsilon\phi\epsilon\eta$ ; and this seems to have led Jablonski to his interpretation of the word.—(See *Panth. Egypt.* p. 159.)

*On.* This was indubitably the great title of the Sun in Egypt. It is remarkable, that the Coptic translator, who seems to have generally followed the LXX. and who, indeed, probably translated from the Septuagint, and not from the Hebrew original, instead of writing “the Priest of Heliopolis,” as we might have expected, renders the words,  $\iota\epsilon\rho\epsilon\omega\varsigma \text{ Ἡλιουπόλεως}$ — $\Pi\chi\omicron\Omega\tau\eta\upsilon\eta\eta$ —the priest of *On*. For further particulars see my “Essay on a Punic Inscription.”

## CHAPTER XLII.

V. 23. For an explanation of this verse see the same Essay.

## CHAPTER XLIII.

V. 25. *Their sacks.* The English translators appear to have followed the Vulgate. The LXX. have  $\acute{\alpha}\gamma\gamma\iota\alpha$ , *vases*, which



certainly approaches more nearly to the usual signification of כָּלָה.

V. 34. *And they drank and were merry with him.* I do not see why the literal meaning should not be given. *And they drank and were inebriated with him.*

#### CHAPTER XLV.

V. 8. *A father to Pharaoh.* This seems to confirm what I have said above (c. 41. v. 43.) Joseph was yet a very young man; but by his superior wisdom he was appointed to the second place in Egypt; and he who held that place appears to have borne the title of *Father to the King*. Pharaoh has been too long mistaken for a mere proper name. It is compounded of the Egyptian article פ, and רעה, and originally signified *the Shepherd*; but, as I have stated elsewhere, in a nation conquered by shepherds, as Egypt had been, *the Shepherd* by excellence, was in fact the king. Josephus was fully aware that Pharaoh was not a mere proper name, as most readers of the English bible probably believe it to be. He says, ὁ Φαράων κατ' Αἰγυπτίου Βασιλέα σημαίνει.

#### CHAPTER XLIX.

V. 4. *Unstable as water.* I would rather translate, *rapid as water.*

V. 5. *Instruments of cruelty are in their habitations.* This is certainly faulty. There is no word in the original which authorizes the introduction of the preposition *in*; and I cannot trace any authority for translating מְכַרְתֵּיהֶם *their habitations*. It is plain, that neither the LXX. nor Hieronymus, nor even Onkelos, understood the passage. To them, therefore, it is needless to refer. Some of the Rabbins have fancied, that מְכַרְתֵּי signified *swords*; and *instruments of cruelty are their swords*, would make very good sense. But the root is מכר, *to sell*, and hence מְכַרָּה, *commerce*, &c. and the word before us signifies *compacts*, or *conventions*. I have shown in my Essay, (so often referred to) the resemblance between the Geez and the Chaldaic, and have proved, what Mr. Bruce asserted, that many lost Hebrew roots may be found in Geez. In the instance

before us, we shall find that the Ethiopians have preserved the sense of מְכָרוֹת, of which Aben Ezra, I believe, first gave the proper interpretation, viz. *compacts or conventions*. I have not Ludolph at hand, but my reader may consult him, *meo periculo*, in voce פֶּחָל.

V. 6. *In their self-will they digged down a wall.* I know not how this passage is understood, or explained, by those who interpret the Scriptures either to themselves or to others. I am, however, pretty confident that this is not the meaning. Our translators have chosen to follow Hieronymus in rendering this passage, as I think they are too often apt to do when they stumble on a difficulty. I have no doubt, that the true translation is given in the Septuagint, where the words עָקְרוּ שׁוֹר are rendered ἐνευποκόπησαν ταύρον. My reader will find that this interpretation is further supported by the Samaritan text. The symbolical meaning of these words I shall explain in another place.

V. 13. *An haven for ships.* I rather think אֲנִית should be translated *a ship*, and that it stands for אֲנִיָּה and not for אֲנִיֹּת.

V. 22. *Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over a wall.* בֵּן פֶּרֶת may possibly be understood in a metaphorical sense to signify *a fruitful bough*; but I am by no means convinced that this is the meaning. Moses compares Joseph to a young bull in another place; and *filius vaccæ* is the obvious sense of בֵּן פֶּרֶת. I cannot easily translate בְּנֹת *WHOSE branches*. צֶעַר does not signify *to run*, but *to walk*, or *to step*. שׁוֹר is translated *a wall* upon the doubtful authority of Jerome; whereas its more apparent meaning is *taurus*. I shall dedicate a dissertation to the explanation of the symbols in this chapter, which seem to have been hitherto totally misunderstood.

I am, Sir,

Your humble Servant,

W. DRUMMOND.

March 1, 1811.

THE IDENTITY OF ALBION  
WITH THE  
HYPERBOREAN ISLAND OF DIODORUS.

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Prospicua cursus insula Albionum patet.

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*Avicrus. v. 112.*

NO. I.

AT this introduction into Punic geography of an island in our age the most celebrated in the world, at this early mention of our dear native land, it will naturally be expected by the scholars on the continent, that our narrative of Britannia, from patricism and natural pride, should be copious and satisfactory. But the limits of the Essayist must necessarily check the zeal of the Briton; and, perhaps, the unskilfulness of a young author would disable him from employing so large a mass of materials as the Classics, the Sanscrits, and the Easterns, have supplied on this fertile subject; and the magnitude, the length, and the accuracy of such statistic recitals, completely supercede the necessity of the arduous attempt even to epitomise, and to arrange authors so voluminous. To the youthful students of Cambridge and Oxford, who may desire to read the British geography, it may, however, be useful to point out the chronological series of the above numerous authors. They are requested to peruse, with this idea of reading in a regular series, the 4th, 5th, and 6th books of the Commentaries of Cæsar; and the yet earlier intimations concerning the SACRED ISLANDS in the WEST, collected in the 7th, 8th, and 9th volumes of the Asiatic Researches, by Captain Wilford; the accurate chapter of Ptolemy, and the explanation of his map by Richard of Cirencester; the map of the Classical Britannia by D'Anville, with his Explanatory Dissertation; the Life of Agricola in Tacitus, and his Manners of our Germanic Ancestors, the Saxons, and the Angli; the Campaigns of the Emperor Severus, in the History of Herodian; the 5th chapter,

or book, in Diodorus, on our Island; the 33d chapter of the 1st book of Pausanias; Strabo, in the 4th book; and the 27th chapter of the 34th book of Pliny. *These Classics* are most delightfully illustrated by the folio volumes of King's *Munimenta Antiqua*; by Roy's *Military Antiquities* of the Romans; by Camden's *Britannia*, in his later editions, and with his *Commentators*; by the 18 volumes of the *Archæologia*, including its excellent and methodical Index; by the *Gentleman's Magazine*; by the *Beauties of England and Wales*; by a hundred of our *Antiquarian books*, and a hundred county *Historians*, and county *Reporters*: the tissue of the web, woven by the Classics is continued during the dark ages of Europe, and during the Augustan age of the East, from the 7th to the 15th centuries; by many of the *Oriental Geographers*, quoted by Gibbon, by Gilday, by the writers of the *Saxon Chronicle*; by the coeval *Welsh Poems*, and *Irish Annals*, translated by Davies and Vallancey; by O'Halloran and Turner; by the wonderful *Doomsday book* of the Norman William; by a hundred historians of their own monasteries; and by Collins, in his first geographical chapter; by Hoare, the translator of *Girald of Wales*; and by a thousand modern tourists, and modern geographers.

Diodorus's 2d book, 3d chap. describes an island lying in the *HYPERBOREAN Sea*, which precisely accords with the *magnitude of Britain*, and with its astonishing attachment to the *Druidic religion*, of its remotest ancestors. *Cæsar*, in the 6th book, had observed, that though *Druidism* flourished in Gaul, yet the *Gaulish aspirants*, and the candidates for a deeper investigation of its rights, always resorted to Britain, and to its priests, who used the *Greek alphabet*; and in our age, by a singular coincidence of testimony, all the coins of the ancient Celts, which Mr. Davies deciphered, are written in that letter, or in the Roman. *Herodotus* also had actually learned, that the *Hyperboreans*, whose geographical site, like the situation of the Islands of *Tin*, lay beyond his information, sent presents and offerings to *Apollo*, at *Delphi*, by land, principally through *Illyricum* and *Macedonia*.

The various passages in the description of *Diodorus* subjoined, will require, and must receive some few notes:—

“Hecateus, and others, who have written very wonderful descriptions, say, that an island, **LARGE AS SICILY**, is situated opposite to Gaul, and near the Arctic circle; it is inhabited by the Hyperboreans, who are so named as placed beyond the gates of Boreas, or of the North: the soil is rich and very fruitful, the climate temperate, and two crops (probably the hay and the corn harvests) are reaped within the year. They worship Apollo (Baal, Beli, or Belinus,) with greater reverence than the other deities, they sing every day hymns to his praise; they ascribe to him the highest glories; they act as if all the inhabitants were his priests; they have dedicated to him a dark grove, and a celebrated temple of a **CIRCULAR** form, and decorated it with many rich donations. A city is also devoted to him, the inhabitants of which are principally harpers, who chaunt to their favorite instrument hymns to the Apollo of their temple, and celebrate his glorious actions: they speak their own peculiar language!

“Apollo, (or the Sun,) comes once in nineteen years into the island; in this space of time the stars perform their revolution, and return to the same point; hence the Greeks call this revolution **THE GREAT YEAR**. At the time of his reappearance, they report, that he plays upon the harp, and sings and dances through the night, from the vernal equinox to the rising of the Pleiades, self-pleased with the encomiums upon his successful enterprizes. The sovereignty of the city, and the care of the temple, exclusively belong to the Boreades, the posterity of Boreas, who succeed to the throne in a regular descent from their great ancestor. From a remote and distant date they have entertained a peculiar affection for the Greeks, and beyond the other parts of Greece for Delos: Greeks have travelled to their island, and deposited among them various offerings, inscribed with Greek letters; and Abaris, in return, travelled thence into Greece, and renewed the ancient ties of friendship with the Delians.”

The traditions related in the last sentence, I have said, are more copiously delivered in Herodotus; and the geographical situation of the Hyperboreans is more decisively marked in the 2d book and 3d chapter of Ptolemy, who asserts, that the Hyperborean ocean washes even the Hebrides. The Welsh

harpers, and the Celtic, or Druidic, dances in honor of the Sun, with the peculiarity of the Welsh language, are striking circumstances. The circular temple is supposed, by Mr. Faber, to be the celebrated Stonehenge, and the deity to be the Baal of the East; for he has proved, in the 10th chapter of the 2d volume, the identity, and the similar import of the several mysteries of Mithras, or the Sun, of Isis, of Adonis, of Ceres, of Rhea, of Bacchus, and of the Cabiri. Pliny, and Strabo, in the 4th book and 198th page, support these ideas; by the former it is remarked, "that Britain, at this hour, celebrates the rites of the Magi with so many ceremonies, that she seems to have given the rites to Persia." In a small island near to Britain, the latter observes, Ceres and Proserpine are venerated with rites similar to the orgies of Samothrace, in which Bacchus and the Cabiri were worshipped, as we learn from Mnaseas. Dionysius, in the 565th verse, also asserts, that Bacchus was highly honored in Britain, the women, separated from the males, adore him with eagerness, crowning their brows with the dark-leaved ivy, consume the night on the summits of hills, and rend the air with their shrieks of joy. Colonel Vallancey asserts, that the ancient Irish revered him under the appellation of Ce-Bacchus; Ce implies *the Great*. Tacitus describes a band of these women as opposing the entrance even of Roman warriors into Mona, or Anglesey; a sacred Isle. All the expressions in these mysteries are—Erse, according to Colonel Vallancey; Sanscrit, according to Captain Wilford in the 5th volume of the Asiatic Researches; and Hebrew, according to Parkhurst in his Lexicon: three singular opinions, which only persuade the unprejudiced reader of their immense antiquity, and their Eastern origin. In the poems of Homer, a language, totally different to the Greek, is occasionally introduced; it is obscurely named by the poet, "the speech of the Gods;" the expressions taken from it are assigned to the Hebrew by Parkhurst; to the Welsh by Davies; or Pownal in the *Archæologia*; and to the Sanscrit by Maurice: a second instance of the early intercourse of these three ancient people, and of the original affinity of these languages. The three deities, Maurice adds, of the Irish Pagans, were Criosan, Biosaena, and Sheeva; obviously the Creeshna, Veesnu, and Seeva, of the Sanscrit

Indoos; and the idols of the former, Neit, Saman, Bud, Cam, Omb; Esar, are as obviously the Naut, Samanaut, Bhlood, Chandra, Om, and Eswara of the latter; Stonehenge is declared by Reuben Burrow, in the 327th page of the octavo Asiatic Researches, in vol. the first, to be a temple of Bhlood; and all the pyramids, or solitary pyramidal stones in England, (which are called the Devil's arrows, by the peasantry in Yorkshire,) in Egypt, in Babylonia, or in Bengal, to be images of Mahadeo, an incarnation of Brama. The Brown of the Pagan Irish, which was a title of their Bacchus, says Colonel Vallancey, is the Brahme of the Indoos; and from the same divinity, the Brimham rocks, so abundant in Druidical antiquities in the vicinity of Knaresborough, in Yorkshire, drew their sacred name. The vast stones at Abury are still called by the peasants Sarsens, or Tzarsens; the term in the Hebrew means, *the rocks of the sun*: and in Ireland, a Druidic monument yet exists, says Dr. Borslase, which is similarly styled Carig-Croith, or, *the solar rock*. The word Pyramis, in the Hebrew, implies *a burning stone*; and in the Welsh, amber, or ampyr, *the consecrated rock*. In Cornwall, a wonderful stone, yet bearing this appellation, remains. Even in the classics, the *petræ ambrosiæ* are described as numerous. Near Gades, or Cadiz, a large stone is said, by Ptolemy Hephestion, to have stood on the sea-shore, which could be moved by a blade of grass: (the model of the hundred rocking-stones yet seen in Britain.) In the Isle of Tenos was placed a second so lightly poised, that it oscillated, to the astonishment of the beholder, at the impulse of the breeze. Herodian, in the 5th book, and at the 5th chapter, remarks, that in the magnificent city of Emesa, in Syria, there stands no image made by human hand, as the representative of the DIVINE SUN, or Baal; but a large stone, round at the bottom, and terminating in a point, conical in form, and black in color; it is superstitiously asserted to have fallen from heaven. In the second book of Kings, at the 10th chapter, and the 26th verse, a similar idol is described—“They brought forth the sacred booth of Baal, burnt it, and brake in pieces his pillar.” The same word occurs in the same sense in the 28th chapter of Genesis, the 23d and 24th of Exodus, and the 12th of Deuteronomy; so very early did the

custom commence! Tacitus, in the opening of his History, at the second chapter, has recorded a similar rite—"The statue of the Paphian Venus, at Gyprus, bears no resemblance to the human form; you see a round figure, broad at the base, but growing finer by degrees, till, like a cone, it lessens to a point: it was dedicated by Cinyras;" "an ancient king of Assyria," as Apollodorus adds. More specimens of this rude temple still subsist uninjured in Great Britain in our age, than in the rest of the globe.

Strabo observes, in his 4th book, that "the Druids were present at every sacrifice, when the priests struck the human victim on the back, and divined future events from his convulsive palpitations: on other occasions they struck him with arrows, or crucified him, or violently heaping logs of wood upon him, they consumed in one burnt-offering sheep, animals, and men: three classes of men are held in high respect, Bards, Poets, and Druids; the first are composers of hymns and poetry; the second are sacrificers and observers of nature; the last profess physiology, and ethics." Cæsar and Diodorus describe the same facts more fully. From Pliny we remarked above, that "Britain, at this hour, celebrates the rites of the Magi with so many ceremonies, that she seems to have given the rites to Persia." Mohsin describes the most ancient religion of the East, to which he gives the name of *Mahabadian*, and which Sir William Jones has proved to be the foundation equally of the Indoo, and the Magian doctrines. The latter has also traced the Sanscrit language to the Pehlavi, or to the earliest tongue of the Persians. Of the travels and dogmas of Pythagoras, history has recorded many facts. He is said to have "heard the Brachmans and the Celts," and to have promulgated their transmigration of souls, their system of the planetary world, and the rotation of the earth, with their wonderful discoveries in arithmetic and geometry. Hesiod in the 518th and 790th verses of his Theogonia, clearly proves, though he lived ten centuries before Christ, that the period of the "great year of the stars" was known in the regions of the West, or in Celtica: Josephus informs us, that it was a period of 600 years. The Bramins used a luni-solar period of the same extent. It is a curious coincidence of the three most



ancient nations with the Celtic, that (as the modern astronomers suppose, by an excess in calculating the precession of the equinoxes,)

	YEARS.
The magnus annus of the Bramins, was .....	24,000
Which sum, multiplied by eighteen, gives.....	432,000
That the Chaldeans had made <del>astronomical</del> calculations for .....	473,000
That multiplying the famous circle of 60 years by the number of six, } we gain .....	360
And multiplying this result by one cypher, we reach the Chaldee sarus.	3600
And again multiplying this sum by ten, we trace out nearly the Egyp- } tian period of .....	36,520

Which is, in fact, merely 1461 years multiplied by 25;—and that, as the Bramins used a period of 24,000 years, the Persians and the Tuscans, used one half of it, or 12,000. And Diodorus, on the Hyperborean island, with equal clearness asserts the use in it of the cycle of 19 years, and of the same great year. This accumulation of notes was required to explain a description of Albion, written by the early Greek annalist, and the long list of authors cited in my first page is thus proved to be necessary for the elucidation of British antiquities. Dion. Periegetes identifies the German, or British ocean, with the sea of Boreas; and the long description of Diodorus is also fortunately explained by Davies, in the last chapter of his “Celtic Mythology;” in which he elucidates the Druidic circles of stone, like those of Stonehenge, and the Druidic rites, impressed on Welsh coins, of the date of the later Roman Emperors, and in which he has ably translated the Welsh words, yet extant, on such coins in Roman, or old Greek letters. So strong is the proof, that the Albion of Avienus is the Hyperborean island of Diodorus.

R. P.

## EMENDATIONES in ÆSCHYLI SUPPLICES.

[Continued from Vol. II. p. 808.]

V. 257.

BENE Valcknaer. ad Phœn. 1331. hunc versum transponi jussit post 252. Cui frustra obnititur Heathius propter γὰρ particulam: etenim pro γὰρ εἰμ' manifesto legendum est Τοῦ γηγενὸς πάρος· ὅγῳ Παλαίχθους.

V. 266, 7. Vulgò

"Ὀρε τι Δαδαιαῖα· συντίμηι δ' ἔρε  
ὕγρῃς θαλάσσης· τῶνδε τάπ' ἐκείνῳ κρητῷ.

In postremis libri tres *τωνδεταπειτα δι*: accentu tamen, ob variam vocum divisionem, mutato. Parùm feliciter vires suas exercent VV. DD. in hoc loco emendando, præter Butlerum unum: qui benè vidit vocem δάπιδι in his latentem; malè tamen vult τῶνδε δάπιδι. Lege

"Ὀρε τι Δαδαιαῖ· ὅς' ἐκτίμηι δ' ἔρε  
ὕγρῃς θαλάσσης, τῶνδ' ἢ δάπιδι κρητῷ.

Redde ἔρε, terminus.

V. 274. MSS. 2. Ald. Rob. *Χερνυῖς ἀνῆκε ΓΑΙΑ ΜΗΝΕΙΤΑΙ ΑΚΗ*. Quid si legamus ΓΑ ΔΑΚΗ ΜΕΜΗΝΟΤΑ. Ni fortasse præstet, ΓΑΙΑ ΜΗΝΙΝ ΕΝΔΑΚΗ. Hesych. Ἐνδακῷ, ἱμμεκῷ. Idem Ἀντοδακῆς μῆνις, ἢ μικρά. V. μικρά. Similis error alicubi, ni fallor, à viris doctis ad Hesychium emendatur.

V. 286. Vulgò "Ὀπως——ἔστιν· solacè; lege ὀπως.

V. 300 et seq. Vulgò

ΧΟ. Ἰὼ γινώσθαι τῇδ' ἐν Ἀργείᾳ χροῖ  
ἦν ὡς μαλίστα καὶ φάτις πολλὰ κρητῷ.

ΒΑ. μὲ καὶ λόγος τις Ζῆνα μυχθῆναι βροτῷ.

Ista emendare conatus est Stanleius conjecturà, quæ primo quidem aspectu certissima videtur, scilicet, Ἰὼ γινώσθαι——Ζῆν': et profectò μυχθῆναι vel simile quid postulat illud μυχθῆναι in versu sequenti: apta quoque loca confert Stanl. Prometh. 736. τῇδε γὰρ

ὅτι τῇ ὁδῷ Χρηζόν μιν γῆραι, et Euseb. Chronic. Can. ad annum 377. Ζῆς ἰμῖνα ἰοῖ τῇ θυγατρὶ Ἰσάχου item Hom. 1Α. Ζ. 160. Θῶφ φιλότατος μιν γῆραι Κρυπταδίῃ. Stanleii igitur conjecturam præclaram vocat Butlerus, qui tamen de elisione τῷ Ι in Ζῆι parvum commodā hæsitat. At Butlerus immerita laudat, bonè merentia elevat. Nam eliditur Ι supra v. 126. et μιν γῆραι est nihili verbum. Malim

ἰὸν γαμῖσθαι Ζῆν ἢ Ἀργείας χρεῖ

τῇδ', ὡς λόγος τις καὶ φάσις πολλὴ πρῶτῃ.

ΒΑ. μὴ μὴ ἀνέλαστο Ζῆνα μιν γῆραι βροτῶ.

A γινῖσθαι illud γαμῖσθαι prope abest, verbum de feminā peculiariter dictum. Ammonius, Παρὰ μιν δ' ἀνδρ. γαμῖται δὲ ἡ γυνή. Id quoque notabile est, quod MS. Med. præbeat τῇ ἰδῷ: et Guelph. Ald. Rob. τῇ ἰδῷ et in Ask. D. hesit aliquid, et Turn. in VV. LL. recenseat ἦ pro ἦν. Transposui igitur ἦν et τῇδ': etenim τῇδ' in versūs initio sæpius ita ponitur (cf. infra 272—χρῆμα Τῇδ') et ob illum morem soleamem qui maximè obtinet apud tragicos, ut eadem vox eandem sedem occupet in versibus vel contiguis vel intervallo quodam sejunctis. De quā re dissertatio paulo longior paginis hujusce Diarii mox commendabitur. Ad Æschylum redeamus; planè fuisset anticlimax si scriptum esset μάλιστα καὶ πολλή. Transposui igitur μάλιστα et λόγος τις: et ex καὶ μάλιστα erui μακάριστα. Sæpius repetitur μέ. cf. CEd. C. 207. ed. Oxon. μὴ μὴ μ' ἀνίσχ. Sæpe quoque η cum α coalescit: ut infra 733. Quod ad ἀνέλαστο cf. Orest. 10. ἀνέλαστον—γλῶσσαι et Phœn. 985. ἀνέλαστον—διοπίγματα. ubi Schol. ἀπῆλταστον, ἀβαρύντα, ἢ τόλμας γίναντα. Post ἀνέλαστον subaudi ἀπῆλ.

V. 308. Vulgò Τί δῖτα πρὸς αὐτὰ ἄλλοις ἐχρεῖα Διός.

Guelph. Ald. τί δὲ πρὸς ταῦτα λόχοι: Med. Rob. ταῦτα λόχοις χρεῖα. Ipse Robertellus in textu ἄλλοις Ἦρε Διός. Legè igitur Τί δῖτα, ἦρε ταῦτ' ἐχρεὶ χίλοι Ἦρε Διός. Cf. Hom. 1Α. Δ. 24. Ἦρε δ' οὐκ ἔχασθ' ἐνθάδε χίλον. Sed præstat Τί δέ; πρὸς ταῦτα ἢ χίλοις Ἦρε Διός. Hesych. Ἐχίλον, εἰς ἐργὴν ἔργατον. Saltem non de nihilo est quod πρὸς (i. e. πρὸς) libet venustiores exhibeant. Solus Turn. δῖτα.

Ψ. 309. Vulgò Τῶν κατὰ ἐργάτων θυλάς ἀνίστημι βοί.

Burges ad Phœn. 1131. de verbis Scholiastæ in Euripidem eruere vult Τὸν κύνα παύσαντα, et profectò παύσαντα melius responso convenit. Qui velit eruditionis copiam de voce κύων, is omnino adeat Rahnken, Epist. Crit. p. 94. ed. 2d.

V. 313 et seq. Sic disponendi :

ΧΟ. βεηάτην μύωπ' ἐνέκεν ἄγχιον,

οἷστρον καλοῦσιν πύτοι οἱ καρπούμενοι

• Λιβύης μέγιστον γῆς • ἥϊλου πύλας.

τῷ γὰρ τιν αὐτὶς ἤλασ' ἢ ἱ μακρῷ δροίμῳ

ἡλάνη Κάνωβον καὶ Μίμφιν ἔκτε.

καὶ Ζεύς γ' ἐφάπτωρ χερσὶ φιδύει γόνον

V. 317.

ΒΑ. καὶ ταῦτ' ἔλαξας πάντα συγκόλλας ἱμοί.

τίς οὖν ὁ δῖος πύργιος εὐχεται βόδς ;

ΧΟ. Ἐπαφες ἀληθῶς φύσιος ἂν ἐπώνυμος.

V. 322. ΒΑ. τιν' οὖν ἔτ' ἄλλος ἦτο δὲ βλάστημος λήγεις ;

ΧΟ. Βῆλον δίπαιδα πύττιμα τοῦδ' ἱμοῦ πατρὸς

ΒΑ. τῷ πᾶν σαφὶς νυν διόμα τοῦτό μοι φράσσον.

ΧΟ. Δαιμόνις ἀδελφὸς δ' ἐστὶ πιντακοτύπαις.

V. 326. ΒΑ. καὶ τοῦδ' ἀνέοιγε τοῦτομ' ἐφάβη λόγῳ.

ΧΟ. Αἰγυπταίς· εἰδὼς τοῦμὲν ἀρχαῖος γένιος

πράσσεις ἂν ὡς Ἀργεῖον ἀνστήσεις στόλον.

In vulgatis ordinem turbatum sensit et Stanl. levia tamen errata non sensit. In v. 313. μύωπ' ἐνέκεν ἄγχιον reposui vice μύωπα κινή-  
τιμον. In v. 316. Vulgò Λιβύη—καρπούμενη. Unus Rob. οὐ Λιβύη  
μ. γ. ibid. Post γῆς signum defectûs posui. Supplere possumus γῆς  
πύλων. cf. 670. In v. 316. \ vulgò, ἐκτῆς. Canter. ἐκ γῆς. at Schol. ΔΙΣ  
αὐτῇ ἤλασεν: unde erui αὐτῆς. In v. 317. Vulgò ΚΑΙΜΗΝ. Nos  
ΚΑΕΙΝΗΝ. Simili ferè modo in Iph. A. 1263. vice ΚΑΙΝΟΝ  
restituère VV. DD. ΚΑΕΙΝΟΝ quod est frequentissimum urbis  
Epitheton. In v. 321. Vulgò ineptissime ῥυσίω ἐπώνυμος. At sæpe  
permutantur φ et ρ. Cf. infra 788 ubi Rob. ἄρματα. Vulgò ἄφματα.  
Olim fuit locus Prometh. 849. ad hanc conjecturam maximè  
accommodatus, ἐπώνυμοι—γυνημάται Ἐπαφον: verum id emendatur  
verissimè à Peyraredo ex Hesychio θιγαμάται. In v. 324. Vulgò  
πάντοφον. E Stanleii conjecturà leviter mutatà est πάντοφαις. Gaudet  
noster vocibus τὸ πᾶν. In v. 326. Egregia est Porsoni emen-  
datio. In v. 328. ἀνστήσεις habent MSS. duo cum Ald. et Turn.

V. 335. Vulgò κίλισιν. MSS. 5. et Ald. κίλισιν. Malim κίλισιν  
μ' ἔς Ἀργεος.

V. 336. Vim præpositionis in μεταπτοῖδουσι non video: fortasse  
μείγναι πτοῖδουσι. Similiter variatur in Philoctet. 513 et Hippol. 1129.

V. 337. Vulgò Τί φῆς ἐκνέσθαι τῷδ' ἀγχιῶν θυῶν.

Qui versus est manifestò κακοῦ κέρματος. Illud φησὶ ortum est è superscripta var. lect. vocis λυκοστροφίης: gl. ἐκπίσθαι est vocis κίλσιν in v. 335. et τοῦδ' ἀγωνίῳ, θῶν fluxit è v. 360.

V. 338. Lege λυκοστροφίης ἔχης τι (vulgò ἔχουσα) παρτίπτουσι πλῆθους;

V. 339. Vulgò

ΒΑ. πότρεα κατ' ἔχθραν ἢ τὸ μὴ θέμις λόγους;

ΧΟ. τίς δ' αἰ φίλους ὄνοιτο τοὺς κενταμέτους;

Cum verò Ald. præbeat κατ' ἔχουσαι, Vir doctus margini exemplaris edit. Aldinæ adlevit κατ' αἴσιν feliciter: nam literæ εχ ad versum sequentem pertinent: ubi legi debet

τίς δ' αἰ φίλους ἔχοιτο τοὺς κενταμέτους.

Dicitur vir ἔχιν: fœmina ἔχεται. Adi Porson. ad Med. 139, 140. Nullum hic locum habet emendi mentio, qualis apud Popium nostratē occurrit.

*And gave you beauty, but deny'd the self,  
That buys your sex a tyrant o'er itself.*

V. 343. Vulgò Καὶ δυστυχούτων γ' ὑμετέρης ἀπαλλαγῇ.

Quomodo hæc cum præcedentibus aptè cohereant, utinam nos VV. DD. edoceant. Interim lego

καὶ δὲς στυγούτων τ' (i. e. ται) ὑμετέρης ἀπαλλαγῇ.

Tectè loquitur Chorus; mortem suam innuit: cf. 474 et 794.

V. 347. Vulgò ξυμμάχων ὑπερστανῶν, quod vix et ne vix quidem intelligi potest; scribe ξύμμαχος παραστανῶν cf. infr. 400.

V. 348. Locus hicce perobscurus est. An legendum Ἦπιε γε ταρχῆς πραγμάτων καινῶς ἦν. pro vulgatis Εἴπιε γ' ἀπ' ἀρχῆς πραγμάτων καινῶς ἦν.

V. 349. Ex responso patet abunde legi debere.

Ἴδῃ σὺ πρίμην ταῦδ' δούε ἰστυμμένιν.

Vulgò αἰδοῦ, sed ἰδοῦ melius congruit τῇ λίσσων, mox vice ΠΡΥΜΝΑΝ ΠΟΛΕΟΣΩΔ exhibui ΠΡΕΜΝΟΝ ΤΟΥΔ' ΕΛΘΟΥΣ. Cf. Hesych. Πρίμην ἰστίαι, τῆς οἰκίας θυμῆλιος. Quod ad ἴδους id confirmatur ab ἴδρας. Altaria Deorum, ad quæ supplices sedebant, propriè dicuntur θαυμάτων ἴδη. Cf. Heraclid. 104.

V. 355. Vulgò δάμαλι ἀπείτης | ἐλβάταισιν ἀλκῇ | πίστες, x. τ. λ. Verum nullo jure se Chorus cum vitula comparat quæ viribus suis  
frangit mugit, &c.° Lege

δάμαλι αἰ ἰπείτης | ἐλβάταις αἰαλαῖς | πιστὴν, x. τ. λ.

Hesych. Ἐπιστῆς, ἀσθῆς, i. e. *damno odnoris*: Butlero debetur ᾧ πύτραις.

V. 360. Vulgò Νέον θ' ὁμιλοῖ τῷδ' ἀγωνίῃ θυῖν.

Stanl. vult ἰονθ'. Sed Ionismi in Senariis non admittendi. Lego  
Ναοῦ θεμίλιον τῷδ' ἀγωνίῃ θυῖν.

V. 366. vulgò γέρον ἄν. MSS. 3. cum Ald. Rob. γενοφρέων.  
Malim ob metri causam γενοίφρων cf. infra 601. παλαίφρων.

V. 367. Vulgò Πετιτρώπαιον αἰδέμενος οὐκ ἐπε

\* \* \* \*

At Scholiastes Αἰδέμενος οὐ πτωχύνουσιν. In quibus postremis, licet mendosis, latet interpretatio genuinæ lectionis οὐκ ἀπρακτύνουσιν. Hesych. Οὐκ ἀπρακτύνουσιν, οὐκ ἀποτάξουσιν. Corrigit Albertus, οὐκ ἀπτωχύνουσιν: quomodo apud Scholiastem legendum est.

V. 371. Si quid mutandum prætulerim εἰ πῶς λυμαίνονται μοχ ἐκτρεῖν ἄνη. Hesych. Λυμαίνονται, διαφθείρεται. Habet Ced. C. 902. λυμαίνονται in transitivo sensu, more Sophocleo, qui talia sectatur: de phrasi ἐκτρεῖν ἄνη vid. Stanl. ad Agam. 17.

V. 377. Vulgò κρατύνει βαρὺν ἰστίαν χροῖς. Stanl. vult ἰστίαν, syntaxi fortasse offensus. Malim βῶλοι εἰστοῖ χροῖς. Usurpatur βῶλοι χροῖς ut infra 670. πῖδοι γῆς à Porsono restitutum. Mox εἰστοῖ bis utitur Noster S. C. Theb. ὃ εἰστοῖ 193 et Agam. 656. sine præpositione: alio fortasse loco vox eadem est restituenda.

V. 391. Syntaxis postulat Δυσπρεσβίλευτος: quod regitur à μέν.

V. 399. Sonat μῦχος idem ac μηχανή (cf. infra 602.) aut ὄφελος (vid. Lycophron. 568.) quorum neuter sensus hic valet. Lego ὕψος. τρεῖς δὲ μοι τέκμαρ ἐρίζομαι. Hesych. Τέκμαρ, πῖρας, τίλος.

V. 392, et seq. Sic disponendi

Διὶ τοι σὶ φέγγει κατὰ νόμους τοὺς ἀκούει  
εἰ γούν κρατοῦσι παῖδες Διγύπτου σῖθι,  
νόμῳ πύλαις, φάσκοις ἐγγύτατα γένους  
εἴπαι, τίς δὲ τοῖσδ' ἀντιπῆλαι θέλει  
κακῶς ἔχουσι νόμος οὐδὲν ἀμφὶ σοῦ;

In v. 2. τοι et in 5. ὅς οὐκ libri dant.

V. 407. Vulgò Ἀμφοτέρους ἰμαίμην τὰδ' ἐπισκίπτει. Malim Ἀμφοτέρους ὁ δαίμων. Hesych. Ἀμφοτέρους, εἰς ἑκάτερον μέρος.

V. 438. Vulgò Ἰππῶδιν ἈΜΠΥΚΩΝ. Hæc neque metro neque sensui conveniunt. Lego Ἐπαιδῶ ΠΛΟΚΩΝ. Hesych. Πλόκος, πλόκαμος.

V. 443. Vulgò *Μίνι ἀντίτινις*. Rursus hic in metrum et sensum peccatur. Varietatem libri exhibent. Med. *ΑΡΕΙ ΚΤΙΝΕΙΝ*. unde fluxit Aldinum *ΑΡΕΙΚΤΙΝΕΙΝ*. Uclph. et Rob. *ΑΡΒΙΚΤΕΙΝΕΙΝ*. Ego *Μίνι χει' τινὶ ἰμοίᾳ θίαν*.

Horatius de Morte dicit *arguo pede*; cf. et Agamem 112. ubi vulgò legebatur *ξὺν δαρι' δίκης πρέμμεται* at eruit Stantesius ex Aristoph. Ran. 1323. *ξὺν δαρι' καὶ χει' πρέμμεται*. Pulcherrimè tragicus nostrus in dramate nobilissimo *Macbeth*: *ÆFRN-HANDAN Justice commends the ingredients of the poison'd chalice to our own lips*.

V. 448. Ob v. 346 et v. 957. *πόλεμον ἀρεῶνται νίει*. Sunt fortasse quibus arrideat hic quoque *νίει* vice *μίγαν* at vulgatum confirmat Euripid. Alexandræ Fragment. ix. 2. *πόλεμον αἰρεῶνται μίγαν*.

V. 450. An legendum *Στρέβλαιοι ποτιμαῖς καὶ προσηγμῖνοι*. Similiter apud Euripid. Troad, 548. *καὶ οὐκ ἀνέφης*. Vulgò *ποτιμαῖς*.

V. 451 et seqq. sic disponendi:

καὶ χεῖρ' ἐμ', ὅς' ἔμινι ἐν δόμοις ὀρθουμένωι,  
 ἄτης γὰρ μίλιζον κομᾶντων, πλῆσαι γέμον·  
 ἀπὸ δὲ λύπης οὐδαμῶς καταστρεφῆς  
 γίνετο' ἀν' ἄλλα πηγεῖσι Διὸς χειρὶ,  
 καὶ γλῶσσα, (ταξύνουσα μὴ τὰ κάρη),  
 ἀλγινὰ θυμοῦ κάρτα κινήματα)  
 γίνετο; μῦθος μῦθος, ἀν' ἑκατέρῃς.

In vulgatis *καὶ χεῖρας μιν ἐν δόμοις ὀρθουμένων Ἄτης γὰρ μίλιζον καὶ μίγ'* *ἐμπλήσας γέμον* si quis constructionem quæsierit, nā is operam perdidit. Quod ad *ἄτης κομᾶντων* planè gemellus est Prometh. 684. *κομᾶσι ἄτης*. In v. 454. *ἄλλα* dedi pro *ἄλλα*: similis confusio in Med. 298. Mox vulgò *χεῖρ*.

V. 459. Vulgò *ἢ κάρτα νίκους τοῦδ' ἵνα περιχέμαι*. Bothens vult *ἄχματα*. Malim *τῶνδε νίκους*.

V. 470. Vulgò *ὑποστήσεται στίλβ*. Margo Ask. *ὑποστήσεται* quæ *pulchra* est emendatio, iudice Butlero; facilius esset *ὑποστήσεται στίλβ*.

V. 472. Vulgò *κοσμήσεται*. Malim *κοσμήσεται*, quod et Scholiastes agnoscit *καὶ τοῖς ἀντιθέτοις τὰ ἀγαθὰ τῶν θεῶν ΚΟΣΜΗΣΩ*.

V. 474. Vulgò *ἔν τῶνδε ὅπως τάχιστ' ἀπαλλάξεται θεῶν*. In quibus neque sensum neque syntaxin inveneris. Ald. *ἀπαλλάξεται θεῶν*. Lego *Κεῖται γ' ὅπως τάχιστ' ἀπαλλάξεται*. Illud *κεῖται*—*ἀπαλλάξεται* non longè distat ab *ἀπαλλάχεται γέμον* in Phœn. 1693. Qui locus classicus conferri debet.

V. 477. Vulgò *Καὶ πολλὰχὺ γὰρ δοκίμαστα πειρήματα*. At *vim* vocum *καὶ πολλὰχὺ γὰρ* non video: vidissem si scriptum esset *Καὶ πόλλ' ἄρα καὶ δοκίμαστα πειρήματα*. Sæpe permutantur *γὰρ* et *καὶ*.

V. 495. Vulgò *Καὶ γὰρ νῆχ' ὡς τις αἴτιος αἰδὼν τῷδε*. Botheus conjicit *αἴτερα γ' αἰδὼν τῷδε*. *haud male*, judice Batlero. Melius fortasse videbitur *αἰδὼν πότις τῷδε*, in quo sensu est in Soph. Trach. 22. Hesych. *Κότος, εὐμαι*. Permutantur *αὖ* et *οὖ* supra 84. in *ἰταίμας* et *ἰτύμας*.

V. 501. et seq. Vulgò

*Ὀπίστας δὲ φερόμενός τ' ἔγχωρίων  
ἐνπεπλησσι. ὥς δὲ τῶν πολιτοῦντων  
βαμὺς προέπους καὶ πολιτοῦντων ἰδρας  
εὐραμῖν, et mox*

V. 510. *ἡγῆσθι βαμὺς ἀντικαὶ τῶν ἰδρας*.

Extrema membra versuum transponi debent:

*Ὀπίστας δὲ φερόμενός ἐνπεπλησσι, ὥς  
βαμὺς προέπους, ἀντικαὶ τῶν ἰδρας,  
εὐραμῖν, et mox*

V. 510. *ἡγῆσθι βαμὺς τῶν πολιτοῦντων τῶν*.

*ἔγχωρίων* et *πολιτοῦντων* à glossâ sunt vocis *ἀντικαὶ*. Hesych. *Ἀντικαὶ, πολιτικῶν*. idem lexicon huc respexit γ. *φερόμενός*, sed ordo postulat *φερόμενός*.

V. 507. Vulgò *φύλαξαι μὴ θείας τίαν φέβει*. Hæc neque ipse intelligo neque intelligebat Patavicus: cuius conjectura *φίνοι* proba est, ob sequens illud *ἔκτανι*. Sæpius quoque permutantur *φίνοι* et *φέβει*. vid. Porson. ad Med. 265. Verum neque sic locus integer est. Lege *μὴ θείας*. Hesych. *Θείας, θέμβος*.

V. 511. Vulgò *Καὶ συμβάλλουσιν*: lege *Καὶ συμβολοῦσιν οὐθεντίβιν*. Scholiastes *τοῖς ξυγτυγχάνουσιν*. Hesych. *Συμβολαῖ, συγτυγχάνει*. cf. S. C. Th. 358.

V. 512. Vulgò *Ναύτην ἄγοντας τῶν ἐρίστων τῶν* lege *ἐφ' ἰστίαν*.

V. 519. De verbo *αὖ* in cœnariis ampliandum est.

V. 521. Vulgò *ΒΑ. εὐφραμῖν εἴη τοῦτος εὐφραμῖν*.

Tu lege *ΒΑ. εὐφραμῖν εἴη τοῦτος*.

*ΧΟ. εὐφραμῖν*.

V. 522 et seq. regi tribuendi, et sic disponendi,

*ΒΑ. Οὐτοι—Ἀμ' ἑστῶν—Ἀλλ'—Ἐν τῷ (Schütz vice καὶ) λίγνι—*



Ἐγὼ δὲ — Πίσω, τὴ κοινὴν αἰς ἀν — Καὶ τὰν — Πείθω δ' — Πρὸς ταῦτα  
— Λιταῖς — Ἐγὼ δὲ ταῦτα περισσὺν ἐλεύσεμαι

V. 536. Tum ob metrum tum ob sensum lege, *ποθὺ τι κἀγγιγνέτω.*

V. 539. Olim collaudabam conjecturam Stanleii τὴν *μαλάν' ἑυγῖταν* ἔσται, vice τὰν *μαλαυζήγεται*. Nunc malim τὴν *μαλάν' ἑυγῖταν*. Omnibus notum est *ἑυγίτης*, remigum ordo : *μαλάν* restituitur supr. 160.

V. 541. Fortasse Παλίμφορον. Hesych. Παλίμφορον, κατόφρημα, δύσφορον, βλάσφορον. Levi post *μαλάν' ἑυγῖταν* distinctione positâ, junge *ἐπιδὼν* cum ἱμβαλῶ et sic redde : *desjice lacus cœrulea nigrum istum remigem, respiciens genus nostrum quod male audit à feminis propter (subaudito ἵμνα) tibi dilectam progenitricem mulierem* : cf. omnino Med. 416 et seq.

V. 548. Vulgatum ἀνθούμους ἱππωνῶς reddit Stanl. *flores depascentes vultus*. At ἱππωνῶς vultus est vox nihili ; hoc sensisse videtur ipse Stanl. reddit enim MS. versio Latina *speculationes herbidas matris*, i. e. *herbida prata in quibus Argus speculabatur matrem*. Neque ἀνθούμους sonat *flores depascentes* : sonat ἀνθόμενος idem ac ποίεσθαι in v. supra 51. Ejusdem familiæ est βούνομαι, quod Hesych. optimè exponit ἰλαδύς : quia paludosi loci sunt *multum* pascui : quò sensu illud *βου* saepe ponitur : nam *βου* teste Hesychio τὸ μέγαν καὶ πάλιν δηλαῶν apud Lacones. Lege igitur ἀνθόμεον ἔπ' ποίεας λιμνῶν Βούχιλον.

V. 556. Neque Scaligero placebat neque Abreschio ἰώπτω in sensu *mittit se*, quorum hic corripbat αἴπτω ille διάπτω. Uterque contra veterem Atticam linguam ; quæ postulat *στ* in talibus voculis. Vide Valckenæer. ad Phœn. 406. et Porson. ad Hec. 8. Prætulerim δάπτω : cognatum verbum habet Noster Prometh. 115.<sup>2</sup> *προσίπτω*.

V. 562. Inter τοὺς et ποταμούς obelum Porsonus interposuit. Nec injustè ; speciale aliquod sententia postulat, non generale istud τοὺς ποταμούς δ' αἰνέους. Collato Prometh. 805 et seq. usque ad ἴσας ἀν' ἑξ' αἱ κατωβασιρεῖς ; alii fortasse melius quid eruere poterunt.

V. 565 et seq. sic legendi

ἐκείναι δ', ἐκαστακωμίτη

βαυρίλου περὶ μέγας

βίβλι, πᾶμβροτον ἄλλους

δίδω τε χυμώσσομαι αὐτ' ὅτ' ὑπέρχεται

τυφῶ μίνος ,

λειμῶνα Νείλου νόσοις ἄθικτον.

In v. 565. ὃ ὠκυνομένην v. aldē sensui repugnat, cui succurrit nostra lectio ab Hesychio deprompta. Ἐκκεκρωμένη, ἐκπεπληγμένη, ἔω τῆς ψυχῆς γυγνομένη. • Mox, βίλιν locum habet vice δῖον, et δῖόν τε (ex tu factum) vice λειμῶνα et λειμῶνα vice ὕδαρ τὸ quæ partim ex interpolatâ partim ἐ corruptâ scripturâ nascuntur. In v. 568. οὐ γ' exhibui loco ὦν τ', quod nullo modo defendi potest. Quid sibi velit V. D. (*Edinburgh Review*,) dum ὦν esse relativum statuit, cuius antecedens Νείλου est, planè ignoro. Illud γ' sequitur οὐ (ὡς) vel ἵνα: vid. Porson. Phœn. 654 et 1765. Sententiam prout nobis emendatam sic construe-  
οὐ γὰρ τυφῶ μίνος χριστόσοτον ἐπέρχεται Νείλου λειμῶνα νόσοις ἄθικτον.

V. 572. Vulgò ἰδύναται τε πεντροδαλῆτοις θίαις Ἡρας metro repugnante. Ald. et Turn. πεντροδαλῆτας. Malim ἰδύναται τ' ἀλατῖαις πεντροδαχθείσα Ἡρας. cf. Prometh. 899. Ἡρας ἀλατῖαις. Cùm verò diphthongus *ei* non corripitur (vide Valcken. Phœn. 196.) lege ἀλατῖαις. His enim respondent πολὺπλαγκτον ἀθλίαν Οἰστρεδίνην τ' ἰά.

V. 584. Vulgò βία δ' ἀπημάντη σῆται; mox παύεται. Licet nihil certi de his utpote de hiulcis statui possit, malim tamen τ' ὡς δ'—  
ἄπνταιται cf. supra 317. Mox V. 586. Syntaxis postulat δάκρυον.

V. 595. Vulgò νόσους Ald. νόσου. Fortasse νόους.

V. 596. Pro λόγων quod vix ferri potest (nam aliud est figura πρὸς τὸ σημασιόμενον) malim γυνών dissyllabon secundum illud *Et nati natorum et qui nascuntur ab illis*: mox lege πυρῆται si sana sit lectio.

V. 602. Vulgò hic μῆχαρ οὐρεῖς Ζεύς et in antistrophico δούλιος φέρι φέρει quæ postrema, licet metro congruant, sensui tamen repugnant. Emendant alii facillimè ab v. 97. δαυλὸς, benè quoad sensûs; quoad metri, secus: lege igitur μῆχαρ οὐρεῖς, et φέρει φέρι δαυλός. Hesych. Οὐρεῖς, ὑπερφέρι, lege οὐ περιφέρει, Anglicè "*Brings about well*," cf. Soph. Trach. 840. καὶ τὰδ' ὁ θεὸς (vulgò θεῶς) ἔπειτα κατούρεῖσι (vulgò —ζει).

V. 605. Si deficit antistrophicus, lege κλύων similiter infra 930. καίτω MSS. 2. cum Ald. et Turn. Rob. κλύω.

V. 611. Optimè Turn. ἢ ἔπει quo spectat ἔπει in Guelph. et Ald. mox lege πῶς.

V. 612. Alii χεῖρ ὅποι πληθύνεται alii χεῖρ ὅπως πληθύνεται. Prætu-

lerim Δίμου κρατοῦσα χειρὶ πολλοὺς ἴσποτο; Hinc intelligi potest causæ interpunctionis mutatz ad v. 526. ἔρχομαι Πίστα, τὸ κοινὸν ὅς δ' οὐ μὲν τίθω. Æschylus enim ad illum morem respicit, qui apud suos populares obtinuit, ut, de quâlibet re ad suffragia cùm ventum esset, demus ille, qui tunc temporis *πρωτάνειαι* agebat, suis primùm sententias ferret, dein reliqui demi, suo quisque in ordine, darent suffragia. Fac igitur ut iste *demus*, in quo regis nomen numerabatur, *πρωτάνειαι* ageret, non injustè rex opinatus erat τὸ κοινὸν se potuisse *οὐ μὲν τίθω*, modo *φρόντορας* suos persuaserit ad Supplices recipiendas. Et profectò discriminis aliquid ipse Noster indicavit inter πόλιν (sive πολλοὺς) et τὸ δῆμον ad v. 375.

V. 615,6. Sic dispoñe "Ἐφριζὺν αἰθῆς χειρὶ δεικνύμεναι (Πανθημία γὰρ) εἰδὲ κρατοῦσάν λόγον.

V. 617. Manifestò legendum "Ἡμεῖς μετασχαῖν τῆνδε γῆν: cf. Eumen. 867, *χάρας μετασχαῖν τῆνδε*. V. *μετακίβη*.

V. 624. Vulgò *ἰκισίον Διός*. Med. et Rob. *ἰκισίον Ζηνός*. Quibus aures fuerint delicatiores, iis placebit Ζηνός *ἰκισίον*: cf. supra 390.

V. 626. Admissa conjectura Canteri *παραφαιῶν*, mox lege *παχυνῶσαι*. Neque vulgatum *παχύναι*, neque Scaligeri *πλατύναι* quod à Scholiis haustum est, neque *παλύναι* Aurati ullum hic locum habet. Noster usurpat *παχυνύμεναι* in Choeph. 81. Illa var. lect. à Scholiastè commemorata oritur è depravato interpretamento *λυπῆναι* quonodo et Hesych. exponit *παχυνῶται*.

V. 631. Vulgò *Δημηγέρεως*: sed lege *Δημηγόρου* scil. regis: cf. 624.

V. 638. Vulgò *νῦν ὅτε καί*. Corruptur solenne illud *ἔσποτε νῦν*: cf. CEd. T. 172. *εἰποτε*——*ἔλθετε νῦν*.

V. 641. Quomodo dici *βοά* possit *πυρίφατος* (ut MSS. 2. Ald. Rob.) non video: quia *πυρίφατος* ipsum, quid valeat, ignora. Malim *πῦρ ἄφατον* subaudito verbo, quod ad *πῦρ* referatur, scilicet *πρήσει*: de quà ellipsi adeas D'Orvill. ad Chariton. p. 398. ed. 4to. Hesych. *Ἄφατον, ἀμέχαστον*.

V. 643. Sunt qui τὸν ἄχρον cum "Ἀχρὸν conjungant; sed id vetat tantologia hujus cantus, cf. 689. Nullus igitur dubito quin MSS. dent τὴν, i. e. *μετ'* quæ lectio ni fallor vera est.

V. 646. Vulgò *ἐν ἄλλαις*. Prætulim *ἐν πολλαῖς*.

V. 654. Tum ob metrum tum ob sensum legi debet *ἐπαυδόμενοι*: cf. 367 et 438.

V. 659. Mos enim Æschyleus est, ut voces vel ejusdem, vel similis formæ eundem et ætrophæ et antistrophæ locum teneant, ut monuit Hermann. Observat. Crit. p. 130.

V. 668, Vulgò in antitheticis ita disponuntur,

τάδι πάλιν κινώσαι

μήδ' ἐπιχαρίεις

Tu lege

πάλιν κινώσαι,

μήδ' ἀσπῶν ἐπιχαρίεις

679. Ζῆνα μέγαν σβέντων

τὸν ξένον Δί' ὑπέρτατος.

μέγαν σβέντων

τὸν Ζῆνον, Δί' ὑπέρτατος

In v. 679. Gl. est Ζῆνα. Quam vocem nec Scholiastes agnoscit, τῶν γερόντων σβέντων τὸν Δία τὸν ξένον ὑπέρτατος. Usurpatur τὸν Ζῆνον ut τὸν Φίλιον Soph. Philoctet.

V. 675. Vulgò καὶ γεγερόισι προεβυτάδαι γερόντων. Hæc intelligi nequeunt. Nihil video præter θυεταί latentem in literis βυτάδαι. Hesych. Θυεταί βαρσοὶ οἱ τὰ θυμιασμάτα δεχόμενοι. Euripides Ion. 511. et Androm. 1158. usurpat θυεταί et in Ion. 1549 (1571) ex emendatione Piersoni.

*IN OBITUM PRINCIPISSÆ AMELIÆ.*

Ἦρινῳ θάλλοισαν ἐν ἄνθει ἄβας  
 Πάρθενον δείνου κόπης ἐξάμαξεν  
 Φεῦ· κόπης δεῖνα θανάτου, φέροισα  
 Μόρσιμον ἄμαρ.

Ἦ πέφευγεν νῦν χάρις, Ἀφρόδιτας  
 Ἦ πέφευγεν νῦν γανὺς, ἡδ' Ἔρωτες,  
 Ἦδονᾶν θ' εἶαρ βραχὺ, καὶ γέλωτος  
 Ἀγλαὸν ὄππα.

Πᾶ ποκ' ἦσθ' ἄβραι Χαρίτων χορεῖαι ;  
 Πᾶ ποκ' ὦ μάκαιρ' Ὑγίεια, πάντων  
 Μᾶτερ εὐθάλης ; ὀλόαν φένοισα  
 Πάματος ὄψιν.

Πᾶ ποκ' ἄβας πορφυρόεσσας αὖγῃ ;  
 Πᾶ δὲ Βριττάννιον θαλὸς αἰδὺ ; φεύγεν  
 Δύσλυτος χείμων θανάτου κάλυψεν  
 Τὴν τριποδάταν.

Ἄγγελος γὰρ τῷ θανάτῳ μέμνηεν  
 Καί, γίγας ὡς μακρὰ βίβας ἔδρευε  
 Καλὸν ἄνθος—Ἀγγλιάκοις δ' ἔδωκεν  
 Ἄλγεα θυμῷ.

Τίς δὲ τοὶ κούρας τίς ἔρειν δύναιτ' ἄν  
 Τὰν θεόσσυτον φρένα; τίς ἅπαντα  
 Δῶρα τᾶν σεμνᾶν Χαρίτων; καὶ ἔργα  
 Ὀρανίωνων;

Ἀγγέλων λέγουσι καλῶν χορεῖαι,  
 " Νύμφα, νῦν τῷδ' ἔλθε, δόμον λίποισα  
 Χρύσειον πάτρος, τεὸς ἐστὶν ἀγνῶ  
 Ὀρανῶ οἶκος.

Λίσσομεν προσερχέμεναι, παρ' ἡμῖν  
 " Ἐσδε, καὶ νῦν ἀθανάτων χορεία  
 Μέλπε τῶς ὑμνῶς αἰβροτῶς ΘΕΩι τῷ  
 Αἰὲν ἔονται."

*J. GORDON.*

*BIBLICAL CRITICISM.*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I AM happy to find that your JOURNAL has received the promise of such encouragement. I conceive a periodical work of this nature to be of the highest importance to the interests of literature, as being the only channel by which the desultory opinions of many learned men can be communicated to the world. I would not for a moment presume upon the probability of ever contributing much to the public stock of knowledge; but if any occasional remarks which I may be able to send you, should conduce in the smallest degree to the benefit of your publication, I should of course derive from it an additional pleasure.

The first observations which I would offer for your acceptance, are upon a passage in St. Matthew's Gospel, *οἶδόμεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ΑΝΑΤΟΛῃ*. c. II. v. 2. Some commentators have interpreted this, "of the rising of the star," and others, as our English translators, "of its appearance in the East." I have long thought that the sense of the passage might be settled upon more satisfactory grounds than any which have hitherto been given, and venture to submit to you what has struck me on the subject. I was first led to doubt the propriety of our English version, from the striking alteration of a word in the Greek text. In the first verse of the chapter, the word which is translated "the east," is *ἀνατολῶν*, and such is unquestionably its true meaning; but the expression in the second verse is *τῇ ἀνατολῇ*, and it does not appear at all probable that the word would have been so suddenly changed, if the signification were unaltered. It may be urged that the sense is really altered, and yet that both words are properly turned "east;" the first applying to eastern countries, and the other to the eastern part of the heavens. Now even supposing such a peculiar distinction between the singular and plural of *ἀνατολή*, (though there is in fact no such distinction at all) yet I apprehend that the explanation entirely fails; because "we have seen his star in the east," must obviously mean either that they saw the star when they were in the east, or that they saw the star to the east of them. By the first of these hypotheses then, the word ought confessedly to be in the plural, and the other I take to be untrue, because the Magi seem to have been directed in the beginning of their journey by the situation of the star; but they travelled a westerly course, therefore the star must have been toward the west.

On a further examination of the word *ἀνατολή*, I find that its singular is used comparatively seldom to denote the east; out of the numerous passages in which it occurs in the LXX. in this sense, it is used only twice in the singular. Numb. iii. 38. and Nehem. iii. 29. and I believe in no instance whatever with the article. For in the latter verse alluded to, the article *τῇ* before *ἀνατολῇ* belongs to the foregoing substantive *πύλης*, as appears more clearly from comparing the verse with Jer. xix. 2. Ezek.

x. 19. and xi. 1. Strabo prefixes the article, but then he uses the plural number.—Vid. p. 4. ed. Lut. 1620. et Al.

The same word is used to express the east in two other passages of St. Matthew, c. viii. 11. and xxiv. 27. in both of which it is plural. See also Luke, xiii. 29. It occurs in the singular in Rev. xxi. 13. but still without the article; in the two other instances where it is found in the Apocalypse, it is joined with *ἡλίου*. Upon the whole, therefore, there appears to be the strongest reason against interpreting τῇ ἀνατολῇ the east; and even supposing that a passage could be cited in defence of it, yet in the present instance such an interpretation is extremely improbable, since no reason can be assigned for the remarkable variation in the word, as observed above, unless its meaning were intended to be varied. I would, therefore, translate the passage in question, "we have seen his star in *its rising*," and this translation suits the context remarkably well. It is evident from v. 9 and 10. of this chapter, that the appearance of the star did not continue during the whole of the journey of the wise men, for they express a great joy at its return; they had seen it, therefore, only at its rising, at its first appearance, and are now rejoiced to find it again before them, not in the act of rising, but leading them on to the object of their inquiry.

I had intended to send with these humble lucubrations a few remarks on the conjectures of "A Country-Parish Priest," respecting the *three witnesses*; but I have at present no time to add more.

Yours, &c."

March 6, 1811.

GRANTA.

\* \* We refer our Correspondent to G. Wakefield, who translates: *we have seen his star rise*. See his "Translation of the New Testament," vol. i. p. 290. 2d. ed.



*Notice of Sir W. DRUMMOND's "Essay on a Punic Inscription,"*  
*Royal 4to; London, 1810.—Including Biblical Criticisms.*

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I HAVE read with much pleasure "*An Essay on a Punic Inscription found in the Island of Malta*, by the Right Honorable Sir William Drummond," and brought by him to this country. It appears to contain important information, and will be a great acquisition both to the Biographer and to the Historian. The reasons he has given for concluding that Hannibal, the Carthaginian hero, was interred in the island of Malta, appear to me decisive, and I think must be satisfactory to the learned. We are informed in this inscription, that the 𐤒𐤓𐤕, *Chamber*, over which it is placed, contains the remains of Hannibal, the terror of the Romans, and the true friend of his country.

It is necessary to remark, that though the learned author has given the inscription in Hebrew, he does not attempt to reduce the Phœnician or the Ethiopian to the exact standard of that language. He observes, that the father of Hannibal was Amilcar Barca, that in the inscription the father of Hannibal is called, *Bar-Melek*, and yet he thinks that both these names signify the same person: I think so too; but we shall find that *Melck* only is applied to the father of Hannibal, and that the words 𐤁𐤓𐤁𐤓𐤕 *Ben-Bar-Melek*, signify, and are applied to, three persons.

"Amilcar Barca," says this writer, "seems to have no resemblance to the Punic." The Punic was in its origin the Phœnician, which was a dialect of the Hebrew, Phœnicia being a colony planted by the ancient Hebrews. Amilcar Barca is pure Hebrew, as well as Hannibal: Amilcar is a compound

word, as is the case with many Hebrew names: it comes from *חָמֵל* *hamil*, "to pity," and *כַּר* *car*, "a heathen Deity." Thus we find that the Canaanites had a temple dedicated to *כַּר* *car*, 1. Sam. vii. 11. "*And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them*" עַד מִתְחַת לְבֵית-כַּר "*until they came under Beth-Car,*" i. e. the temple of Car.

Barca is literally *בָּרַךְ* *Barca*, "to bless." Amilcar Barca will then read thus in our language: "blessed be the God of pity," or, "the pitying God shall be blessed." In like manner *הַנִּנִּי בָעַל* *Hannibal*, or *Hanni-baal*, is literally, "the Lord establish me."

The learned author says that "Bar-Melek cannot puzzle any linguist." *Melek*, and not *Bar-Melek*, was applied to the grand-father of Hannibal, *מֶלֶךְ* *Melek*, is the word for king, and *בַּר* *Bar*, which is a Chaldean word, means a son, as well as *בֶּן* *Ben*; but *בַּר* *Bar*, signifies the son or immediate offspring of the father, when *אָב* *Ab*, "the father," and *בֶּן* *Ben*, "the grandson," are living. The words *בֶּן בַּר מֶלֶךְ* *Ben, Bar, Melek*, will then read, "a son of the son of the king," or, agreeably to our customary mode of expression, the line will read, "Hanni-baal, the grandson of the king." So that Hanni-baal, the son of Amilcar Barca, and not Amilcar Barca himself, as is supposed, commanded the Carthaginian army during the reign of his grandfather, and consequently was a young man, as the word *עַלֵם* signifies.

Having said thus much on the introductory part of the work, I shall now make a few observations on the work itself, so far as it has relation to Biblical elucidation, which is consistent with my present undertaking.

This work is replete with information of the most interesting nature; interesting, because it tends to illustrate many particulars in the most ancient part of the Bible. It will also be an acquisition to the libraries of those, who have made the eastern languages their study.

I agree with Bochart, Pococke, Walton, and this author, that the Book of Job was written originally in Arabic; but as this book was translated from the Arabic into pure Hebrew by

Moses, when he fled from the face of Pharaoh to Idumea, where his kinsman Job was the reigning king; we have it before us in a language far better understood, and more comprehensive, than the Arabic. But I cannot agree with this writer, that "there are many words in the Hebrew scriptures, of which the sense can be best determined by the Arabic;" because the Hebrew language is complete in itself, and capable of all that expression which constitutes elegance, sublimity, and simplicity. So far as in the Arabic, Persian, or any of the cognate dialects, words are found which have the same literal formation as the Hebrew, and are only Hebrew words written with the letters of those languages, and there are great numbers in the Arabic and Persian; so far, indeed, it may serve to confirm the Hebrew reading. The Hebrew forms the roots of a great part of the words in the Arabic and Persian languages; like the streams issuing from a spring, which water the distant country, and are the principal cause of vegetation; so the Hebrew language produced and enriched the languages of the east,

Far as where eastern Ind salutes the dawn.

The Hebrew **בָּצָר** *Batsar*, is the name for their *market-place*; and the Arabic **أب** *ab*, is but the copy of the Hebrew **אב** *ab*, or "father." The western languages also have many Hebrew words; the Greeks had their *Ἑλλησεν* *Ἡ*, which is the Hebrew **הלל** *Hallelujah*, in Greek letters; the heathens called their God *Ἐλιον*, *Elioun*, which is letter for letter the same as the Hebrew **עליון** i. e. "the most high." *Kanēs* is literally from **קַנֵּס** *kanees*, "a basket." *Tuber*, from **תֹּבֵר** "something elevated, or raised above the plain or surface." *Obedio*, from **עָבַד**, *to serve*. Even in our own language we have many Hebrew words such as *Dad*, from **דָּד**, *the beloved*. *Car*, from **כָּר** *car*, "a pasture." *Amen*, from **אָמֵן** *amen*. *Term*, from **טֶרֶם** *term*, "time." *Cable*, from **כַּבֵּל** *cable*. I can venture to affirm, that the Hebrew language is the very root of the oriental languages; for as it is found by experience, that by the aid of Latin, as competent a knowledge of the English, French, Spanish, or Italian languages, may be obtained in one year, as, without it, would require four or five

years; so it is with regard to acquiring a knowledge of the Arabic or Persian languages, which may be acquired with less labor, and in a shorter time, by a previous knowledge of the rudiments of the Hebrew only, the mother of the eastern languages.

In proof of the assertion, that "there are many words in the Hebrew scriptures, of which the sense can be best determined by the Arabic," we read," says the learned author, Gen. 21. 33. וַיִּטֵּעַ אַבְרָהָם אֶשֶׁל בְּבֵאֵר שָׁבַע, and in the last verse of the 1st book of Samuel, וַיִּקְחוּ אֹתָם עֲצֵמֵיהֶם וַיִּקְבְּרוּ תַּחַת הָאֶשֶׁל: the first is translated in our version, *and Abraham planted a grove in Beersheba*; and the second, *and they took their bones, and buried them under a tree*. Thus אֶשֶׁל, which was a *grove* in Genesis, becomes a *tree* in Samuel." But it does not follow because אֶשֶׁל is rendered by *tree*, that the translation is just. I believe we shall find that the translators should have rendered אֶשֶׁל in Samuel by *grove*, as well as in Genesis. Throughout the Scriptures אֶשֶׁל *Eashel*, is the term for *grove*; but if אֶשֶׁל *Eashel*, means a *grove*, I may be asked, how are we to understand the passage in the 1st of Samuel, xxii. 6. where אֶשֶׁל *Eashel*, is rendered by *tree* also? I shall make a short digression to prove that in this verse the word אֶשֶׁל *Eashel*, means a *grove*; it will at the same time enable us to reconcile the manifest inconsistency in this passage, as it stands in the translation, which Deists never fail to adduce, "as proof of the disordered state of the Bible."

This passage as it stands in the translation is incorrect; when we read that "Saul abode in Gibeah, under a tree in Ramah," it certainly must strike every reader as absurd and impossible; it was not possible for Saul to abide in the city of Gibeah, and at the same time under a tree in the city of Ramah; which is the plain sense in the translation. Besides, if he had at that time been in Gibeah, or in Ramah, there was no necessity for him to abide in those cities, while all his friends and servants were about him, "with his spear in his hand." The original is as follows:

וַיֵּשֶׁב בְּנֶגְעָה תַּחַת הָאֶשֶׁל בְּרָמָה חֲנִיתוֹ בְּיָדוֹ וְכָל עַבְדָּיו נֹצְבִים עָלָיו

The **ב** *beth*, prefixed to **גִּבְעָה** Gibeah, and to **רָמָה** Ramah, is rendered by the preposition *in*, viz. “*in Gibeah, under a tree in Ramah,*” but agreeably to construction, **ב** *beth*, here ought to be rendered *by*, and *towards*, as in Jer. c. xvi. 4. **וּבְרֶעֱבָ וּבְרָעָב** *by the sword and by famine*, and Eccles.<sup>x</sup> xi. 3.

**תַּחַת** *Thahath*, is erroneously rendered by *under*. This word, with a similar construction, is rendered, Genesis, ch. i. 19. “*in the place of.*” Levit. 16. 42. The clause will then read, “*now Saul abode by Gibeah, in the place of הַאֲשֵׁל, the grove by Ramah.*” Here we are told the particular situation of Saul, who, as the history informs us, was in pursuit of David and his soldiers. The word **עֲבָדָיו**, rendered *his servants*, is a general term for all that serve, and as Saul is described to be in the city, it leaves us to suppose that these **עֲבָדָיו** were his *domestic servants*; but this word also signifies *soldiers*. 2 Sam. c. ii. 1. 13. “*And Abner, the son of Ner, and the עֲבָדָיו servants of Ishbosheth, the son of Saul, went out from Mahanaim, to Gibeon, and Joab, the son of Zeruiah, וְעֲבָדָיו, and the servants of David, went out and met together by the pool of Gibeon.*” Here the two armies, under the command of Joab and Abner, the generals of David and Saul, met together; and the 17th verse says, “*And there was a very sore battle that day; and Abner was beaten, and the men of Israel fled before עֲבָדָיו the servants of David,*” which plainly means *the soldiers of David*.

Fidelity, particularly when the Scriptures are the subject, is the duty of a translator; but in the Bible translation of this passage, 1 Sam. xxii. 6. the translators have passed by a word, which is as necessary as any other, as it informs us what description of persons **עֲבָדָיו**, *his servants* were, who were with him; this is the word, **הַנִּצְבִּים** *hannitsaahim*. This word means *garrisons*, 2 Sam. viii. 6. “*Then David put נִצְבִּים garrisons,*” v. 14. 1 Chron. xviii. 13. 2 Chron. xvi. 2. the last clause, **וְכָל עֲבָדָיו נִצְבִּים עִלָּיו** will then read, *and all his garrison soldiers about him*, or as we should express it in our language, *and all his guards about him*. Here he is described as a general at the head of his army; the expression *with his*

spear in his hand is then proper; but to suppose that while he was in his palace in Gibeah, or under a tree in Ramah, there was any necessity for him to have a spear in his hand, when the servants of his household were with him, according to the translation, is altogether inconsistent with the original. The whole verse reads, "Now Saul abode by Gibeah, in the place of the grove by Ramah, with his spear in his hand, and all his garrison soldiers about him."

The original describes the place where Saul was encamped under the cover of the **אֶשֶׁל**, grove; Gibeah and Ramah were neighbouring cities, as appears from Jud. xix. 13. and by this reading, *now Saul abode by Gibeah, in the place of the grove by Ramah*, we are informed that he and his soldiers were between Gibeah and Ramah, in the place of the grove, a very proper place, not only to avoid the communication of intelligence to David, but to keep his soldiers in health by protecting them from the extreme heat of the sun, till he obtained information concerning the concealment of David, and the strength of his army. Therefore, to return to the passage in the last verse of the first book of Samuel; it ought not to be rendered, "and they took their bones, and buried them under **הָאֶשֶׁל** a tree at Jabesh," but thus, "and they took their bones, and buried them **תַּחַת הָאֶשֶׁל בִּיבֶשֶׁת** in the place of the grove at Jabesh;" the place where the inhabitants of Jabesh buried their dead.

The learned author informs us, that the following words in Isaiah, **וְהָיָה הַשָּׂרֵב לִמְאֵן** rendered in the English version, "and the parched ground shall become a pool," do not contain the true meaning, and the beauty of the passage is entirely lost. It certainly is not consistent with the Hebrew, and in its application it is indefinite, as, agreeably to this reading, all the parched ground in the country might be understood to become pools of water. **שָׂרֵב** *Sharab*, he observes, has the sense here with the Arabic **سَرَاب** *Serab*, "true," but it is literally a copy of **שָׂרֵב** *Sharab*, with this difference only; the **א** *alif*, or the Arabic **A**, is written to correspond with *kamets*, the long *A* in Hebrew; and **ש** *shin*, is pronounced as **ס** *samech*, after the manner of the Chaldean and Egyptian pronounci-

ation.<sup>1</sup> But with deference to the opinion of the learned author, who has certainly made a considerable proficiency in oriental learning, and who has had an opportunity of conversing with learned native professors of the Arabic language, I humbly conceive it is no proof that the meaning of שָׂרָב *Sharab*, can be best determined by سَرَاب *Serab*; for as this Arabic word is only the Hebrew שָׂרָב *Sharab*, in Arabic letters, there can be no doubt that it was taken from the Hebrew, which was the most ancient language, and that its meaning is the same in both languages.

I think there is a considerable degree of beauty in the translation which this patriotic amateur of oriental learning has given, and as the idea is comprehended in the original, it may be acceptable to the reader to see it in his own words: "When the time of the Messiah shall come," the prophet intimates, "all nature shall rejoice: When the kingdom of God shall be established throughout the earth, then shall the blind open their eyes, and the deaf hear; the lame shall leap, and the dumb shall sing for joy: the desert shall rejoice, the rose shall blossom there, and the solitary place shall flourish like Lebanon, or Carmel, or Sharon; the streams shall break out in the arid wilderness, and the *serab*, the illusory lake of the desert, shall become a pool of real water." Thus he concludes that שָׂרָב *sharab* has the same sense here with the Arabic سَرَاب *serab*, which signifies "that extraordinary illusion, which often takes place in the desert, when the sands assume the appearance of a lake, and deceive the eye of the thirsty traveller."

I should not have said any thing in addition concerning this passage, had not the translators of the Bible committed an error,

<sup>1</sup> Thus we read Jud. xii. 6. concerning the Ephraimites, that they could not pronounce the *v shîn*, but instead of it they pronounced the *v samech*, and the reason is evident. Ephraim was a native of Egypt, and as he pronounced himself, so he taught his children to pronounce after the Egyptian manner; but the rest of the sons of Jacob retained the pronunciation of the country from which they came; and thus it was that the Ephraimites could not pronounce *v shîn*, but with a *v samech*, who when they were told to say שִׁבְלֵת *Shibboleth*, with a *v shîn*, said שִׁבְלֵת *sibboleth*, with a *v samech*. The reason why they retained this mode of utterance after so long a period is obvious; the tribes were distinct states, and did not mix with each other.

which has escaped the notice of this learned author. He has rendered the first clause, **וְהַיָּדֵה וְהַשָּׂרֵב לַאֲנָם**, “the illusory lake of the desert shall become a pool of real water;” but here he leaves us to apply the second, which is **וְצִמְאוֹן לְמִבְרֵי מַיִם**, “and the thirsty land springs of water,” as it stands in the translation. It is to be wished that he had favored us with his view of this also: however, as this is not the case, I shall venture to give as literal a rendering as the subject will admit, abiding closely by the Hebrew words. For though the above clause be consistent with the ideal signification, it must be allowed that there are words introduced which are not sanctioned by the original; nevertheless, it amounts to the same, whether we render **שָׂרֵב** *sharab*, by “the *exhausted reservoirs* shall become a perpetual source of water,” or “the illusory lake of the desert shall become a pool of real water;” but the first sense seems to have been the intention of the prophet, not to apply these words to the traveller in the desert, which would then be limited to a few individuals only, but to the nation to whom he directed the prophecy, and who no doubt at that time experienced this terrible **שָׂרֵב** *sharab*, “heat, or drought,” when their rivers and reservoirs were dried up by the extreme heat of the sun.

**לַאֲנָם** *Laegaam*, in the translation is rendered *a pool*: It is from the root **גָּמַ** *gam*, which means *full, addition, a perpetual source*, applied throughout the Scriptures to reservoirs of water, giving a constant supply. Psalm cxiv. 8. “which turneth the rock into a **מַיִם אֲנָם**, standing water.” cvii. 35. “he turneth the wilderness **מַיִם לַאֲנָם** into a standing water.”

The primary meaning of **וְצִמְאוֹן** *Tsimmaoun*, is to be *hollow*, in a secondary sense, *empty*, and so it is applied to *fasting*, and *thirst*, as denoting *hollowness, emptiness*, under radix **צָוַם** *Tsaum*; but this word is under the **צָמָה** *Tsima*, signifying *drought, or the droughty place*. Deut. viii. 15. **וְצִמְאוֹן**, “and drought where there was no water.” Psalm cvii. 33. “He turneth rivers into a wilderness, and the water-springs **לְצִמְאוֹן** into dry ground;” or which would be agreeably to the original,



and springs of water to dryness. The verse will then read, "The exhausted reservoirs shall be for a perpetual source, even the drougthy place for springs of water."

There are few passages, says this industrious writer, which have more embarrassed the critics than the following: "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?"

One of these passages occurs in the 38th chapter, v. 31.

חֲתִיקֶשׁר מִעֲדֹנוֹת בִּימָה אוֹ מִשְׁכּוֹת כְּסִיל תִּפְתִּיחַ.

"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" It will appear that *בִּימָה Chima*, means the Pleiades, and *כְּסִיל Chesil*, Orion, if we attend to the application of these constellations, by these ancient people, to the different seasons of the year, though many of the learned have been of a different opinion. I have not met with any author who has satisfied me on this subject. The writer of the book of Job had a reason, no doubt, for making those inquiries; and they are couched in such a form as gives us to understand that the things signified were beyond the ability of man to perform. I shall therefore endeavour to explain them consistently with the Hebrew, and as, I believe, they were understood by the original writers.

"Canst thou bind the sweet influences of *בִּימָה Pleiades*?" That *בִּימָה Chima*, was the ancient term in Chaldee and Hebrew, for that singular assemblage of stars in the sign Taurus, which we call Pleiades, and vulgarly, *the seven stars*, will be seen by what follows. But commentators have been at a loss how to understand that these constellations should have any influence; thus have astrologers presumed to say, from this passage, that the stars influence man. The learned and the intelligent part of the world have rejected theories, which could not illustrate the subject, and have judiciously passed over such passages, without attempting to embarrass the understandings of the unlearned with vain conjectures, and uncertain conclusions.

The words כִּימָה *Chima*, i. e. Pleiades, and כְּסִיל *Chesil*, i. e. Orion, were applied to indicate that season of the year when the heat and cold were predominant; כִּימָה *Chima*, means *heat*, or *drought*. Psalm lxi. 1. נַפְשִׁי כִמָּה לָךְ, "My soul thirsteth for thee." Also that extreme heat which corrodes and destroys. Rabbi Abraham says, כִּימָה *Chima*, means "a northern constellation producing heat." So that this clause, *canst thou bind the sweet influences of Pleiades*, was applied by the ancients to that season of the year when the fruits of the earth in those climates were produced early. For at this season, when the sun enters the sign Taurus, the Pleiades rise with the sun, when the sweet influences of spring are heightened by the luxuriant produce of the earth, and which could only be effected, or restrained and bound, by the divine power. In order, therefore, to show the vanity of presumptuous men, he says, *canst thou bind the sweet influences of Pleiades*, i. e. restrain the heat necessary to bring forth the fruits of the earth?

Or loose the bands of Orion. That כְּסִיל *Chesil*, i. e. "Orion," is introduced to signify "that season of the year when the sun draws near the sign Capricorn," will also appear. At this time Orion rises in opposition to the sun, when the beautiful display of stars in this constellation appears in the eastern horizon, and which, in this part of Arabia, at this season, rises about six in the evening; from whence comes the word כִּסְלֹ *Chislu*, "the ninth month of the Jewish ecclesiastical year," which answers to part of November and December. Neh. i. 1. Zach. vii. 1. when the earth is bound as it were in *bands*, and nature is dull and heavy, when the productions of the summer are destroyed by the cold and torpid state of winter. Hence it is applied to mean those whose affections are cold in the sentiment of religion, and so it signifies "a deviation from the warmth or life manifested by those, who from principle keep the commands of God;" to such this word is applied, who in scripture language are denominated *fools*, and *foolish*. Psalm xlix. 10. Prov. x. 18. Eccles. v. 3. In this sense it is borrowed from nature, and applied in the keenest irony to the friends of Job, who by their own works pretended to effect their own righteousness. It is one of those forms of speech, which we frequently meet with in

Scripture, where the answer is comprehended in the question. Job is asked, if it be possible for man to *bind or restrain the sweet influences of Pleiades*, i. e. "the sweet influences of spring, when Pleiades appears with the early rising sun; or loose the bands of Orion," i. e. "the binding power of the frost, when Orion, rising in opposition to the Sun, leads on the winter." The inference is obvious. Neither is it possible for man to save himself by his own works, or work out his own salvation independently of that life-giving power, which renders him acceptable to God. Thus it must be admitted, that כִּימָה *Chima*, was the ancient name for *Pleiades*, and כְּסִיל *Chesil*, for the constellation *Orion*, contrasted with Pleiades, as rising in opposition to the sun, in the winter. כְּסִיל *Chesil*, is mentioned by the prophet as meaning *the constellations*. Isaiah, xvii. 10. כִּי כֹכַבֵּי הַשָּׁמַיִם יִכְסִּיחֻם, "For the stars of heaven, and their constellations," as noticed by this writer, for כְּסִילָהֶם *Chesilechem*, must necessarily apply to the *constellations*, i. e. חֲדָרֵי *Chadree*, i. e. "the chambers or repositories, which comprehend a certain number of stars:" and it also appears that the above is the true theological application, as understood by those ancient nations, the Egyptians, Chaldeans, Hebrews, and Arabians.

I now proceed to consider a difficult part in these passages; difficult in its application, for I have not seen any definition of it, which has afforded me the least information on a rational ground, why infinite wisdom, to show the inability of man to save himself by his own works, should descend from objects of the greatest magnitude, to notice a single star, which could not, according to the custom of these learned people, be applied to denote with effect any particular season of the year. The passage is in the 9th chapter, and the 9th verse, עָשָׂה עֵשׂ כְּסִיל, "which maketh Arcturus, Orion, and Pleiades."

The learned author, with good reason, asks, "but how shall we venture to pronounce that by *Esh* *Ash*, Job meant *Arcturus*, we can hardly understand *Esh* *Ash*, to have been a *single star*." I am decidedly of his opinion; nor do I think that by this word the original writer meant a *constellation*, though it is so understood in all the European translations.

The first words of this verse, *וְיָ אָשׁ*, are thus rendered in the Bible: "which maketh Arcturus." "Schultens, Buxtorf, and the authors of the Vulgate," this writer informs us, have concluded that *וְיָ אָשׁ*, meant the star *Arcturus*, and the LXX. "Ἑσπερος;" but they have no authority for such rendering, any more than Aben Ezra, with many others, have for supposing it to signify the constellation of the Great Bear. I cannot agree with this learned writer, in concluding that we ought to translate *וְיָ אָשׁ*, by "Hesperus, the star of the evening." The evening star, as it is usually called, is a planet in the solar system, and as it is separated from the orbits of the planets, the words "Canst thou guide Aash with his sons?" cannot with any propriety be applied to the evening star, because the rest of the planets being far out of his sphere, cannot be called *his sons*; and it is often the case, that the evening star does not *lead* or *guide* the other planets, as they are frequently under the earth. But if we were to suppose that *וְיָ אָשׁ*, was the evening star called *Hesperus*, as first appearing and leading forth the host of the fixed stars; this reasoning would apply with greater force, as no conception can be formed concerning their vast distances from the solar system. The fixed stars could not be linked with the planets to justify the reading, *Canst thou guide Arcturus with his sons?* There certainly "are few passages," as this writer justly remarks, "which have more embarrassed the critics;" I shall therefore give what I believe, from close investigation, to be the true sense of these scientific passages.

The clause in the original is *וְיָ אָשׁ וְכִסְלִי וְתִימָה*, which is thus rendered: *which maketh Arcturus, Orion, and Pleiades*. Job is here speaking of the power of God, but the pronoun relative in the translation is improper, as these verses, from the 6th to the 10th, are interrogative. He asks, "Who removeth the mountains? who overturneth them in his anger? who shaketh the earth out of her place? who commandeth the sun, and sealeth up the stars? who alone spreadeth out the heavens? who maketh Arcturus, Orion, and Pleiades?"—The answer which Job gives shows that he had true conceptions concerning the ubiquity of God: "Lo, he goeth by me, and I see him not."

he passeth on also, but I perceive him not." But this clause, which maketh *Arcturus*, *Orion*, and *Pleiades*, if we consider these as single stars, is of little weight, to be joined with the shaking of the earth, removing mountains, commanding the sun, and spreading the heavens. When the whole universe is introduced to show that it was made by God, and that it is under the control of his almighty power, it certainly could not be the intention of the writer to heighten this magnificent description of the omnipotence of God, by descending to the consideration of making three solitary stars.

The word *עש* *Aash*, which is rendered *Arcturus*, comes from the radix *עש* *Aashash*; its primary meaning is, *to consume, to wear out, waste, destroy, diminish, corrode, eat away*. Psalm vi. 7. "Mine eye *עש* is consumed." xxxi. 9. The same word, written with the same vowels, and having the same construction, is applied to the moth, which *eats away, corrodes, and destroys*. Job, iv. 19. "Crushed before *עש* the moth." Ch. xxvii. 18. "He buildeth his house *עש* like the moth." Ch. xiii. 28. *אכלו עש* "moth-eaten." Isaiah, li. 8. *עש* *אכלם* "the moth shall eat them." Psalm, xxxix. 11. Hos. v. 12. From what has been said concerning *כִּימָר* *Chima*, i. e. "Pleiades," and *כִּסִּיל* *Chesil*, i. e. "Orion," that the ancient people introduced these two constellations into their scientific writings, and applied them to signify those seasons of the year, summer and winter, when heat and cold were experienced in their extremes, by which means all the productions of the earth were brought to their consummation: it will appear to the learned, that the word *Arcturus* has no more to do with the passage than the north pole star, or any other star. The verse will read agreeably to the Hebrew, and consistently with reason, as follows: *who maketh עש the consumer, כִּסִּיל Orion, as כִּימָר Pleiades*. But an English writer, not retaining original words, would perhaps thus express himself: *who maketh the consumer, or destroying cold, such as the corroding heat*. It is a comparison, signifying that the divine power bringeth all things to a consummation, in summer as well as in winter, by extreme heat as well as cold. •

The writer of this work has given us his translation of that striking passage, Job, xxxix. 19. *חַתְתָּנוּ לְסוּם בְּחֹרֶד־הַתְּלִבִּישׁ צִוִּיתָו רֵעָמָה* "Hast thou given the horse strength? hast thou clothed his neck with thunder?" which he thinks "is altogether out of nature." But there are many metaphors in the Bible, which, unless we attend to the peculiar idiom of the language, appear to be out of nature: such as *eating the flesh of chariots—being filled at the table of God by eating horses and chariots—cedars skipping like calves, and mountains like an unicorn*. These, and great numbers of passages, appear to be out of nature, as it is not possible literally to eat the flesh of chariots, for cedars to skip like calves, and mountains like an unicorn; but when the true meaning is understood *apparently* to the customary usage, and the metaphorical phraseology of the language, the application proves that such passages, instead of being out of nature, add that force and beauty, which would otherwise appear, not only out of nature, but altogether useless and unintelligible. The inattention to this reciprocal adaptation of one thing to another, "which comprehends in its figure a representation of something else," has been the sole cause why such Scriptures are not understood at this day, without which knowledge, it is not possible to understand them; the learned will continue to disagree among themselves, and will, as they have for ages, be perpetually searching for meanings, and various translations, which are not authorized by the Hebrew, and were never intended by the original writers.

I must acknowledge, that the version, with which our author has favored us, though it be very different from the Bible translation, yet it is more consistent with reason and sound speech than any other I have seen, where a variation from the received translation has been attempted. The rendering given by Bochart is too absurd for criticism: "hast thou clothed his neck with a mane?" though it has been brought again before the public in a modern translation of this book, with the addition of "shaking and flowing,"—"hast thou clothed his neck with the shaking and flowing mane." But all these are altogether inconsistent with the passage as we have it before us in Hebrew; I have carefully examined it, and find that the translation, as it stands in the Bible, is correct.

In this verse we have one of the finest similes I ever met with in any author, ancient or modern; the greatest beauties in Homer, Virgil, or Milton, are as far below it as to propriety of application, or elegance of expression, as the supreme speaker is above the person addressed. Dr. Randolph is willing to admit that רעמרה *Rangmaah*, means "the thunder," but he says, "is not this one of those noble and sublime expressions, of which one dares not question the meaning? otherwise it may be asked, how can a neck be clothed with thunder?" That the passage is "noble and sublime" must be allowed; but we cannot suppose that the sacred scriptures, which God has given for a rule of life, are given in such "noble and sublime" language, that we are not to question, or endeavour to understand their meaning; what idea can we form of the "noble and sublime," if its meaning be unintelligible? That which cannot be understood can neither be noble nor sublime. As I must give the decided preference to the translation of this verse as it now stands in the Bible, I will show, agreeably to the idiom of the Hebrew language, what the original writer meant by this metaphor,—“hast thou clothed his neck with thunder?”

None can doubt that this is an allegory, by “which something other is intended than is contained in the words literally taken,” by which the subject is rendered grand and striking; and by attending to the allegorical style, in which these passages, which seem “to be out of nature,” are written, we shall be able to form some rational conclusion concerning their true meaning and application by the sacred writers.

By a close investigation of such passages in Scripture, we shall be convinced that the sacred writers, from the most ancient time, by way of allegorical representation, compared the horse to the understanding. Zach. xii. 4. “In that day, saith the Lord, I will smite every horse with *astonishment*, and his rider with madness, and will smite every horse of the people with *blindness*.” It must be evident to every impartial man, that something else is understood than appears in the letter, as it is not possible for a horse to be *smitten with astonishment*. This was a familiar phrase among those nations, and is something what is now in use amongst us; we call a person who is cunning, a *fox*, so it is in Scripture,—*go to Herod*,

*that fox.* Thus we take figures from nature at this day, and apply them to signify the qualities of the mind. It is said of a person who manifests a weakness or imbecility of understanding, that he is an *ass*: and something of this kind, though in a far higher sense, was the imagery in use among the ancient people of whom we are speaking. In those ages, we find in Scripture, that those who rode on white she-asses, were such as were to administer *justice in truth*. "Bless ye the Lord, riding on white asses," i. e. *the lawgivers of Israel*; thus to ride on a *she-ass* signified a *judge*, and to ride on a *she-mule* signified a *king*. "Cause Solomon, my son, to ride on the she-mule, which is mine; and they caused Solomon to ride on the she-mule of King David, and Zadok the ~~priest~~, and Nathan the prophet, anointed him for a king in Gihon." The same was understood at the time of our Lord,—*"Jesus sent two disciples, saying unto them, go ye into a village which is over against you, and immediately ye shall find a she-ass. This was done that it might be fulfilled which was spoken by the prophet, saying, tell ye the daughter of Zion, behold, thy King cometh unto thee, meek sitting on a she-ass;"* signifying, agreeably to ancient custom, that *justice* and *truth* were the characteristics of the *kingly* and the *priestly* offices, which were manifested in him. This may appear strange to some, who may say that it was a custom, and that nothing more can be made of it. To such superficial reasoners, I answer, if it were a custom, it must have been adopted on a rational ground in its origin, from circumstances which remained attached to those offices. Strange as this may seem, it is here confirmed by the Scriptures; and any man who attempts to advance an hypothesis contrary to the plain and express meaning of the divine record, must expect to meet with that reproof, which his ignorance and folly necessarily bring upon him. Whatever I find there declared, which can possibly have no other meaning or application, I believe; I reject the opinions of all men, however learned, who may advance any thing without such authority; and rest the whole of my proof on those unerring oracles, which cannot be controverted.

This was also the custom of the heathens, to borrow their imagery from nature, after the manner of the primæval people,



to signify the passions and properties of the mind. Pegasus, or the flying horse, was feigned by them to be the winged horse of Perseus; this has been received as a fable, but it is not so, as there is a significative reality in the object, and as it is true in its application. Perseus was a man famous for wisdom and understanding; he was industrious in applying his mind to the invention of arts and sciences, which were useful to man: for that reason; his understanding was compared to the horse, on account of its utility to man, and its quick transition from place to place. Thus the horse of Perseus is said to have broken open a fountain with his hoof, and that this fountain was afterwards consecrated to the nine Muses; by which we understand, agreeably to this significative mode of speech, that the hoof of the horse meant the industry, and the winged horse the understanding of Perseus. So that though this has been received as a fable, it is a beautiful allegory, and as such had a real existence, agreeably to the style of the eastern languages, and the method by which the ancients communicated knowledge to posterity.

The understanding is the rudder of the mind; it makes a swift transition from one place to another, it guides and directs all our actions, and which on this account is of the greatest utility to man: in like manner these ancient people, to prefigure the understanding by a similar likeness in animal nature, as is customary throughout the Scriptures, in their emblematical representations, gave wings to the horse, that animal being the most useful to man, and the swiftest of all others, if we calculate on time and distance, and hence a fit subject to represent the qualities of the understanding. Now, as the lightning precedes, and by its swiftness and power is the cause of the thunder, which it necessarily draws with it; so the swiftness and power of the horse is in this striking metaphor compared to the lightning, for the swiftness and power with which he rushes into the battle, described in this chapter, dragging after him the iron war-chariots, with which they fought in those days, the noise of which is in this passage compared to the thunder; which we may conceive would have such an effect, when we recollect that it was usual for the contending powers to enter the field with a thousand of these sounding iron chariots. The mind is impressed both with the justness and terror of the

simile ; for wherever the lightning strikes, destruction is certain ; so, whenever the horse came in contact with the enemy, his neck first driving through the ranks, is emphatically said to be *cloathed with thunder*, as death and destruction necessarily marched in his train. The passage, as it stands in the Bible translation, is perfectly consistent with the genius and phraseology of the Hebrew.

I cannot see any impropriety in the 33d verse of the 15th chapter, as it stands in the Hebrew : *יָחֶמֶס כְּסֵבִי כַּסְפִּי כְּצִדְתִּי וְנִצְרִי*, which is thus rendered in our Bible : " he shall shake off his unripe grape as the vine ; and shall cast off his flower as the olive." This translation, as the learned author observes, " is very inaccurate ;" the word *unripe* does not occur in the original. *כֶּסֶר* *Biser*, is rendered the " unripe grape" in many parts of Scripture, but it is very improper. *כֶּסֶר* *Biser*, properly means " the grape," and in this passage, " the grape when ripe ;" consistently with the verb *יָחֶמֶס* *yachemos*, " to strip or shake." I cannot see the necessity of looking into the Arabic for an elucidation of this passage ; the " unripe grape," adds no beauty to it ; to shake off his unripe grape like the vine is a violent metaphor, as this writer observes, every one knows that it is the unripe grape which the vine does not shake off ; but to shake off the grape when ripe is perfectly consistent with reason.

*יָחֶמֶס* *Yachemos*, requires the subjunctive form of the verb in our language ; and the *vau*, prefixed to *יָחֶמֶס* should be rendered by *but*, as in Zeph. i. 13. with the same construction. The passage will then read as it does in the Hebrew, thus : " he may strip off his grape like the vine, but he shall be cast forth as the flower of the olive." The writer throughout this chapter shows, that though the wicked may prosper in his wickedness, though he strip off his grape, i. e. the vintage of his ill-gotten wealth, as the vine is stripped of the grape when ripe, " yet he shall be cast forth as the olive casteth forth its flower."

The 24th verse of this chapter, which has frequently been noticed by Deists as altogether inconsistent with reason and matter of fact, is connected with the present subject ; and as the author of this interesting essay has not favored us with his

opinion concerning it, I shall make a few remarks on this passage also. **בְּרַעַשׁ וּרְגָז יִנְמָא אָרֶץ**, is thus rendered in our Bible version, "he swalloweth the ground with fierceness and rage." Two words in this verse, with the prefixes **ב** *beth*, and **ו** *vau*, have been improperly rendered; they have no such meaning as the translators have given, and cannot possibly have such an application. These prefixes have been chosen contrary to rule, which give a different sense; no reason is assigned for the rage of the horse in any translation I have seen, whereas, in the original, the cause is mentioned by the venerable writer.

**בְּרַעַשׁ** *berangash*, means *commotion*, or *violent rushing*, according to the idiom. Jer. x. 22. **וְרַעַשׁ צָרוּר** "and a great commotion." Ch. xlvii. 9. **וְרַעַשׁ**, "the rushing of his chariots." Ezek. iii. 12. **וְרַעַשׁ צָרוּר**, "a great rushing." The **ב** *beth*, prefixed is, with this construction of the passage, properly rendered by *because*, as in 2d Chron. xvi. 7. The **ו** *vau*, prefixed to **רָגַז** *rogaaz*, is rendered by *and* in every translation I have seen, which is a serious error; it is not a conjunction copulative in this clause; its obvious rendering according to rule is by *with*, as in Deut. xxv. 11. 2d Kings, xi. 8. Jer. xxii. 17. The words **בְּרַעַשׁ וּרְגָז** will then be read, "because of the commotion with rage."

**יִנְמָא** *yegammea*, is the next word in the clause, which is rendered "he swalloweth;" but as it is evident that the horse cannot swallow the ground, it is clear that the writer could not use a word which conveyed that meaning. Besides, there is not a metaphor in the original passage. **יִנְמָא** *yegammea*, signifies *the driving*, or *drawing up* of any thing, it is applied to the action of drinking, as drawing it up. Gen. xxiv. 17. to bulrushes, as drawing up the water. Job, viii. 11. Isaiah, xviii. 2. Ch. xxxv. 7. Heb. i. 9. and in this passage, according to the idiom of the verb, the writer alludes to the action of the horse when he is enraged, which he manifests by the violence with which he *beats* or *digs* the ground, and *drives* or *draws* up the earth; the clause will truly read, "because of the commotion, with rage he digs the ground." This also agrees with Arius Montanus, "Cum impetu et ira fodit terram;" with the Chaldean interpreter,—"Facit foveam

in terrâ;" and with the Septuagint, *Kai ὄρχη ἀφάνει τὴν γῆν*, which convey the true sense of the original, though the phraseology varies a little; for it certainly is more consistent with truth to say, that the horse, when in a rage, digs, or makes a pit in the earth, which we frequently see, than to say "he swalloweth the ground," which, although in Latin *vorare viam* is used in the sense of *running at full speed*,<sup>1</sup> yet here it is an improper metaphor, and incapable of application to this passage.

JOHN BELLAMY.

London, Feb. 20, 1811.

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*Quicquid delirant Reges, plectuntur Achivi.*

VENTUM erat ad sylvam: solito de more per agros  
 Pabula cum socio querit asellus equo:  
 Panza recumbit humi; fessum dapibusque tumentem  
 Visere Lethæas crapula suadet aquas:  
 Stertit et in somno ad mensam redit ille: magister  
 Anxietate vigil fata vicesque dolet;  
 Solvitur in lacrymas heros, meditatur amorem,  
 "Quem Mars non potuit vincere, vincit amor."  
 — 'Te stimulante hostes et prælia adire placeret,  
 'Pro te bis vitam deposuisse meam;  
 'Attamen ex solio ex aulâ depulsa palati,  
 'Incolis obscurâ rusticitate casam:

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<sup>1</sup> So Shakespeare, *He seemed in running to devour the way*. 2d part of Henry IV. Act 2, Scene 1.

‘ Et jacet ante pedes, cui sunt tantùm otia curæ,

‘ Cui summum est epulis accubuisse decus ;

‘ Cui mens in patinis ; sibi servit et imperat uni,

‘ Et requiem fœdâ desidiosus amat.

‘ Verùm ego, qui tantos, qui tot superare labores,

‘ Tam miserum potero non superare virum ?

‘ Ipse opus aggrediar ; nosmet quæ causa moratur ?

‘ Ipsa manus veneres hæc revocabit heræ.’

Dixit, et, ardenti dum ferbent impete sanguis,

Arboris a ramo lora removit eques :

Prostrati dicto citiùs femoralia servi

Exiit, in dextrâ frænâ voluta vibrat.

At simul attonitus media inter somnia Sancho

Surgit, et hunc vestes eripuisse videt ;

‘ Atque mea,’ exclamat, ‘ patientur membra flagellum,

‘ Ut redeat dominæ pristina formæ tuæ ?

‘ Sit tuus hic moeror, mihi non quæsitâ voluptas,

‘ Et tibi nunc plagas, si libet, ipse dabo :

‘ Gaudia tu nostro generata dolore requiris,

‘ Gaudia me misero non aliena petam.’

*H. H. JOY.*

## OXFORD PRIZE ESSAY

### *On the Affinity between PAINTING and WRITING in point of Composition.*

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Ut Pictura Poesis. — Hon.

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Facies non oranibus una,  
Nec diversa tamen, qualem decet esse Sororum. — OVID.

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THE general resemblance that subsists between the Arts is not confined to their operations and effects, but is visible in their very origin. By tracing them to their source, we shall find that they were universally means suggested by necessity for the alleviation of the wants of mankind. The first efforts of this urgent motive display the rudiments of almost every invention, which the refinements of succeeding ages have improved into an ornament of polished life. Vitruvius could discern the principles of Architecture in a cottage; and the rude songs and coarse drawings, with which barbarous nations recorded their sports and triumphs, present us with the dawnings of those Arts, which enlighten the most advanced periods of civil society.

The want of letters, in the early ages, precluded every method of giving a permanent form to the fluctuating ideas of the mind, but by an immediate address to the senses; and 'Painting' was the expedient first adopted for the attainment of this end. The moral and religious precepts of the Egyptian sages were conveyed by painted symbols, to which they annexed peculiar ideas; and it was by these natural characters alone, that a correspondence could be maintained, or the account of any memorable event be transmitted to posterity. But the explanation of ideas, by emblematical signs, was not peculiar to that sagacious people;

it was probably used in the infancy of Greece and Rome: in the former, it was certainly once the same thing to Paint as to Write, as the language, copious as it was, afforded but one expression for both: in the latter, it is recorded by its own historians, that it was usual for those, who had been ship-wrecked, to carry with them a painted representation of their misfortunes, as a readier method of exciting compassion, than the most pathetic recital of them. A similar practice prevailed in nations far removed from the imitation of these examples; in Mexico, the important news of an European invasion was transmitted to the Emperor by a pictured account of the event; and the History of Peru was preserved by a more simple arrangement of colored threads.

Though the reference of Poetry to the wants of mankind does not appear to have been so direct as that of the other arts, yet it has indisputably a high claim to antiquity. Its first descriptions were probably confined to the external beauties of nature, or to such circumstances and events as had been exhibited within its own view.<sup>1</sup> But the relation between the senses and the cadence of numbers, and the assistance afforded by the ear to the memory, did not long escape observation; we accordingly find, that at a very early period in History, the most remarkable and interesting occurrences were related in verse, and Priests, Legislators, and Philosophers, adopted Poetry as the language of instruction.

In this general survey of the infant state of Poetry and Painting, they have been represented as the dictates of necessity, or arising from that desire of communicating ideas, which is the characteristic of human nature, and as accommodating themselves merely to the perceptions of sense. But to view them in a more enlarged and important light, we must hasten to a period when they were considered as liberal Arts; as arts, which do not confine their application to the senses, but use them only as vehicles of conveying their address to the noblest faculties of the soul. When contemplated in this point of view, they will appear so congenial, as to be but different means of obtaining the same end; and it may not be improper to premise, that the

<sup>1</sup> See Ferguson, on Civil Society, p. 8.

analogy between them is not confined to the similarity of their effects in humanizing the manners, and refining the passions, but extends itself likewise to the variety of allusions and illustrations, which they mutually afford and receive from each other.

The maturity, at which the Arts had arrived in the time of Homer, is fully demonstrated by his works. If, in his account of the Shield of Achilles, we consider the judgment which he has displayed in the selection of the most suitable objects, and the picturesque manner in which he has disposed and grouped them, we shall pay deference to the conjecture, that he borrowed his ideas from some celebrated Paintings, or at least, that the perfection, which the art had then attained, had the power of impressing so forcibly on his readers the scene which he describes. But if he was in any respect indebted to Painting, he furnished in return, the richest materials for the pencil. The tears of Portia, on seeing a painted representation of the Painting of Hector and Andromache, are a sufficient panegyric on the poet who suggested the subject, and the artist who adopted it. It was from this source, that Zeuxis and Polygnotus imbibed those conceptions, which they embodied in their works; and the greatest compliment that could have been paid to Apelles was the opinion of Pliny, that his Painting of the Sacrifice of Diana, which was considered as his best performance, surpassed even the description of Homer.<sup>1</sup> The picturesque imagery, indeed, with which he abounds, most fully entitles him to the appellation bestowed on him by Lucian, of being himself the greatest of Painters.

But though the chief, he was by no means the only, poet whose beauties were translated into colors. The Painters of Greece, conversant in every branch of literature, were convinced that their resources must in a great measure depend on the variety of those ideas, which could only be obtained by a familiar intercourse with their sister art. Hence their minds were enriched by an assemblage of all the treasures, and their works breathed the genuine spirit, of Poetry. The analogy between the two arts was universally felt and allowed; their rules and principles

<sup>1</sup> See Pliny, lib. 35, c. 10.



were in many respects the same; and the same expressions equally characterized the similar and congenial productions of both. The word Drama was frequently applied to Painting; and the Iphigenia of Timanthes, and Medea of Timomachus fully evinced the force and propriety of the application.

Though the advantages, which these arts derived from a splendid Mythology, which pervaded and animated every object of nature, and every action of mankind, were common to Greece and Rome, it was long before the latter availed herself of them, or aspired to any competition but in the sciences of war and government. The fine arts, particularly Poetry and Painting, were exotics, which shrunk at the austere manners, and were chilled by the surly virtue, of a Roman. At length, however, the slow, but certain influence of wealth and peace, directed them to a contemplation, and by degrees to an imitation, of those invaluable productions of ancient art, which avarice and vanity, rather than taste, had brought into Italy. Poetry and Painting then became the chief and joint objects of attention and cultivation. Pacuvius had the singular merit of being equally eminent in both, and of adorning with his pencil the representation of his Tragedies: the Treatise of Horace on one art is illustrated by frequent allusions to the other; and a variety of images and descriptions interspersed in the Latin Poets are so animated and picturesque, as to admit a well-grounded conjecture, that they were taken from Paintings universally known and admired. But, notwithstanding this apparent correspondence between the arts, the close and almost inseparable affinity they bear to each other was by no means understood. Painting was put in competition with eloquence rather than Poetry; and sometimes, as Quintilian thought, to its advantage; and Cicero frequently gives it the praise of being the only art that could rival the powers of oratory. Though the progress of the arts at Rome was rapid and promising, yet it was retarded by a popular, though ill-grounded apprehension, that they tended to enervate public spirit, and would ultimately be subversive of public freedom. With these obstacles to encounter, it is not surprising

that they never arrived at such a degree of vigor and maturity, as could enable them to withstand the neglect and contempt which succeeded the mild patronage of Augustus; and it is observable, that the same sympathy, which discovered itself in their rise and advancement, marked likewise their decline.

But to take a more minute survey of the relation that Poetry and Painting bear to each other, we must turn our eyes from ancient to modern Italy, where a variety of the most auspicious circumstances conspired to revive them. The superstition of that period was of a most picturesque and poetical nature; and the arbitrary system of Government, which then universally prevailed, was by no means unfavorable to the Painter and the Poet; for experience has proved, that though the sciences shrink under the control of despotism, the arts will ever flourish, where there is power to foster, and opulence to reward them.

As the works of the artists, who ennobled that period, are still extant, it will chiefly be by comparing them with the most perfect productions of the poets, that the analogy between the two arts can be traced, and their mutual dependencies ascertained with accuracy and precision. Simonides observed, that a Picture was a silent Poem, and a Poem a speaking Picture; and that they differed not so much in the objects as the means of imitation, words being in the one what colors are, in the other. This observation seems to convey no inadequate idea of the general relation and correspondence between these arts; but on taking a nearer view of the subject, we shall be led into an inquiry, which may not be deemed uninteresting, concerning the comparative efficacy of these means in attaining their proposed end, and into a closer investigation of the properties peculiar to each; or which, being common to both, constitute that affinity, to which they have ever held an undisputed claim.

In both Poetry and Painting, invention is fundamentally necessary; the merit of which principally arises from a happy combination of those materials, which have been supplied by a minute contemplation of nature, on the most perfect copies

of it in the productions of art. Michael Angelo,<sup>1</sup> was not less indebted to Dante, than Apelles to Homer; and Virgil was, perhaps, the source from which that simplicity and elegance were in some measure derived, which characterise the works of Raphael; so convinced, indeed, were the artists of the fifteenth and sixteenth centuries, that the strength and spirit of picturesque invention was chiefly dependent on Poetry, that they frequently termed the beauties produced by it, poetical perfection.<sup>2</sup>

An excellent invention displays itself in the choice of a proper subject;<sup>3</sup> which Nicias, one of the most eminent of the Grecian artists, observed, was of no less importance to the painter, than the fable to the poet.

As the impression made by the imitative arts is proportioned to that which is produced by the objects of imitation, it is obvious that they cannot be of too engaging a nature, or of too general concern. This, indeed, is more indispensably necessary to the Painter, as he cannot, like the Poet, avail himself of those circumstances, which were previous or subsequent to the action, which he purposes to represent. The advice, therefore, of Aristotle to Protogenes, highly merits attention, when he persuaded him to paint the Battle of Alexander, on account of the dignity of the events, and the importance of the consequences.

But if the choice of a proper subject be essential to the Poet and the Painter, those subordinate circumstances, which tend to embellish it, have no inconsiderable claim to their attention. To avoid extreme minuteness and particularity, to refrain from local prejudice, to dress nature to advantage, and to give to objects all the beauty they are capable of possessing, and not only that which they actually possess, are the best and fullest indications of taste and discernment. It was thus that Apelles<sup>4</sup> concealed the blemish of Antigonus, by painting him in profile; and that Zeuxis and Claude Lorrain, from a persuasion that

<sup>1</sup> See Algarotti, on *Painting*, p. 34.

<sup>2</sup> See Algarotti, p. 37. and the Abbé du Bos' *Critical Reflections*, p. 30.

<sup>3</sup> See Junius, *de Fic. Vet.* p. 140.

<sup>4</sup> See Quint. lib. 2, c. 13.

partial and exact representations could not be productive of perfection; collected draughts from various objects and scenes, and by this happy union concentrated in their pieces the scattered beauties of nature. But Poets and Painters, whilst they indulge their fancies, must pay an equal and implicit regard to probability, which is as essential to their respective arts, as truth to History. An occasional deviation, however, from the strictness of tradition, is a licence, which has never been denied them. The power, indeed, which they possess of representing events "according to desert, and of submitting the shows of things, not to reality, but to the desires of the mind," are the strongest marks of their superiority over the Historian. To this indulgence the Painter has undoubtedly a higher claim than the Poet, as the latter can impress his readers with such exalted ideas of his hero's character, as will abundantly compensate for any personal defects. The Greek Tragedians have, however, exercised the privilege of sacrificing historical truth to greatness of design; and Raphael, in his cartoons, has drawn the Apostles with all the advantages of personal grace and dignity.

But if Poetry and Painting be congenial in the choice of ideas, they are equally so in the arrangement of them. An elegant distribution and concurrence of parts are the only means by which that harmonious proportion is produced, which is ever so delightful to the senses. It is by this disposition alone that the mind of the reader or spectator can be freed from embarrassment, and the composition made capable of any great or general effect. By this, Lanfranc is distinguished from Domenichino, and Virgil from Lucan. A skilful artist will give order even to confusion itself; thus Painters dispose their figures in groupes; thus those who represent battles, either in words or colors, place the object, which is to be particularly distinguished, in the strongest light, and throw the confusion into the back ground and secondary parts of the Picture or Poem. From a judicious arrangement and correspondence of parts alone arises the happy combination of variety with uniformity. From

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<sup>1</sup> See Montesquieu's *Essay on Taste*.

hence is derived the force of contrasts, which are so necessary to support the attention, that even a continued elevation of character or sentiment creates satiety and disgust. Lights and shades are equally essential to a Picture and a Poem; and the same degree of art, bestowed on every minute circumstance, precludes surprize,<sup>1</sup> which is one of the most interesting sensations of the mind. But the force of contrasts is weakened when they are injudiciously introduced: from the sight of one figure, in the productions of some artists, a spectator of discernment can immediately know the disposition of that which is near it; and many Poets, by an improper use of the antithesis, have fallen into the same error; by which means, as Montesquieu observes, that perpetual contrast becomes symmetry, and that affected opposition, uniformity.

But these arts are directed to their noblest end, when they imitate manners and passions, and lay open the internal constitution of man.<sup>2</sup> Here the excellence of the greatest masters is peculiarly displayed. Strength and energy distinguish the characters of Michael Angelo and Homer; beauty and propriety those of Virgil and Raphael. The majesty of Agamemnon, the sternness of Ajax, and the freedom of the Son of Tydeus were not less discernible in the Picture mentioned by Philostratus, than in the descriptions of the Poet. It is not, therefore, sufficient, that a subject be adorned with all the advantages of elegance and grandeur; the Poet and the Painter must likewise be conversant in every movement, every symptom of the passions must catch the habits, and express the inward feelings of the mind. They must shake the soul with terror, melt it with love, or rouse it with revenge: the thoughts of the Poet must breathe, his words must burn; and the Painter must not only give life to his objects, but even a visible and appropriated language. But though these arts must engage the attention by describing manners and passions, there are subjects which are more peculiarly adapted to one than the other. There is a variety of thoughts and sentiments, particularly in the

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<sup>1</sup> See Home's *Elem. of Crit.* c. 8.

<sup>2</sup> See Harris's *Discourse on Music, Painting, and Poetry.*

pathetic,\* of which the painter can convey no specific indications, and to which he cannot give form or being. Shakespeare abounds in these minute touches of nature, which are beyond the reach of the pencil; the painter can indeed make it obvious, that a person is moved by a particular passion, by describing its correspondent symptoms and effects on the body, but cannot intelligibly express the ideas produced by it. It is beyond his power to delineate the transition from one passion to another, or to describe a mixed passion,<sup>2</sup> but in a vague and undecisive manner. But on the contrary, there are circumstances and situations which the Painter can more closely imitate, and make expressive of stronger feelings than the Poet.<sup>3</sup> The spectators of the death of Wolfe are all afflicted from the same cause, and nearly in an equal degree; but the expressions of this affliction are varied according to their difference in age, profession, or country: this difference cannot, without a tedious and uninteresting detail, be marked by the Poet, and it is by means of the eye alone, that a just and forcible idea can be formed of it. There are, however, subjects which baffle the skill both of the Painter and the Poet; in this case, the latter will be silent; and the former, like Timanthes, will hide those feelings, which his art is unable to express.

\* After these general observations on the common or peculiar properties and advantages of Poetry and Painting, it may not be uninteresting to take a cursory view of their congenial productions, and of the resemblance, which they seem to bear to each other. The lowest branches in each art are Burlesque, Poetry, and Caricature; both require a ludicrous subject, and produce similar effects by pursuing the ridiculous to the utmost pitch of extravagance. An equal analogy prevails between Landscape Painting, and the descriptions of Pastoral Poetry; both are conversant in rural scenes; both require a particular turn of mind for what is romantic and picturesque; and both must closely study and imitate nature. Claude Lorrain and

<sup>1</sup> See Webb's *Remarks on the Beauties of Poetry*, p. 102.<sup>4</sup>

<sup>2</sup> See Sir Joshua Reynolds's *Discourses*, p. 156.

<sup>3</sup> See the Abbé du Bos' *Critical Reflections*, p. 76.

Titian are in the one, what Theocritus and Virgil are in the other; and the same grotesque wildness equally characterizes the scenes of Thomson, and of Salvator Rosa. Both become more interesting by the introduction of human figures,<sup>1</sup> without which, even the Arcadia of Poussin, and the happiest descriptions of the Sicilian Poet, would lose their effect. The characters thus introduced must be appropriated and connected by a principal action, the subject of which should be drawn from the finer feelings of the mind, or the most easy and entertaining branches of Natural History. No violent emotions, no furious passions must be described, as they are incompatible with the stillness and tranquillity of a rural life. Painting in general has this in common with Dramatic Poetry, that its representations must be confined within the unities of action, time, and place. But the closest analogy between particular branches of these arts, is that of Historic Painting to Epic Poetry. In their imitations of nature, both study its most perfect forms, and abstract from them an idea of absolute beauty and virtue. Both must have a sufficient number of characters, which should be so marked and contra-distinguished by their looks and sentiments, as to be known without any explanation. Some one must, however, be peculiarly striking, or the effect will be lost by dividing the attention amongst a multitude of objects. These characters must be connected by their common relation to the principal subject, which, in both, must be one and entire. Both arts may equally adopt the use of allegories, and employ them with an equal force; but the illustration which the Poet derives from the introduction of Episodes, is an advantage denied to the pencil; an advantage, however, which is amply compensated by the superior power which it possesses of setting directly before the eyes the most interesting objects, and thus striking the mind instantaneously with those sensations of delight, which are not attainable from poetry, without a succession of images, and a progressive attention to them.

The impression made by Poetry and Painting on the fancy and passions, must vary according to the different imaginations

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<sup>1</sup> See the Abbé du Bos' *Critical Reflections*, p. 44.

and feelings of mankind. They have, however, been universally acknowledged to be productive of the most powerful effects. Without taking account of the Fables of antiquity, which might be adduced to show what powers these arts were thought capable of possessing, we know that the songs of Tyrtæus roused the Spartans from their despondency, and animated them with the most enthusiastic love of glory, and contempt of death; and that the inhabitants of Abdera were inflamed with the wildest frenzy at the fictitious distresses of Andromeda, as displayed in a Tragedy of Euripides. Nor have less generous sentiments been inspired, or less violent emotions excited, by the productions of the pencil. It was not without reason that the Philosopher thought them as effectual in reclaiming mankind, as the precepts of morality. An Athenian Courtesan, we are told, forsook at once the habitual vices of her profession, on seeing the decent dignity of a Philosopher, as represented in a portrait; and the terrors of the day of judgment operated so forcibly, by means of a picture, on the imagination of a King of Bulgaria, that he instantly embraced the religion, which held out such punishments, and invited with rewards equally transcendent. Plato<sup>1</sup> seems to have been impressed with as high ideas of the powers of these arts, though he thought they would be applied to worse purposes, and therefore excluded them entirely from his imaginary commonwealth.

If Poetry and Painting are considered merely as imitative arts, the former will incontestibly claim a preference, on account of the greater extent of its power. It is not confined to the instant; it has not only one "sentence to utter, or one moment to exhibit," but can describe subjects of a lengthened duration, and can avail itself of that progressive and increasing energy, which a succession of images never fails to produce. It operates on the mind, not only by describing objects of sight, but it can bring every sense to its assistance, can give an harmonious voice to the person it represents, and impregnate with fragrance the air that surrounds it. The beauties arising from comparison are also beyond the reach of the pencil; incapable

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<sup>1</sup> See Abbé du Bos' *Critical Reflections*, p. 36.



of describing the progress of thought, what idea can it convey of the rapidity ascribed to it by Homer, from its similitude to lightning? It is possible for the figure of the Fallen Angel to be as accurately expressed on canvas as in the description of the Poet; but even a Michael Angelo would want means to impress us with those sensations of his former glory, and present humiliation, which are at once suggested by his resemblance to the sun, when obscured or eclipsed.<sup>1</sup> If we consider, on the other hand, the principles and operations of Painting, we must acknowledge, that as it makes its address through the medium of a sense which is the readiest vehicle to the mind, as it does not employ artificial but natural signs, which are equally intelligible to all, it may in some respects be said to be a more definite and perfect instrument of conveying ideas than poetry.<sup>2</sup> Those subjects, indeed, in which many circumstances must concur at the same point of time, and in which, if continued, there can be no material variation,<sup>3</sup> seem peculiarly adapted to the pencil. But on the contrary, as words are expressive of all ideas, Poetry seems to comprise every possible subject of imitative excellence; and if we add to this the auxiliary graces which it borrows from music, and the powerful assistance which it derives from declamation and action, its superiority will be manifest, both in point of dignity and utility, over the more confined powers of its sister Art.

As the same warmth and vigor of imagination, the same creative fancy, the same powers of expression, and the same strength and solidity of judgment, are essentially necessary to the professors of these arts, it may seem surprising that so few have been distinguished in both. The bounds prescribed to the human understanding are so limited, and the time requisite to attain perfection in any study so considerable, that eminence is usually confined not only to one art or science, but even to a particular branch of it. Sophocles never attempted Comedy, or Terence Tragedy; Claude Lorrain confined his talents to Landscape Painting, a subject never attempted by the immortal pencil of Raphael. This country has, indeed, been fortunate

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<sup>1</sup> See Harris's *Discourses*, p. 63.

in the production of more universal genius, and boasts a Shakespeare and a Hogarth,<sup>1</sup> who shine in so many different lights, and on such very dissimilar subjects.

Nor is the strength of genius yet exhausted; men may yet arise equal, if not superior, to their predecessors. What, indeed, may not be expected, where industry is excited by emulation, and merit is not disappointed of its reward; where the arts continue to be patronized by the highest and most illustrious characters, who are best enabled to encourage them by their munificence, and protect them by their authority? The liberal regard paid to Painting, and its relation to those Arts, which are more peculiarly the objects of academical attention, cannot but be felt at this place, where a learned University bestowed its choicest honors on an artist,<sup>2</sup> who has ornamented Literature no less by his precepts, than the profession by his example; and which will shortly be adorned by the grateful labors of his pencil, and thus preserve a monument of their connexion to times, when the works of a Raphael and a Corregio shall be no more.

HENRY ADDINGTON, B. A.

1779.

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<sup>1</sup> See Warton's *Essay on Pope*, p. 122.

<sup>2</sup> Sir Joshua Reynolds.

*PROFESSOR PORSON'S IAMBICS.*

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Etenim omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quâdam inter se continentur.

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CICERO.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

PERCEIVING that these two Greek compositions of Professor Porson are not generally known, inasmuch as, if I mistake not, they have never appeared in print, I cannot but solicit their insertion in your next Number. The first of them is translated from an English ballad, written in three stanzas, something of the same nature as Goldsmith's *Madam Lluize*. The following circumstance, as I have often heard, gave rise to it:—Some persons (for want of more rational employment perhaps) were in the habit of inserting in publications of the day, short compositions in the Greek iambic metre, under the title of *Fragmenta Euripidea*: the Professor, easily detecting the fraud, published the following translation through the same medium, as a satirical insinuation against such petty mischief.

The translation of the *Epitaph of Alexis* was the result of an examination for one of Lord Craven's University Scholarships; at which examination he succeeded in the year 1781.

It is scarcely possible to determine which of the two is preferable as a composition. I am inclined to think that the former is more complete and finished, as indeed may be expected, since the latter labors under the disadvantage of having been composed in a limited time. I will arrange them in order, along with the corresponding originals, and on a future occasion will add a few cursory remarks.

I am yours, &c.

S. S. J.

CANTATA.

Three children sliding on the ice,  
All òn a summer's day ;  
As it fell out, they all fell in,  
The rest they ran away.

Now had these children been at home,  
Or sliding on dry ground ;  
A thousand pound to one penny,  
They had not all been drown'd.

Ye parents, that have children dear,  
And eke ye that have none,  
If ye would have them well abroad,  
Pray keep them safe at home.

᾽Πιδάριον.

Κρυσταλλοπήκτους τρίπτυχοι κύροι ῥοὰς  
᾽Νῖρα θέρους ψαίροντες εὐτάρσας ποσι,  
Δίναϊς ἔπιπτον, οἷα δὴ πίπτειν φιλεῖ,  
᾽Απαντες· εἴτ' ἔφευγον οἱ λελειμμένοι.

Ἄλλ' εἴπερ ἦσαν ἐγκεκλεισμένοι μοχλοῖς,  
ἼΙ ποσὶν ὀλισθάνοντες ἐν ξηρῷ πέδῳ,  
Χρυσέων ἂν ἠθέλησα παραθέσθαι σταβμαῶν,  
Εἰ μὴ μῆρος τι τῶν νέων ἐσώζετο.

Ἄλλ' ὦ τοκεῖς, ὅσοις μὲν ὄντα τυγχάνει,  
Ὅσοις δὲ μὴ, βλαστήματ' εὐτέκνου σποράς·  
Ἦν εὐτυχεῖς εὐχῆσθε τὰς θυράζ' ὁδοῦς  
Τοῖς παισὶν, εὖ σφᾶς ἐν δόμοις φυλάσσετε.

## EPITAPH OF ALEXIS.

Stranger, whoe'er thou art, that view'st this tomb,  
 Know, that here lies in the cold arms of death  
 The young Alexis—gentle was his soul  
 As sweetest music: to the charms of love  
 Nor cold, nor to the social charities  
 Of mild humanity—in yonder grove  
 He woo'd the willing Muse; Simplicity  
 Stood by and smil'd: here ev'ry night they come,  
 And, with the Virtues and the Graces, tune  
 The note of woe, weeping their favorite,  
 Slain in his bloom, in the fair prime of life.  
 Would he had liv'd! alas! in vain that wish  
 Escapes thee, Stranger; never shalt thou see  
 The youth:—he's dead;—the virtuous soonest die.

*Ἐπιτάφιον τοῦ Ἀλέξιδος.*

ὦ ξεῖνε, τοῦτον ὅστις εἰσορᾷς τάφον,  
 Ἴσθ' ὡς τόδ' ἔνδον σῶμ' Ἀλέξιδος νέου,  
 Ψυχρὸν παραγχάλισμα Ταρτάρου στέγει.  
 Μολπῆς γλυκυτάτης αἰμυλώτερος φρενᾶς,  
 Οὐδ' ἦν ἄθαλπος Κύπριδος τερπνῷ βέλει,  
 Οὐδ' ἂν πάρωσε τὸν φιλάνθρωπον τρόπον,  
 Ἀρθμόν θ' ἐταίρων ἀλλ' ἔκων ἄλσος κάτα  
 Ἐκύσαν ἠζήτησε Μοῦσαν· Χρηστότης  
 Ἐγελᾷ παραστάς· αἱ ῥεταί τε, καὶ καλαὶ  
 Χάριτες συνωμίλησαν, εἴτα τὸν φίλον.  
 Προβοῦς ἔραστὴν δυσθρόω μελωδίᾳ,  
 Ὅν ἄρτι θάλλοντ' ἡρινῷ καιρῷ βίου  
 Ἐφάψατ' Ἀδης. Εἴθ' ἔτ' ἐν ζωοῖσιν ἦν  
 Εὐχὴ μάπην ἄρ', ἃ ξέν', ἦδε τὸ στόμα  
 Πέφευγεν· οὐ γὰρ οὐποτ' εἰσόψει νέον.  
 Τέθνηχ' ὁ δὴ τάχιστα πάσχουσ' οἱ γαθοί.

## BIBLICAL CRITICISM.

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### *Critical Remarks on the 1st and 2d Chapters of the Prophet Isaiah.*

Chapter 1. verse 4.—“ Ah ! sinful nation, a people laden with iniquity, a race of evil doers, children of corruption.”

THIS verse, which contains a coarse and vulgar abuse, if taken in a direct and simple sense, appears to me to allude to the lofty titles which the Jews applied to themselves as the chosen people of God. Thus they might call themselves a *holy* nation, a people laden with *glory*, a race of *Abraham*, and children of the *Most High*. In proportion as the Jews became more corrupt in morals, they indulged in the vanity of external honors ; and in order the more pointedly to expose these high sounding appellations, which they arrogated, the Prophet contrasts what they *were* with what they *pretended* to be. As if he had said, “ A *sinful*, and not as you pretend, a *holy* nation ; a people laden with *iniquity*, and not with *glory* ; a race of *evil doers*, and not the race of *Abraham* ; children of *corruption*, and not children of the *Most High*.”

V. 21. “ How is the faithful city become a *harlot*.” The original of this last word is זונה, *zune*, which also means *hospitium*, “ a place of entertainment, an inn, a brothel :” and this is evidently the sense which the inspired writer has connected with the term. For he immediately adds, “ She that was full of judgment, righteousness *dwelt* in her, but now murderers. Thy silver is become dross : thy wine is mixed with water.” This is the character, not of a *harlot*, but of the house in which a *harlot* resides. “ Murderers *dwelt* in it ; the money circulated there was a base coin ; and the ~~wine~~ sold there was adulterated with water.” The image, says Dr. Lowth, used for the *adulteration* of wine, is more proper than may at first

appear, if what Thevenot says of the people of the Levant of late times was true of them formerly: he says, they never mingle water with their wine to drink; but drink by itself what water they think proper for abating the strength of the wine. This elegant and instructive commentator further remarks, that the Greeks and Latins, (Horace, lib. 1. o. 31.) calls *mixt* wine "*Vina Syra reparata merce*;" which certainly means wine rendered stronger and more inebriating by such spices as were imported from Syria.

In the second chapter the prophet foretels, in elegant and glowing language, the destruction of every species of idolatry in consequence of the establishment of the Messiah's kingdom.

V. 2. "It shall come to pass in the later days: the mountain of the house of Jehovah shall be established on the top of the mountains. And it shall be exalted above the hills; and all nations shall *flow* unto it." The places most common for religious worship in ancient times were the tops of mountains. For this reason the worship of Jehovah is here in figurative language called the *mountain of Jehovah*, and the prevalence of this worship over all idolatrous practices is intended by the metaphor, which declares that the mountain of Jehovah shall be established on the tops of the mountains, and shall be exalted above the hills. Nothing could be more improbable than the accomplishment of this prediction at the time it was delivered. He who expected the deep-rooted superstitions of the Gentiles to give way to a religious service, however pure and rational, maintained by an insignificant and despised people, might with equal reason expect the nature of things to be changed, and say with the Roman poet, "*Quis neget arduis pronos relabi posse rivos montibus.*" And to the apparently insurmountable impediments, which the kingdom of the Messiah would remove, the prophet alludes, when he says that all the nations shall *flow* to the mountain of Jehovah, now placed on the top of the mountains.

V. 3. "For from Sion shall go forth the Law, and the word of Jehovah from Jerusalem." The meaning of which is, that while the law of Moses came forth from Sinai, the new and more perfect law of the Messiah, the word of Jehovah, or the Gospel, should begin in Jerusalem. Our Lord was exact in the

fulfilment of these words, for he commanded his Apostles to tarry at Jerusalem till they should receive the Holy Spirit, and begin from that place to preach the Gospel to the nations. See Luke, xxiv. 49. 50. Acts, i. 12.

V. 12-19. "For the day of Jehovah, God of Hosts, is against every thing great and lofty; and against every thing that is exalted; and it shall be humbled. Even against all the cedars of Lebanon, the high and the exalted; and against all the oaks of Basan, and against all the mountains, the high ones, and against all the hills, the exalted ones: and against every tower high raised; and against every mound strongly fortified; and against all the ships of Tarshish; against every graceful work of art. And the pride of man shall bow down, and the height of mortals shall be humbled. And Jehovah alone shall be exalted that day: and all the idols shall totally disappear," &c.

On these words I beg to transcribe the following comment of Bishop Lowth:—"These verses afford us a striking example of that peculiar way of writing, which makes a principal characteristic of the parabolical or poetical stile of the Hebrews, and in which their prophets deal so largely, namely, their manner of exhibiting things divine, spiritual, moral, or political, by a set of images, taken from things natural, artificial, religious, and historical, in the way of metaphor or allegory. Of these nature furnishes much the largest and the most pleasing share, and all poetry has chiefly recourse to natural images, as the richest and most powerful source of illustration. But it may be observed of the Hebrew poetry in particular, that in the use of such images, and in the application of them in the way of illustration and ornament, it is more regular and constant than any other poetry whatever; that it has for the most part a set of images appropriated in a manner to the explication of certain subjects. Thus you will find in many other places, besides this before us, that cedars of Lebanon and oaks of Basan are used in the way of metaphor and allegory, for kings, princes, potentates of the highest rank; high mountains and lofty hills, for kingdoms, republics, states, cities; towers and fortresses, for defenders and protectors, whether by counsel or strength, in peace or war; ships of Tarshish, and works of art and invention employed in



adorning them for merchants, men enriched by commerce, and abounding in all the luxuries and the elegancies of life, such as those of Tyre and Sidon : for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and the ships are to be taken metaphorically as well as the high trees and the lofty mountains."

This remark, though it may be just in its general application, does not hold true in regard to this passage of the prophet, which Lowth, with other commentators, appears widely to have mistaken. The inspired writer is predicting the downfall of every species of idolaters, and the universal prevalence of that Gospel, which teaches us to worship the Father in spirit and in truth. This the prophet calls *the day for Jehovah*, and he intimates that this day shall prevail against every thing great, lofty, and exalted, that is, against every object of idolatry of every kind. The pagans, it is well known, hung the effigies of their Gods in the branches of lofty trees; raised temples to them on mountains and hills; erected their statues on the towers and strong places, which they were supposed to defend. The effigies so hung, the temples so raised, and the statues so erected, shall be brought to nought. Farther, the mariner had the image of the tutelary God carved on his ship, to which he flew for refuge in the hour of danger; and it was also usual to have the figures of Bacchus, Venus, the Cupids, and the Graces, delineated on the outside of such vessels as were used in sacrifices and festivals. These, moreover, the prophet enumerates as things to be abolished:—"And the day of Jehovah is against all the ships of Tarshish, and against every graceful work of art."

Heathen idolatry probably originated in the deification of those men who oppressed or improved mankind. The prophet next predicts the humiliation of those impious claimants to divine homage. "And the pride of man shall bow down; and the height of mortals shall be humbled." Having thus enumerated the different objects of Pagan worship, he properly concludes,— "And Jehovah alone shall be exalted in that day, and the idols shall totally disappear."—"Trust ye no more in man, whose breath is in his nostrils; for of what account is HE to be made?"

Which means, "As God is the only proper object of worship, no longer deify man: for he is frail, and his breath is ever ready to depart; nor has he, however exalted by power, wealth, or knowledge, the least claim to religious confidence and homage."

March, 1811.

J. J.

## BIBLIOGRAPHY.

### *Observations on the London Polyglott.*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

ALLOW me to explain the difficulty proposed by C. B. in p. 927. of your last Number, and to account for the language of a Roman Catholic in the publication of a High Church Protestant of the Church of England.

Dr. Walton, as C. B. has stated, informs us, that he has added *variorum auctorum tractatus utilissimos*, *Eduardi Breerewood, Jacobi Tyrini, &c.* In p. 90. of the Apparatus, we have Breerewood's Tract, to which Walton added a Supplement de Siclorum Formis, and at p. 39

*Tractatus de Antiquis Ponderibus, Monetis et Mensuris Hebræorum, Græcorum, Romanorum, ex variis Auctoribus.* This is the first of the Tracts of Jacobus Tirinus, wrong spelt by Walton Tyrinus. It is taken with the rest from his work, in 3 vols. folio, published with this title:

R. P. Jacobi Tirini Antverpiani è Societate Jesu Commentarius in Vetus et Novum Testamentum, Tomis tribus comprehensus. Antverpiæ Apud Martinum Nuttium, Anno 1632.

Tirinus, we learn from the Bibliotheca Belgica of Foppens, 2 vols. 4to. Bruxellis, 1739. vol. 1. p. 539. was educated at Louvain, and in 1580 entered the Order of Jesuits, at twenty

years of age. He died July 24th, 1636. In the 1st vol. of his Commentary, p. 78. the Treatise printed by Walton is found with this title :

Prolegomena De Antiquis Ponderibus et Mœnetis Hebræorum, Græcorum, et Romanorum, collatis cum modernis Italogum, Hispanorum, Gallorum, Belgarum, &c. ex Roberto Cenali, Q. Rhenno Fannio, Aulo Gellio, Columellâ, Agricolâ, Budæo, Alciato, Clavio, Villalpando, Marianâ, Alcazario, et aliis.

This will account for the compliment, p. 39. col. 1. in Walton, Regi Catholico, Philippo-IV.

De Mensuris seu vasis ex iisdem Auctoribus, p. 42. of Walton, is found p. 81. of Tirinus, vol. 1. where, ex iisdem auctoribus, which in Walton refers only to the vague expression ex variis auctoribus, in Tirinus correctly points out the writers enumerated at the head of the former tract. In p. 44. Walton, De Mensuris Longitudinum ex iisdem auctoribus, agrees with p. 83. vol. 1. of Tirinus, and the tract in question. Explicatio Idiotismorum, &c. p. 45. of Walton, occurs at p. 85. vol. 1. of Tirinus, with the same title, and the original text, as given by C. B. in p. 927. of your Journal. That this was at first the text in the Polyglott, I have ascertained by removing the pasted text in my copy.

Dr. Walton, it is most probable, would deliver the volume of Tirinus to his printer, to have the treatises he adopted reprinted in his own work, but finding afterwards that he had overlooked the circumstance that Tirinus had referred to, *decretis summorum Pontificum*, and also in the words, *quaerantur etiam ex decursu commentarii*, had directed his readers to the body of his work, of which this Treatise forms part of the Prolegomena, he would of necessity reprint so much only of the latter part as suited his own purpose, and correct the error by pasting the new text over the other in as many copies as remained in his hands. In restoring, therefore, this treatise to its true author, a learned Jesuit, we shall account for that variation from Protestant sentiments it originally contained.

J. B. H.

Cambridge, Feb. 22d, 1811.

*Herodotearum Musarum Studiosis Salutem.*

QUUM exemplorum *editionis Herodoti*, quam *Wesselingii* summi viri studio debemus, mira sit ubivis terrarum raritas, jam sæpenumero multi Græcarum literarum cultores vehementer sese cupere significarunt, ut Typographica Societas, quæ Biponti olim, hodie Argentorati sedes habet suas, quemadmodum Dukeri Thucydidem, Hemsterhusii Lucianum, aliosque Græcos scriptores inter nos instauravit, sic et *Wesselingianum Herodotum* cum præcipuis quibusque ornamentis, quibus à viro longè doctissimo instructus olim prodiit, instauratum daret. A quo consilio non aliena *Bipontina* quæ etiam nunc vocari amat *Societas*, præstantissimam *Herodoti editionem* prelis suis eâ lege renovare decrevit, ut, si quid vel in *Græco exemplo*, vel in adjectâ *Latinâ versione*, vel in *Wesselingii* aut *Walckenarii Notis* desideraretur, quod aut rectius poni posse aut suppleri debere videretur, id ita corrigeretur et suppleretur, ut nihil tamèncorum, quæ a summis duumviris in Historiarum parentem collata sunt, dissimulatum aut abjectum lateret lectores.

Provinciam procurandæ hujus *renovatæ editionis* suscepit nuperus Athenæi, olim Appiani Polybiique, editor *Johannes Schweighauser*, Græcarum literarum in Argentoratensi Academiâ Professor; qui, non contentus comparatâ sibi eorum operum copiâ quibus continentur quæ, ex quo *Wesselingiana* prodiit editio, a viris doctis vel ad emendandos vel ad illustrandos *Herodoteos libros* prolata sunt, quum et ex ipsius *Wesselingii* professione et proprio usu intellexisset quàm parùm diligenter confectâ fuisset collatio Codicum Parisiensium quâ *Wesselingius* usus erat, nihil prius atque antiquius habuit, quàm ut diligentiorum eorundem Codicum collationem sibi pararet. Quâ de re quum per literas compellasset *I. Fr. Boissonadum*, doctissimum virum, per ejusdem humanitatem, ad juvanda aliorum hoc in genere studia numquam non promptam paratamque, nactus est ex quinque *Herodoteis Codicibus manuscriptis* qui in *Cæsareâ Bibliothecâ Parisiensi* hodie exstant, *Lectiones* quasque a *Wesselingiano* exemplo discrepantes, operâ studioque *Gregorii Georgiadæ* Thessalonicensis excerptas; cuius viri juvenis et

doctrinam et in hoc ipso negotio præstitam præcipuam fidem exquisitamque diligentiam cum res ipsa declarat, tum idem præstantissimus Boissonadus, cujus sub auspiciis confectum opus est, diserto luculentoque testimonio confirmavit.

Jam in eo erat Bipontina Societas, ut prelo subjiciendæ *novæ Herodoti editionis* initium faceret, quum ingruens magis magisque temporum iniquitas differre rem in aliud tempus suasit, quod tali instituto magis foret propitium. Interim, quum haud ita pridem ab eadem typographiæ Societate nobis infra nominatis librariis cura demandata fuerit gerendorum negotiorum omnium quæ ad dividendos libros ex ipsius prelo exeuntes et omnino ad exercenda cum exteris bibliophilis aut bibliopolis commercia spectant, commodè nos facturos existimavimus, si schedâ hujusmodi in publicum emissâ experiremur, sit-ne numerus eorum, qui consilium, de quo diximus, suo adsensu ac participatione comprobaturi sint, satis adeo frequens, ut citra insignis jacturæ periculum committi prelo opus multi laboris multarumque impensarum possit. Quod si probabili quâdam frequentia homines Græcarum Musarum studiosi subscriptis vel apud nos vel apud externos collegas nostros et amicos nominibus significaverint, se novam quam pollicentur *Herodoti editionem* suo sibi ære comparaturos, confidimus fore ut intra paucorum annorum spatium, sex aut octo maxime voluminibus comprehensa, eorum similibus quibus Thucydides et alii Græci auctores è prelo ejusdem Societatis exierunt, in lucem emitti possit, eoque pretio vendi de quo nemo quod conqueratur sit habiturus.

Scr. d. 2. Sept. MDCCCX.

Treuttel et Würtz

Bibliopolæ Argentoratenses et Parisienses.

A very splendid monument of typography has been recently erected. It is an edition of Homer, in three volumes great folio, each consisting of three hundred and seventy pages with the text only, from the most magnificent press in the universe, that of Bodoni, of Parma. The artist employed six years in his preparations, and the printing occupied eighteen months. One hundred and forty copies only were struck off. That presented to the Imperial Library in Paris was upon vellum, of a size and brilliancy altogether

unparalleled. The edition is said, moreover, to possess great intrinsic excellence, having been diligently superintended by the most accomplished hellenists in Italy, and corrected by a comparison of all the most approved readings of the text.

The Rev. Dr. LLOYD, Regius Professor of Hebrew at Cambridge, is preparing for press, in 2 vols. 8vo. *An Introduction to the Old Testament*, designed for the use of Classical Scholars generally, as well as of Students in Theology. In the course of this work, which will contain the substance of public lectures read at Cambridge in the years 1797 and 1798, and of occasional private instruction since, the opinions of the most celebrated Biblical Writers, ancient and modern, domestic and foreign, will be amply and fairly discussed, as they relate to many important topics in Sacred Criticism.

Mr. HENRY JACOB, (the Author of the Hebrew Guide, and Editor of S. LYON's Cambridge Grammar,) and the PRINTER of this JOURNAL, intend to print a new Edition of the HEBREW BIBLE, with points, and with the Latin translation of ARIUS MONTANUS interlined. The work will be comprised in two handsome volumes, royal octavo. It is intended to publish it in six Numbers, at 10s. 6d. each Number, the whole to be completed in eighteen months. As it cannot, however, be undertaken without very considerable expense, it is requested that those who wish to encourage it, will signify their intention to the PRINTER of this JOURNAL, and as soon as a sufficient number are subscribed for, the work will go to press. Some copies will be struck off without the Latin translation, which will be published at 7s. each Number. The text of both will be taken from the best edition of VAN-DER-HOOGHT, with his errors corrected.

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### WORKS, LATELY PUBLISHED.

#### CLASSICAL.

Aristophanis Comœdiæ, ex editione Brunckianâ. 4 vols. 8vo. 2l. 12s. 6d.—Royal paper, 4l. 14s. 6d.—25 copies in 4to. 10l. 10s. Bliss, Oxford. An additional volume will contain the Greek Scholia.

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8vo. 10s. 6d. boards.

## BIBLICAL.

**A Dissertation on the Prophecy contained in Daniel,** chap. ix. v. 24 to 27. usually denominated the Prophecy of the Seventy Weeks. By G. S. Faber, B. D. Rector of Redmarshall, Durham. 8vo. 12s.

**A Refutation of Calvinism,** in which the doctrines of Original Sin, Grace, Regeneration, Satisfaction, and Universal Redemption, are explained; and the peculiar tenets maintained by Calvin upon these points are proved to be contrary to Scripture, to the writings of the Ancient Fathers of the Christian Church, and to the public formularies of the Church of England. By George Tomline, D.D. F.R.S. Lord Bishop of Lincoln, and Dean of St. Paul's, London. 8vo. 12s.

## ORIENTAL.

**A Grammar of the Arabic Language,** in which the rules are illustrated by authorities from the best of writers: principally adapted for the service of the Hon. East India Company. By John Richardson, Esq. F.S.A. author of the Persian and Arabic Dictionary, &c. &c. printed uniform with Sir W. Jones's Persian Grammar, 4to. a new edition, 18s.

## IN THE PRESS.

## CLASSICAL.

**A new edition of Professor PORSON's Preface to the Hecuba,** from the corrected copy left by him ready for the press, will appear in the course of the month; and a new edition of the four Plays is in the press.

**A new edition of Martyn's Virgil's Georgics.**

**A new edition of Sanxay's Lexicon Aristophanicum, Græco-Anglicum.** Blis., Oxford.

## BIBLICAL.

**Speedily will be published, the authorized Version of the Book of Psalms,** corrected and improved, and accompanied with Notes critical and explanatory. By Samuel Horsey, LL.D. F.R.S. F.A.S. late Lord Bishop of St. Asaph; with a Prefa-

story Essay on the Nature, Design, and Subject of the Book of Psalms. By the Rev. Heneage Horseley, A.M. Prebendary of St. Asaph, and late Student of Christ Church, Oxon. This work will form one large quarto volume; to be printed on the finest royal paper, with beautiful types; the text of the Psalms with the type called Great Primer, and the Notes, including Greek and Hebrew quotations, with Pica. Price two guineas and a half. Names for the work to be received by Mr. Hatchard.

A new edition of Van-der-Hooght's Hebrew Bible, from the Amsterdam edition in 1705, is printing, under the superintendence of Mr. Frey.

### NOTES TO CORRESPONDENTS.

The only answer we can give to *Clericus Anglicanus* is, that we do not like to give the poison without at the same time communicating the antidote. We believe that the passage he mentions is reconcileable with the goodness of Christ, who wished to inculcate the necessity of being *instant in season and out of season*.

J. W.'s Greek verses are ingenious, and convey a neat compliment to the Alma Mater; but we cannot allow *καίμαι δὲ*, and *τέρεται* before a consonant, to be dactyls. One or two instances have been produced of this licence; but we believe the readings to be corrupted.

We are very sorry to reject the Latin verses of S. K. H. All are correct in metre, and the greatest number of them are strongly descriptive, and highly poetical; but he has been negligent in several, though manifestly possessed of the ability to make them better. We do not expect perfection; nor is it our wish, *ubi plura nitent in carmine, paucis offendi maculis*; but it is our business to please our readers rather than ourselves.

Nous n'avons garde "d'approuver les vers" de *Latinus*. Nous ne concevons pas son but en nous écrivant en Français, puisque ni la tournure de son style ni celle de sa main ne sont Françaises. Au reste, la supercherie est fort innocente; mais pour les vers! — — —



Françaises. Au reste, la supercherie est fort innocente; mais pour les vers! — — —

*Quid dem? Quid non dem? renuis tu quod jubet alter*, is the only answer which the Editor can give to the letters of G. H. G. and F. A. from L. From internal and external evidence, it is highly probable that the two letters came from the same party; it would, therefore, have been considerate if a little regard had been paid to expense. The force of advice, given in circumstances so suspicious, instead of being increased, is considerably diminished.

We are sorry that we have been unable to insert in this Number Dr. G. S. Clarke's Defence of his "*Hebrew Criticism and Poetry*." It shall certainly appear in our next.

The *College Prize Poem* shall appear in our next. It could be wished that all prize compositions were sent to our Journal as soon as they are adjudged.

The Notice of *Blomfield's Prometheus* is unavoidably postponed for our next Number.

The *Illustrations of Homer* came too late for our present Number;—they are reserved for our next.

Observations on the article on *Grammar*, which appeared in a late Number of Dr. Rees' *Cyclopædia*, shall also find room in our next.

The Oxford Prize Poem, *Maria Scolorum Regina*, will be found in the collection of *Latin Prize Poems*, lately published at Oxford.

The Account of the *Present Researches into Ancient Literature in Germany* has been detained too long to appear in this Number. It shall appear in our next.

The Observations on *Suidas* and *Hoffman* came too late for insertion. We shall certainly give them in No. vi.

We beg to inform our Literary Friends, that we shall be happy to insert notices of all works, which are in the press, or lately published, relative to *Classical, Biblical, or Oriental Literature*. Any letters (post paid) on the subject, shall not be neglected.

THE  
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N<sup>o</sup>. VI.

JUNE, 1811.

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THE IDENTITY OF ALBION  
WITH THE  
*HYPERBOREAN ISLAND OF DIODORUS.*

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NO. II.

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IN the first Essay I have attempted to prove that the Hyperborean island is Albion; in the present we will extend the inquiry, and ascertain, first from the Easterns, and afterwards from the Classics and the Moderns, the site of the continental Hyperborei. Pinkerton's Goths, at p. 198. to 207. is my learned guide.

In the Asiatic Researches, vol. viii. p. 287. Wilford says, "The seven zones of the Hindus correspond with seven countries; of these, Salmali is bounded to the west by the Cronian seas, that is to say, by the Baltic: Crauncha includes Germany." At p. 301. the same author adds, "It includes Germany, France, and the northern parts of Italy: Crauncha is the same with Cronus, confounded with Saturn by Western mythologists; and the Baltic and Adriatic seas were probably called Cronon from the dwipa (or division) of Crauncha. It is surrounded by the Dadhi-Sagara, or sea of curds, [i. e. by the

"coagulated and lazy" sea of Tacitus, and of the Easterns, and of Avienus, who are quoted in my notes on the last author:] Saturn, according to Cicero and Plutarch, was peculiarly worshipped by the nations in the western parts of Europe, and in the north; though the latter says that, in process of time, his worship began gradually to decline there. Now in the Sanscrit mythology, Senih and Arah resided in the north; Jupiter gave him that quarter for his residence, and made him the guardian of it. The left hand, *sinister* in the Latin, and *aristeros* in the Greek, are equally derived from the Sanscrit *Senis-tir* or *tíram*, and *Afasya-tíram*, or *Aras-tíram*, i. e. "Saturn's quarter."

In the Asiatic Researches, vol. viii. p. 287. Wilford says, "Sacam includes the British isles, and Pushcara is Iceland: it is the Peuce of Orpheus's Argonautics; the Cronon sea is the Baltic."

The last named Classic, whom, from a want of the original, I must quote in the translation of Mr. Preston, in the 3d vol. and at the 23d and 24th pages, gives this poetical account of the Hyperborean island: "The Chronian sea is called by men the *Hyperborean Deep*, or the Dead Sea: in silence I left that deep, where the last wave of the Ocean spreads, and where the North Bear lies: when the sixth morn arose, we came, after a short interval, to a race rejoicing in wealth and influence, the *Macro-bians*, or the long-living race, for they live 12,000 years,<sup>1</sup> or twelve chiliads of months of a hundred years of the full moon, [a simple, yet astronomical mode of computing by the lunar year, which reminds the reader of the Indoo year, and computations in the Asiatic Researches,] without any of the troublesome concomitants of age. No thoughts of food, nor other cares and toils, which molest the generality of men, breed in them the least solicitude: on sweet and fragrant herbs they feed, amid the verdant and grassy pastures, and drink ambrosial dew, divine potation: all resplendent alike in coëval youth, a placid serenity for ever smiles on their brows, and lightens in their eyes; the consequence of a just temperament of mind and disposition, both in the parents and in the sons, disposing them to act what is just, and to speak what is wise."

<sup>1</sup> Let the reader recur to the last page of my former Essay.

Pliny, in language nearly as poetical, describes in the fourth book, and in the 12th chapter, but in the Paris edition of 1723, in the 26th chapter, the same happy people. To point out the *strong* resemblance, I shall add humerals before each sentence, in which the similarity of delineation is clear and undeniable:—

“(1) *Pone Riphæos montes, et ultra Aquilonem gens felix, quos Hyperboreos appellavere, annoso (10) deget ævo, ibi creduntur esse (2) cardines mundi, [the-poles are the hinges,] extremique siderum ambitus: (3) semestri luce, et una die solis aversi: [the non ut imperiti dixere, I wish to omit entirely, as the author is himself mistaken,] ab æquinoctio verso in autumnum semel in anno solstitio oriuntur iis soles, brumæque semel occidunt: Regio aprica (4) felici temperie, (5) omni afflatu noxio carens; domus iis nemora (6) lucique, et deorum cultus (7) viritim (8) gregatimque: (9) discordia ignota et ægritudo omnis: Mors (10) non nisi satietate vitæ, epulatis delibutoque senio luxu; hoc genus sepulturæ beatissimum: quidam eos in primâ parte Asiæ (11) littorum posuere, non in Europa, quia sunt ibi simili consuetudine et situ, *Attacorum* nomine occidente sole factus (12) arborum decerpunt.” Pliny, in the 6th book, and the 20th section, confesses that he borrowed this narrative from Hecataeus, and the latter, [as Herodotus in the 4th Book, Mel. admits,] from Aristæas of Proconnesus, who exaggerated with poetic licence this geographical picture.*

Pomponius Mela, in the 3d Book, and at the 5th chapter, confirms Pliny:—“In Asiatico littore primi Hyperborei (1) super Aquilonem Riphæosque montes, sub ipso siderum (2) cardine jacent, ubi sol non quotidie ut nobis, sed primùm verno (3) æquinoctio exortus, autumnali demum occidit; et ideo sex mensibus dies, et totidem aliis nox usque continua est: Terra angusta [augusta], (4) aprica, per se (13) fertilis, &c.”

A passage is quoted in the notes to the above section of Pliny, from an “Author on the measuring of the whole globe,” which indicates clearly both a knowledge of twilight in the polar circle, and of perpetual day at the vernal equinox; and the fact of seeing the sun at our midnight is recorded, which is equally true of the mountains of Iceland, and of Torneø, in Lapland:

“Quidam Clerici, qui a kalendis Februarii usque ad kalendas

*Augusti in insulâ Thule manserunt, mihi nunciavere; quod non solùm in æstivo solstitio, sed in diebus circa illud in vespertinâ horâ occidens sol abscondit se quasi trans parvulum tumulum; ita ut nihil tenebrarum in minimo spatio ipso fiat: sed quicquid homo operari voluerit, vel pedunculos de camisiâ abstrahere, tanquam in præsentia solis potest: et si in altitudine montium ejus fuissent, forsitan nunquam sol absconderetur ab illis. In medio illius minimi temporis medium noctis fit in medio orbis terræ. Et idcirco mentientes falluntur, qui circum eam concretum fore mare scripserunt: et qui a vernali æquinocio usque ad autumnale continuum diem sine nocte, atque ab autumnali, vice versâ, usque ad vernale æquinodium, assiduam quidem noctem, &c."* "Aversum pariter unâ luce solem." Solinus dixit, cap. 16. p. 36. "nec visus tamen quid diceret, intellexisse: errore laborat."

The above passage in Pliny, Deorum iis cultus viritim gregatimque, is explained by the following Classics, who lived at different periods. Homer, at the opening of the 1st Book of his *Odyssey*, observes, "that the Ethiopians, the last and most remote of the human race, form two grand divisions; one situated near the farthest east, the other the west. Neptune annually visited this distant empire, in pursuit of the sacrificial bulls and rams, and feasted with delight at their rich entertainment." In my essay on China, as known to the Classics under the appellation of *Serica*, or of the *Seres* Macrobian in Strabo; and as contiguous (in Pliny's opinion, in his 6th book, and 20th chapter,) to those Attacori who lived *under the same climate with the Hyperborei*, I have presumed to offer one inference, that Herodotus is very correct, when in a long passage quoted in my essay, he plants the Oriental Ethiopians of Homer north of India and of Media. These Macrobian, described also in my essay, were a portion of the above Hyperborei of Pliny, celebrated (7) for their love of justice, and for the innocence of their lives; to which circumstance their longevity was ascribed: a character which equally applies to all the early tribes of Pastoral Scythia, and which conveys to us the most pleasing image of the patriarchal and primitive virtues of that ancient, sequestered, venerable nation. "Oh! who can refuse to admire, (exclaims Ælian at the 31st chapter of his *Diversified History*) the pious

wisdom of the nations, whom we Romans proudly denominate barbarous: none there fall into atheism, none dispute the existence of the Gods, nor their superintending Providence: no Celt entertains the impious ideas of Epicurus; on the contrary, they assert both the existence and the Providence of the Gods, and their prophetic power. Impelled by this strong belief, they sacrifice with pure hands; they lead a pure life; they attend to every holy rite; they observe the laws of the orgia, and perform other religious duties, which is a public proof of the deep veneration in which they hold the deities, and of the profound homage which they pay to them." Pindar, in the 3d Olympiad, remarks briefly, "that the Hyperborean people are the pious servants of the Hyperborean Apollo:" and more diffusively in the 10th Pythian Ode; that "amazing is the Hyperborean ἄγων, [or probably the religious festival:] Perseus formerly entered their houses, and partook of their celebrated hecatombs, during their sacrifice to the Gods: Apollo particularly rejoiced in their hallowed viands, and at their rapturous cries of good omen, and smiles at the pride displayed by the devoted animal [before his altar.] The Muses are not wanting in these national rites; the choirs of virgins, the sound of the lyre, the clangor of the pipe then resound: their locks graced with gilded laurel, they feast with the highest exultation. Neither diseases, nor pernicious old age, infect this holy people; but without (9) labor, without war, they continue to live (1) happily, and to escape the vengeance of the cruel Nemesis."

Callimachus, in the 278th and the 281st verses of the Hymn to Delos, mentions the "tithes and first-fruits" sent by

Οἱ ἀκρόπυρθε βερεῖης

Θικία θεῖς ἔχουσι, πρὸς ἡγεμνίστατον αἶμα;

a phrase analogous to the above Macrobian. And Pherenicus says of the same Hyperboreans,

Ἰμ' ἰθ' Ἰππερβόρην, οἱ τ' ἔσχατα ναιετάουσι

Ναὺς ὕτ' Ἀπόλλωνος, ἀπειρήτοι (4) πολέμοισι.

The *European* site of this people is yet more definitely marked by the following three Classics: The Argonautics in the 3d volume of Preston's translation, and at the 25th page, has

recorded the erroneous<sup>1</sup> opinion, that a junction of the Frozen, the Baltic, and the Euxine Seas, was nearly complete, and of course that Poland was one vast lake, in the age of Orpheus: "Through the populous region of the Macrobiei, we [Argonauts] passed by land, and reached another shore; then, still dragging along our light-sailing vessel, we arrived at the region of the Cimmerians, who alone are unconscious of the splendor of the sun; for the Riphean mountain, and the ridge of Calpis intercept from them the orient light, and Phlegra and the Alps the setting sun, and eternal darkness broods over their region." Posidonius adds, that "the Hyperboreans were the natives of the chain of the Alps which divides Italy;" while Æschylus, in his "Prometheus Desmotes," asserts, that "the Ister descends from the country of the Hyperboreans, and the Riphean hills."

These florid descriptions of the dark and half-known land of the Hyperboreans, in Apollonius, Pindar, and Pliny, and of their *island in the North West* in Diodorus, will remind the intelligent reader of the equally florid narratives concerning Kentucky and the Western territory, in "Morse's American Geography," and those concerning New England, which are quoted in the same work, from the sanguine discoverers of its shores and rich meadows. They will, however, surprize the mere *Classic* readers by their truth and authenticity! For in *our* age, Arrowsmith's magnificent map of Upper Asia, and of Russian and Chinese Tartary, conveys at the first inspection a sublime idea of the ancient Scythias and Sarmatia<sup>2</sup> in all their proud extent. The lofty language of Sir W. Jones alone, in the Asiatic Researches, can describe such countries, and equal such charts:—"I fear I am unable (says this modest scholar, and profound historian) to present you with an image of this wide domain adequate to its real magnificence: here we meet with immense tracks of sandy deserts; there with gardens, groves,

<sup>1</sup> The error, however, was not considerable, or of a childish kind, for as the central provinces of Poland form, even *in our age*, a continued mass of salt, many of the continental historians agree with Guthrie's Tour in the Crimea, "that all Poland is one vast plain between the Euxine and the Baltic, and at an immensely low date, *probably* near to Noah's flood, was one vast dried lake, the bed of a former ocean!!!

and meadows, perfumed with musk, watered by the fountains of the Ganges, Bramaputra, and the Yellow River, and by extensive streams, flowing each over one thousand miles, the Danube, the Vistula, the Volga, the Obi, Jenësei, Lena, and Kovyma, and graced with their innumerable rivulets, abounding with flowers and rich with fruits. Near one half in latitude, that is, the southern portion of this extraordinary Scythic range, is in the same charming climate with England, Germany, and the north of France." Such is Tartary, and the temperate zone of the Baltic nations; such the Hyperborean region, the farthest extremity of the habitable globe.

R. P.

*DEFENCE OF DR. CLARKE'S "HEBREW  
CRITICISM AND POETRY, &c."*

"THE author's design in this publication," &c. (*Classical Journal*, No. III. p. 624.) The inaccuracy of the objector betrays haste, or the inconvenience of seeing the book only in the shop. The commencement of the introduction, "A principal design of this small publication is to propose some improvement upon the hypothesis of Azariah, or Azarias, quoted by Bishop Lowth, &c." proves a difference between the author's real design, and that alleged against him by his objector. He comprehended in his design Isaiah, together with Isaac and Jacob, or Moses for them; nor was it his business "to show that the blessings of Jacob in Hebrew are written in poetic metre:" he well knew that they had long been so esteemed, before he procured his copy of the Samaritan, in which they are thus arranged. The objector also appears not aware of Bishop Lowth, in his translation of Isaiah, having metrically arranged the greater part of that prophet.

A gloss (p. 625.) is γλῶσσα, an interpretation: and the first noun of Gen. xlix. 13. so appeared to HIM, who considered the improbable use of it twice in five words; in the first of which it was not wanted to express a *protection* of the sea, while in the last it aptly denoted a harbor or *covering* of ships; but as Judges, v. 17. is authority for the two first words in construction,



the former shall be readily conceded to the objector, who appears unacquainted with Bishop Lowth's *Prælections on Isaiah*, in which the parallels, according to the wit of the objector, were "parallel to the imagination" of the prelate and his metrical predecessor Azarias. Not, therefore, "such a bigot (p. 627.) is this gentleman to his [not] favorite metre!" And, for the disposal of the "tricolon of synthetic parallels," he refers his objector to the metrical canons in the introduction, p. vii. But they must not part in the harbor with the assertion, that MANY WORDS, both in the Hebrew of the Old Testament, and in the Greek of the New, have, by the most orthodox, as well as the best persons, long been esteemed GLOSSES AND INTERPRETATIONS; nor has any "ark of providence preserved inviolate" (p. 630.) the pretended integrity of the Hebrew text. The objector is referred in general (for particulars among such a number of authorities are unnecessary) to all the writers respecting Hebrew quoted by the author, although the former may esteem Archbishop Newcome, Bishop Lowth, Dr. Blayney, &c. equally with Dis. Kennicott and De Rossi, (p. 631.) "innovators, pretenders, superficial scholars, ingenious speculators." The objector will find a difficult task, not in maintaining, but in proving, as he asserts that he "CAN," the "absolute integrity of the Hebrew text:" nor must the whole, or any part, of the canon of Scripture, any more than other writings of antiquity, pretend to any such conservatory and continued miracle in its favor. To most of the aforementioned *Sciolists* in Hebrew, the objector, if he is not "such a bigot to his favorite" vowel-points, is also referred for THEM, the "ancient institutes" of the language possibly in his opinion. The objector is further informed, that, according to the best map in possession of the author, the Zebulonites (*bottom of p. 625.*) had NO "sea-coast on the side of Zidon:" their havens were Bethsaida, Gethsepher, and others, upon the sea of Galilee, Gennesereth, or Tiberias.

Not "smit with the love of sacred song," was the author, when some years past he was impeded, as his preface expresses, in his progress with his son through Genesis, by the difficulties of ch. xlix. but the humble line, which (*bottom of p. 626.*) the objector quotes, the reader will perceive (*in the Metrical*

*Analysis*, p. 16.) is but a substitute, in condescension to the taste of such persons as the objector; who, as he seems not greatly to object to prose, shall have, from the author's MS. interpretation of Genesis, a short, but prosaic, exposition of the passage. "Jacob, having proceeded beyond the middle of his celebrated predictions to his sons is represented as suddenly apostrophising in a brief address to Jehovah, either impatient of longer life, or wishing internal support for the delivery of what he had further to foretel." "For thine help I have anxiously waited, Jehovah!" Much notice of the wit of the "fanciful kind of metre," (p. 627, 628) the objector cannot expect; but the sting at the end, (p. 628, 629.) must be fast applicable to those metrical "innovators, pretenders," &c. Bishop Lowth and Azarias.

The author begs leave to *deny*, that (p. 629.) he has "translated" Gen. xlix. 1. "Unstable as water thou didst not excel." He knew that the future, with the transposed negative, was the imperative in forbidding; and so the English margin. He therefore metrically translated "shun," (thou); and in the note, which will convict the objector of manifest unfairness, he gave, together with authorities, a fuller interpretation of the words, in connexion with the subsequent context.

The bustle of the objector (p. 629, 630.) respecting "SHU ON," does not deter the author from asserting, that his note upon it, *it read to the end*, appears, to him *sufficient*, and he leaves to the objector the business of filling the pages of his critique by reviving Jewish objections, for the purpose of showing his adroitness in refuting them. The middle paragraph of p. 630. may be equally applicable to almost every literary endeavour, tends to countenance idleness and supineness, and will be justly appreciated by all liberal readers.

"The mania of poetic metre," (*bottom of p. 631.*) is also Azarias's, Bishop Lowth's, &c. The author denies the rendering imputed to him by the objector, Is i 3 (p. 632) but he proposed the interpretation, HIS POSSESSION, (implied, but not expressed,) instead of Bishop Lowth's ME; and HIS FREDER, as the other implied objective. The sense of the adverb HIGHLY he comprehended in the Hithpael. Let his p. 27. be read by any intelligent scholar, to see whether he "recommends five more words to be added;" which certainly are implied, and four

of them from the preceding sentence. He certainly was aware of all that the objector observes ; but the latter seems not to have distinguished between translating and interpreting, which last supplies understood words.

(P. 633.) The author still thinks that *ran*, v. 18. might, by comprehending, have superseded a repetition of the conditional. The negative, and even more, is often comprehended in *ran*, instead of being repeated with it. See second note, p. 20. of the Introd. and Is. iii. 25. p. 32.

Verse 29. "For ye shall be ashamed," in the second person, Vulg. Chald. two MSS. and one edition ; and in agreement with the rest of the sentence"—Bishop Lowth.

The "ignorance and presumption," here attributed by the objector, are applicable, not only to Bishop Lowth, but to the Vulgate, to the Chaldee Paraphrase, to two MSS. and to one edition. The author did not recollect, because he never understood, "that the prophet was speaking to two descriptions of people ; III. would translate the preceding verse :

*"But shall be broken : colters, even idolaters together :*

*"Even they who for the Jehovah shall be confounded."*

Revolters, idolaters, and the forsakers of Jehovah, appear to him identical persons.

WHEN YE SHALL HAVE BEEN, (p. 634.) refers, not to an "idolatrous," but to a punished state, by Nebuchadnezzar's invasion and captivity ; a stripped and parched state.

Ch. ii. 9. (p. 634) let the objector consult the Addenda, p. 362, 365. The author certainly knew "before he attempted to mend the original, that" the transposed negative, "according to construction, could not have been joined with" the future, without constituting it the imperative in forbidding. (See on Gen. xlix. 4.) The public translators knew the same, and accordingly rendered, *therefore forgive them not*. Upon the authorities at the bottom of p. 855. of Bos's LXX. all in favor of past time, the author believed the letters of the negative wrongly transposed, (a frequent error of transcribers !) and the last verb a future relative, reciting a consequence of the action described by the first verb, and not otherwise future. No "whole clause in addition to the English text," is introduced ;

the same verb, with its connexive, is differently rendered, *and humbleth himself*, or, *so have they been humbled*; and the use of past for future, in prophecy, to describe the certainty of fulfilment, is common. See p. 34, 35.

The objector says, “there is also a serious error in our Bible translation.” No such thing will be allowed in the country where the author lives; and the assertor of it will be esteemed one of the Jews or Deists, whom he so frequently mentions. But the translators are again wrong with him, in p. 635. “A greater error!” Certainly they and the author committed no error in expressing the metaphor of the original, *flow*; as it is clearly bolder and more descriptive of great multitudes, than the tame “western” metaphor *flock*. “Ye are all my muttons!” said Whitfield to his congregations, or Foote for him; and possibly the objector may have a similarly sheepish consideration.

But, the “greater error” of all the translators is, that they have rendered *unto IT*, although “in the Hebrew is no neuter.” But, suppose the English language makes *mountain* and *house* both neuter, while the Hebrew and other languages have expressed them by masculine nouns, must not the masculine pronoun of these languages be rendered by the English neuter pronoun? How fares now the great Hebrew scholar, the “new light,” who “can *PROVE* the absolute integrity of the Hebrew text,” and as well the authority of his vowel-points?

V. 4. (p. 636.) Correct, “Which (word of Jehovah) shall dispense written law amongst the nations,” see Micah, iv. 3. The *vau*, instead of the relative is the nominative case, representing *word*, and *IT* (the word) is masculine in Hebrew, but neuter in English. The reader will now perceive whose is the “consummate ignorance of the syntax of the languages.” The author adds an *s*, not by a plural of “western” diminution, to depreciate the Hebrew language, as he is convinced that the objector designed to sneer at the title “*CRITICISM*,” too uniformly misprinted “*Criticisms*,” but to express the author’s sense of the objector’s want of distinction between the Hebrew and the English. By “*Criticisms*,” the author cannot believe that the objector intended to compliment him with the Hebrew plural of intensity, *great criticism*. See *Heb. Crit.* p. 289.

Ch. vi. 1. With the objector's peculiar confusion of the Hebrew and the English, he converts the train of a robe into trained bands. *See him at p. 637.*

More of vii. 14. let the objector see in the dedication of the Sermon on the Everlasting Fire, &c. The author has no writings of the Jews, and never read any of them, the antemasoretic text of the Hebrew Bible excepted; and, for himself and others, he is ashamed that custom should have authorised the study of divinity, without the knowledge of even a Hebrew letter. Himself has the honor of being a graduated professor of sacred theology; not of Judaism, Deism, or even Sectarianism!

The objector's interpretation, (not translation) of the two words, (*p. 638. top,*) shows that neither respects virginity, although both may be applicable to the state in which women are virgins. Without regarding the Jews, the author has always considered *young woman* a more decent, as well as a more accurate, translation than *virgin*. But, whether *young woman* or *virgin*, it does not follow that the word "cannot be referred to the prophetess in the eighth chapter;" who, being unmarried, is to be presumed to have been both. To the objector's, and the usual, translation of Gen. xxiv. 16. *neither had any man known her*; as well as to the translation of Gen. iv. 1. 17. 25 xix. 5. 8. (and the copy in Judges) xxxviii. 26. and all in the same sense, as ἐγὼ οὐκ ᾔδειν, Matth. i. 25. for inaccuracy, as well as for indecency, the author begs leave to object. It will be new, that the citizens of the cities of the plain of Jordan should have hitherto been incessantly and unmeritedly libelled: but that they were merely gross idolaters, see the comparisons of them with Jerusalem, more culpably idolatrous in revolting from the pure worship; Is. i. 9. Lam. iv. 6. (Heb. Crit. p. 293. n.) Ezek. xvi. 48. (Id. p. 316.) 'Three prophets' evidence in favor of the citizens!

Whoever "invented," Isaiah, ch. vii. and viii. compared, recites the "curious tale, that the mother was to call him Immanuel, and the prophet was to call him Maher-shalal-hash-baz;" and "authority for this" is "in the Hebrew;" nor is it either "evident," that "he was not called Immanuel," or that he was; or, not called M. S. II. B. or that he was. By these different names he might, or might not, have been called;

but the prophet, ix. 5. asserts, that his name<sup>1</sup> was called, *Wonderfully counselling God, a warrior, hath engaged with my father, that prosperity should prevail.* His name from his mother was in two words, from his father in four, and this was in eight; but by whom the last is to be called is not declared. The name of eight words literally expresses the engagement of Jehovah with the prophet, that prosperity should soon prevail over the temporary invasion of Pekah and Retsin. The words of Isaiah are no “Jewish subterfuge;” they are, like facts, stubborn things.

Without further noticing the well known question of the authenticity of the two first chapters of St. Matthew, the expression translated “fulfilled,” common in St. Matthew and St. Mark, has by many learned persons been allowed often to mean only an accommodation of the likeness of one event to another. Readers will recollect this interpretation by Dr. Blayney in Jeremiah and Zachariah, Michaelis and Marsh, &c. and Archbishop Newcombe on Matth. i. 22, 23. No one can help the application of one event to the other, if upon due examination of Isaiah, nothing but a resemblance or similitude should be found to subsist between them. The author of Hebrew Criticism, &c. ought not to be stigmatised for his discovery, even if he could show, that, instead of a comparison of one child with another, St. Matthew had compared any one “to an *injudicious mariner*, who, without either sail, rudder, or compass to guide him, pushes his bark upon the trackless ocean.” St. Matthew compared real events; but not only what “*injudicious mariner*,” what maniac, even what phrenetic, broken loose from his keepers, thus pushed his bark; the man only excepted, who pushed his bark into a comparison, without abilities for justly forming it? But, although no biped *implumis* thus pushed his bark, a poor feathered biped, fixed upon a tray, has often been pushed from land by idle boys, that they might hear him call, דוודי, דוודי, דוודי. The objector will perceive, that the author’s *unique* use of vowel points upon this occasion is complimentary.

<sup>1</sup> See Addenda to Heb. Crit. p. 370. Here the *canis* is converse; and LXX. Bos, and MS. A. give the past time.

Where the author asserted, "the *vaus*<sup>1</sup> are merely copulative," the reader will clearly perceive, that he spoke of an individual passage, and also quoted Archbishop Newcombe, who "dabbled," not in comparisons with unreal existences, the supposed mariner, and "the deep waters of Shiloh;" nor, like the objector, appeared to emulate the excellence of the apologue of Jotham, or of the parable of Nathan.

The author (p. 639.) is *no friend* to fanatical inventions, under the names of "spirituality or double sense." If any double sense is affixed to prophecy by the law of the land, on this consideration alone does the author esteem it his duty to respect it: otherwise, he accedes to Michaelis's rejection of a double completion, as "defeating the end of all prophecy."—*Marsh on Michaelis*, vol. 1. p. 469.

"Divine revelation" (*divinus à divo*, from God,) may be the ten commandments, independently of prophecy. The objector's reasoning, therefore, to prove that "divine revelation has a double sense," shall be left to the reader, who can first develop it from the confusion of its *verbiage*, and then bring it to bear, either upon prophecy or upon divine revelation. Allegory has but a single sense: the ship in Horace (*O navis!*) was the republic; Mr. ———'s "mariner" was Dr. ———; Moses's serpent was, it seems, NOT the serpent; the rock NOT the rock. But thus far no prophecy, excepting possibly the ship and the mariner, Mr. ———'s.

For the prophecy, Is. xi. 1. 10. (640.) see Heb. Crit. p. 55, 56; but, as an allegory, it was in single sense, and NOT the wolf, the lamb, the leopard, &c. &c.

"From (Ezekiel, viii. 9, 10. p. 641.) this it appears *EVIDENT* (!) that the *PROPHECIES* contain a double sense." But first, *NO PROPHECY* is in Ezek. viii. 9, 10. and secondly, the allegory is the single sense of the idolatry of Jerusalem. *EVIDENT!*—such is the confidence of him who ridicules the "humbly apprehend," designed only to deprecate offence.

The ante-masoretic text, the text *BEFORE* the Masoretes, who (according to Dr. Gregory Sharpe, in his "Critical Dissertation

<sup>1</sup> See the *vaus* NOT merely copulative, in Is. ix. 5. and preceding note.

on the Origin and Affinity of Languages,") "invented the vowel points to perplex the Christians in the pronunciation of the language," is opposed by the Masoretic or pointed text; which, in the design of the Masoretes, must have been an anti-christian text. The difference between points and no points may certainly be as great as between the preposition, *ante*, *before*, and the Greek preposition, *ἀντί*, *against*; and the exchange of the prepositions, sometimes by misprint, and sometimes not, may remind the reader of a controversialist on 1. John, v. 7. who, reading the Greek preposition *πρὸ*, *before*, understood it as the Latin *pro*, *instead of*, and told his readers; not that in Matth. xix. 28, Stephens's MS. ε. had a stop *before* the words "*in the regeneration*;" but that the words, *they who have followed me, in the regeneration when*—were in Stephens's MS. ε, *They who have followed me have a stop when*—Marsh on Michaelis, and Travis's Letters, ed. 3. p. 225. If an archidiaconal controversialist could commit such a mistake, no wonder that the parabolist and reasoner in p. 639. should in p. 641. convert *before* into *behind*, and then attribute to the printer the *anti* for *ante*, and throughout both his Critical Notices alter *Criticism* into *Criticisms*.

But the Ante-Masoretic text, as well as the Masoretic, is commonly, both in MS. and in print, in the Chaldee character; and, to reply to the defender of vowel-points, he is referred, for the use of them, to the ancient Hebrew character, which the Printer of this JOURNAL has given, for a learned and accomplished writer, who twice quotes the Samaritan copy in p. 873. *CONJECTURE* "is better than no sense at all."—Bishop Lowth, quoted by Archbishop Newcombe, p. xxxix. of Preface to Minor Prophets.

"If it may be admitted (p. 851.) that the word *Lord* may be substituted for *Jehovah*." Many, with the objector, may admit such substitution; but as *Jehovah*, which does not mean *Lord*, is most usually in the original, why should a Jewish superstition, in which the substitution originated, and which occasioned it to be copied in the Greek, be any longer continued? "With regard to the true meaning and application of this passage," Jer. xxxi. 13. "I shall *PROVE*, that they are altogether *CONTRARY* to our received translation." Thus the parabolist and



reasoner, in p. 639. who, with egotistical parade, is continually asserting, and can always prove, is to impeach "the received translation," in p. 634 and 851. and whenever he pleases; whilst an author, probably of equal age and graduation to the translators, who finished their work in 1611, with the advantage of improvement in learning, accruing in two hundred years, is not even to "humbly apprehend!" He who "shall prove," should, however, first prove that he understands the meaning of the words which he uses; as p. 852. l. 8. "miserable *definitions*," for "miserable suppositions,"—miserable in *HIS* opinion. In a few lines these "*definitions*" are Jewish *applications*; for the purpose of again introducing the perpetually strutting recurrence of his beloved 'צדק, I, and informing the reader, with "I can *CONFIDENTLY ASSERT*, [in which he is *NEVER* deficient,] that among the Jewish Doctors and Professors, I never met with an able critic;" but, as he thereby acknowledges his having "met the Jewish Doctors and Professors," he possibly knows where to meet them again, and may "call on" (p. 630.) them to prove their "Jewish objections;" when they may "call on" him, as he calls on the author of Hebrew Criticism, "to prove that the word *Shiloh* means Christ."

But these "Jewish Doctors and Professors," if "able critics," were to "reconcile the inconsistencies and contradictions, as they stand in ALL the European translations!" Alas, Europe! Not England alone, but all Europe must either learn Hebrew, or have new translations, or else the old irreconcilable "inconsistencies and contradictions;" and because "Christians cannot look up to the Jews for information in Hebrew; few of them understand the construction of the language, and fewer still can lay claim to a talent for Hebrew criticism." Hebrew Criticisms, for others. Clear it is, *WHO* "can lay claim to a talent for Hebrew Criticism," without advertising to publish the fall of Judaism; which, if not knocked down by the *ANTI-MENDOZA* better than "Hebrew Criticisms" HAVE been, may have as many falls, and as harmless, as the waters in the North. But "ALL the European translations" is a mere humble apprehension, in comparison with the "bold assertions" of the humble apprehender. Possibly, however, these able critics, and Jewish acquaintances of the objector, may "recon-

cile, &c." if any "stand in all the [African, Asiatic, and American] translations." Here might be more work for him with "Jewish Doctors and Professors," in the other three quarters of the globe!

"The WHOLE of this work seems (p. 852.) to be intended to prove, that the prophecies of the Old Testament do not relate to Christ;" but, (p. 624.) "the author's design in this publication is to show that the blessings of Jacob in Hebrew are written in poetic metre." See the commencement of this defence; where it will appear, that one alleged design is equally true with the other. The primary design is there transcribed; the secondary was, to give the LITERAL meaning of passages in the prophets, without regard to applications. But, "with regard to the true meaning" (p. 851.) of Jer. xxxi. 15. "the singular application," (p. 856.) the true meaning, "of this passage, first by the prophet to the ancient possessors of Ramah, and the tribe of Benjamin, who sprang from Rachel," should also comprehend Ephraim, who sprang from Rachel, and near whose border Ramah stood. In short, as the objector allows not any poetic pretensions for "Anathoth's pathetic bard," in plain prose let it be; that the Benjamites and Ephraimites, or the remaining inhabitants around Ramah, utter a most audible lamentation for their friends, taken away by Nebuzaradam.

Respecting the "ten or twenty children," Michaelis quotes Lardner, "in answering an objection drawn from the silence of Josephus upon" the massacre. "Josephus, (he adds,) might think it too insignificant to relate, when compared with the greater cruelties of Herod in Jerusalem." What was the "something of greater import" the prophet, v. 16. tells; *they shall RETURN out of the land of the enemy.*

If (p. 853.) "the PROPHECY ALONE is incontrovertible evidence" at v. 31. the author's comprehension of v. 27-40. as "promises to the re-united kingdoms of Israel and Judah conjointly," is useless. The objector will not allow the author any neutrality, but will make him adopt his quotations from others, concerning the "LITERAL and IMMEDIATE" relation of the prophecies: no parties have as yet objected to the application of them by the Apostles. See p. 854. and *Heb. Crit.* p. 248.

The objector, (p. 855.) should have told, that the original for an almond-tree, signified *to hasten*, and alluded to its quick growth. The remaining symbols in the page should have also been explained by himself, the reporter of them. Welcome his *SECOND* application of Jer. xxxi. 15. his first *APPLICATION* having been the *TRUE MEANING*! Of all possible ingenuity it seems the most ingenious. Let it be rescued, for it is worthy to be, from its superincumbent load of verbiage. Christ's first coming was when the children were massacred; but at his coming was to be calamity equal at least to that of the Babylonian captivity; therefore the apostle applied the calamity of Rachel to the similar calamity at Christ's coming. The author hopes he has not mistated the objector's meaning. But as it happens that two comings of Christ, at the distance of sixty, more or less, years from each other, are stated; at the former of which the children were massacred, and at the latter of which Jerusalem's calamity was repeated; how fortunate was St. Matthew in finding an "apprehender" (p. 859.) of his new meaning of *τότε*, to signify, *then, or thereabouts, not to be certain within fifty or sixty years?* "At the [second, or metaphorical] coming of Christ, [in his kingdom, which some, that were with him in his first coming, were to witness,] Jerusalem and the temple were destroyed by the Romans," &c. and (*τότε*) "THEN was fulfilled that which was spoken by Jeremy," &c. *Ἐπληρώθη* has been understood by some, as used by the Evangelists, in a Jewish Greek sense, to denote speaking with a FULL voice, in great confidence, (*Michaelis, Introd. V. 1. p. 128, 129.*) but the objector, who cannot but understand the word in that sense, has discovered also a sort of inceptive and continued sense in the Jewish Greek verb: as, when the children were slaughtered at Christ's first coming, then was begun with a full voice, and so was continued for sixty years to be spoken, that which was spoken by Jeremy, the prophet. This beginning and continuation of public and confident report, for so long a time, gave abundant notice to the idolaters of the destruction impending on the Jewish polity, and of the new kingdom of Christ's religion. This interpretation of "then was fulfilled," is surely worthy of him, "who has not met with any writer," that (p. 859.) for the last eighteen centuries has *APPREHENDED*

it: for, as he mentions no one before that time, whom he has met with, he must have been himself the apprehender.

“The received translation” again “wrong,” (p. 859.) because the translators, and the author of *Hebrew Criticism*, did not write,—“*So that HE [the sea] cannot pass HIM*” [the sand]; *sea* and *sand* being masculine in Hebrew, in which is no neuter.

P. 859. bottom, objector should have told which verse from 3 to 16 is “erroneously the perfect:” in the country his objections came too late to knowledge, and much later into hand; so that the author, whose month’s notice is hastening to be twenty-eight days, is compelled to be expeditious. Possibly the LXX. may have read the *nun* as a *god*, following a *vau* conversive.

P. 860. “Hackneyed” assertions have not been usual with the author, who has met with no ancient or modern Deists, or ancient or modern Jews, living or dead, *BIBLIA HEBRAICA FORSTER* alone excepted, by the literal meaning of which he abides.

P. 861. Re-united Israel and Judah under the successors of David, appears the meaning of the prophet.—*See Hebrew Criticism*, p. 245.

The objector takes leave with a charge of “dangerous and unwarrantable attempts;” but, if the variations are just, where is the danger? and that they are the literal renderings of the original and unpointed Hebrew, all competent persons may see.

Why, however, does he so soon take leave, ungiven, without notice of Ezekiel, Daniel, and the metrical “sing-song” Habákuk, Debórah, &c.? He takes leave, and deserves to be followed; nor is it an unremarkable coincidence, that in the same Number censure and commendation should have been abundantly dealt from the same pen, upon two, who had formerly been literarily united in gratuitous contribution of labor to the University; between whom was a certain and an essential difference, that one had always a powerful patron, the other not. Even from this pen, at p. 742.

*Ille cruce[m] sophiæ pretium tulit, hic diadema.*

For the scholarships in the College of him who has no children, he, who has, can produce three sons, (not named Hill, Pace,

and Bacon,) the eldest of whom is sufficiently qualified in Hebrew.

c

For the assertion that “ the prophecies of the Old Testament do not either literally or immediately relate to the person of Jesus Christ ; and that the prophecies do not contain a double sense,” the objector was referred, (in Heb. Crit. p. 249.) and is now again referred, to “ Marsh on Michaelis, Introduction to the New Testament, ch. v. sect. ii.” p. 469, 473. but as the objector never quotes Michaelis, Marsh, Archbishops Secker and Newcombe, Bishop Lowth, &c. &c. from whose writings the author has learnt something of his business, the latter can believe that the former has never seen them. The author, therefore, accounts for the objector’s repeated charges of ignorance.

*Waltham, Chelmsford, March 3, 1811.*

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## *THE FIRST BOOK OF KINGS ILLUSTRATED.*

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“ AMONG other instances of the extreme distance, and profound awe, with which Eastern Majesty is treated, one that is mentioned by Sir J. Chardin, in his account of Persia, appears very strange to us, yet may afford a lively comment on a passage of the prophet Ezekiel : Sir John tells us,—‘ It is a common custom in Persia, that, when a great man has built a palace, he treats the king and his grandees in it for several days : then the great gate of it is open ; but, when these festivities are over, they shut it up never more to be opened.’ he adds, ‘ I have heard that the same thing is practised in Japan.’ It seems surprising to us that great and magnificent

houses should have only small entrances into them, which no one would suppose would lead into such beautiful edifices; but such, he observes, is the common custom here: making no magnificent entries into their houses at all; or, if they do, shutting them up after a little time, and making use of some small entrance near the great one, or it may be, in some very different part of the building. This account, however, may serve as a comment on the passage of Ezekiel:—"Then said the Lord unto me, this gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord God of Israel hath entered in by it, therefore it shall be shut: it is for the Prince." c. xliv. v. 2-3. Not so however for the Prince himself, as that he should pass through that gate; he was only to stand or to sit in the entrance of it, while other persons, if they worshipped at that gate, were to keep at a more awful distance, c. xlvi. v. 1-12. but this indulgence was only on festival days, sabbaths, and new moons."—*Harmer's Observations*, vol. 11. p. 491-2. 4th ed.

Thus we are told by Sir G. Staunton, in his account of the first presentation of the British embassy, that "On his entrance into the tent, the Emperor of China mounted immediately the throne by the front steps consecrated to his use alone."—(*Vol. 11. p. 229.*) This passage supplies us with an excellent comment upon 1 Kings, c. x. v. 4-5.—"When the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent, by which he went up into the house of the Lord," &c. We must understand by these words, that this ascent was consecrated to his use alone. Thus one highway is consecrated to the use of the Chinese Emperor alone, as we are informed by Sir G. Staunton: "One highway was reserved for the use of the Emperor alone: this was rendered perfectly level, dry, and smooth: cisterns were contrived on the sides of the imperial road, to hold water for sprinkling it occasionally in order to keep down the dust: parallel to the Emperor's was another road, not quite so broad, nor swept continually with so much care, but perfectly commodious and safe: this was intended for the attendants of his Imperial

Majesty; and upon this the British embassy was allowed to pass. All other travellers were excluded from these two privileged roads, and obliged to make out a path wherever they were able."—*Vol. II. p. 279.*

K.

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## BIBLIOGRAPHY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

As my desultory remarks on Facciolati did not appear unworthy of insertion in your Journal, perhaps you may think the following observations on Suidas and Hoffman not undeserving your notice.

Your constant Reader,

B.

### *Suidæ Lexicon Græcè et Latine*

*Textum Græcum cum manuscriptis codicibus collatum à quamplurimis mendis purgavit, notisque perpetuis illustravit, Versionem Latinam Amilii Porti innumeris in locis correxit, indicesque auctorum et rerum adjecit Ludolphus Kusterus. 3 tom. Fol. Cantabrigiæ, 1705.*

Who was Suidas? This is a question which has often been agitated among scholars, with great variety of opinion, both as to the fact whether such a person ever existed, or at what period he flourished.

The book itself is very curious and valuable; it is comprised partly of explanations of words, and partly of concise biographical sketches of learned men, and other distinguished personages. These last appear to be extracts made by the compiler from various books which he had read, many of which are probably now lost.

There have been many editions of Suidas. The first was at Milan, in 1499. This contains a facetious dialogue in Greek, between the bookseller and the student, which is not to be found in any of the subsequent editions; the editio princeps had the Greek only. The second edition was by Aldus, in 1514, and in Greek only; as it differs in many

instances from the Milan edition, it was probably printed from a different manuscript. The next edition was by Frobenius, at Basil, and in Greek only, 1544.

In the same year, Hieronymus Wolfius published a Latin version of Suidas, without the Greek text, at Basil. Wolfius repeated this in 1581. In 1619, Æmilius Portus published the Greek text of Suidas, with a new Latin version, or rather paraphrase, at Geneva. With this last edition, Kuster finds great fault, observing that Portus servilely copied the edition of Aldus, with all its errors, without consulting the excellent edition of Milan, or comparing his author with any manuscripts.

In this edition, Kuster tells us he examined three Paris manuscripts, the various reading of the Vatican manuscript, transferred by our Bishop Pearson to the margin of his copy, and another manuscript in the Colbert library. The best of these manuscripts is that marked A. belonging to the National Library at Paris.

Kuster has also, in various places, corrected the Latin version of Æmilius Portus, added many notes, and particularly those from the copy formerly belonging to Bishop Pearson, now deposited in the library of Trinity College, Cambridge.

Kuster was a Prussian by birth, and at one period librarian to the King of Prussia; but disliking his situation, fled into Holland, where he was reduced to extreme indigence.

From Holland he went to Paris, where he changed his religion, and had a pension of two thousand livres from Louis XIV.

He was author of various learned works, of which this Suidas, an edition of the Greek Testament, and of Aristophanes, were the principal.

*Joh. Jacobi Hoffmanni Lexicon Universale, quatuor tomis distributum*

This is a work which has not hitherto received the attention which it merits, though I find that its price has of late considerably increased in the market.

It is really what it professes to be, a Universal Lexicon, and I may truly say, that in the progress of a literary life, there are

<sup>1</sup> For a projected Edition of Suidas, see CLASSICAL JOURNAL, Vol. I. p. 172.



few books from which I have received so much benefit and assistance.

The most useful parts of it are, in my opinion, those which relate to biography and geography. I have seldom looked for the name of a person in this Lexicon without finding some information, with a clue for more, and I may say the same of nations and places. There are two editions; the first was published at Geneva, about the year 1678. The second edition, 1698, is very much enlarged and improved, and the general index will be found exceedingly useful.

I should recommend this work to all young students and collectors, as comprising, in a moderate compass and price, almost all that can be wanted.

The name of Hoffman is very illustrious in the annals of literature. I find in Saxius no less than nine, who were eminently distinguished as philosophers and scholars. This John James Hoffman was Greek Professor at Basle, and was, among other things, remarkable for his very retentive memory. Besides this Lexicon, he wrote also a History of the Popes, in Latin, published in 1687, and *Historia Augusta*, in the same year.

The following Dictionary also does not hitherto appear to have been distinguished with the attention, which it unquestionably merits.

*D. Pauli Freheri. Med. Norib. Theatrum Virorum Eru-  
ditione clarorum. Noribergæ, 1688. 2 vol. Fol.*

Whoever is engaged in the investigation of the history of the revival of learning must experience great advantage from the possession of this biographical collection. The sketches of characters distinguished for their literary attainments is concise sometimes to abruptness, but the catalogues subjoined, descriptive of the works of the different authors, is highly useful and important. It is curious also on another account; the work contains no less than 1312 portraits, of which a great many are portraits of Englishmen. These volumes have not hitherto produced any very large sum in the market, but it is impossible that their value should not progressively increase, as well from the difficulty of procuring them from the Continent, as from their own intrinsic importance.

*Critical and Explanatory Notes on the Prometheus Vinc-tus of Æschylus, including Remarks on some Passages in the Notes and the Glossary to Mr Blomfield's Edition.*

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NO. I.

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V. 187. ἄγαν δ' ἐλευθεροστομεῖς. Mr. B. says in his Gloss. p. 108. "ἐλευθεροστομέω, *liberè loquor, παρρησιαζόμαι*. Hesych. ——— Sophocl. Œd. Tyr. 706.

ἐπεὶ

τό γ' εἰς αὐτόν, πᾶν ἐλευθεροῖ στόμα;

ubi nollem legere ἐλευθεροστομῇ cum Marklando Explic. p. 248." Thus Æschylus says in v. 335. μηδ' ἄγαν λαβροστόμει. With respect to the passage in the Theban Œdipus, if we adopt the alteration of Markland, we shall destroy the allusion contained in the words πᾶν στόμα, to the proverbial expression πάσας τὰς ρῖνας ἀφίεναι, which occurs in Dem. περὶ στεφάνου, c. 5. νζ ἀλλὰ Φιλίππῳ προτέθεντο, ὑπὲρ οὗ τότ' ἐκείνος ΠΑΣΑΣ ΛΦΗΚΕ ΦΩΝΑΣ. Thus Eurip. says in Hecuba, v. 341.

σπούδαζε, πάσας, ὥστ' ἀηδόνος στόμα,

φθογγὰς ἰεῖσα, μὴ στερεθῆναι βίου.

v. 31. ἀτερπῇ τήνδε φρουρήσεις πέτρᾱν. Mr. B. says in his Gloss. p. 93. "ἀτερπῆς, *inamabilis, pro μισητός, per notam figuram λιτότητα*: Simon. Brunck. Anal. i. p. 121. κνώσσεις ἐν ἀτέρπει δώματι." Thus in v. 146. φρουρὰν ἄζηλον ὀχρήσω thus in v. 991.

καὶ δοκεῖτε δῆ

ναίειν ἀπενθῇ Πέργαμα.

V. 158.

εἰ γάρ μ' ὑπὸ γῆν, νέρθεν θ' Αἴδου  
τοῦ νεκροδέγμονος εἰς ἀπέραντον  
τάρταρον ἦκεν, δεσμοῖς ἀλύτοις  
ἀγχείοις πελάσας, ὥς μήτε θεός,  
μήτε τις ἄλλος τοῖσδ' ἐπεγῆθαι.

**Æschylus** here places Tartarus below Hades: he says in v. 1062.

τοιούδε μυχού τεύμα μή τι προσδόκα,  
 πρὶν ἂν θεῶν τις διάλογος τῶν σῶν πόνων  
 φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν  
 Αἰῶν, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάβῃ.

This passage seems to suppose that Hercules would pass through Hades on his way to Tartarus; or, in other words, that Tartarus was below Hades. It is also the notion of Homer, *Il.* viii. v. 13.

ἦ μιν ἐλὼν εἴψω ἐς Τάρταρον ἡρώεντα,  
 τῆλε μάλ', ἥχι βάλιστον ὑπὸ χυθονός ἐστι βέρεθρον,  
 ἐνθά σιδήρεϊσι τε πύλαι καὶ χάλκεος οὐδός,  
 τόσσον ἔνεργ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης.

Hence may be refuted the careless assertion of the very learned and very ingenious Mr. Faber, who says on the Cabiri, (vol. ii. p. 266.) “*The distinction, which Homer (in the cited passage) makes between Tartarus and Hades seems to be more poetical than just*: at least the only possible difference between them is this: Tartarus, with its brazen soil and iron gates, may be the central nucleus, if any such exist, and Hades may be the cavernous space immediately beneath the shell of the earth: the reader will find some curious remarks upon Tartarus and Hades in Bishop Horsley’s Transl. of Hosea, p. 157, 200.” The Tartarus of Virgil minutely agrees with the Tartarus of Æschylus, and of Homer: the connexion between Tartarus and Hades appears in these verses, *Æn.* vi. v. 134.

Bis *Stygios* innare *lucis*, bis *nigra* videre  
*Tartara*.

That Tartarus was placed below Hades appears from v. 540.

Illic locus est, partes ubi se via findit in ambas:  
 Dextera, quæ Ditis magni sub mœnia tendit:  
 Illic iter Elysium nobis; at læva malorum  
 Exercent pœnas, et *ad impia Tartara mittit*.

This expression *ad impia Tartara mittit* seems to suppose that a descent was necessary: “the road to the left hand sends you *down* to Tartarus, the abode of guilt.” The following verses, which describe Tartarus, form a comment upon the passage of Homer, which is cited above:

Respicit Æneas subito, et sub rupe sinistra  
 Mœnia lata videt, triplici circumdata muro;

Quæ rapidus flammis ambit torrentibus amnis  
Tartareus Phlegethon, torquetque sonantia saxa :  
*Porta adversa, ingens, solidoque adamante columnæ* : v. 548.

(Here we have the *σιδήρειαι πύλαι* of Homer.)

Vis ut nulla virum, non ipsi excindere ferro  
Curicolæ valeant : stat ferrea turris ad auras. v. 554.

We are told in v. 573.

Tum demum horrisono stridentes cardine sacræ  
Panduntur portæ : Cernis, custodia qualis  
Vestibulo sedent ? facies quæ limina servet ?  
Quinquaginta atris immanis hiatus Hydra  
Savior intus habet sedem ; tum *Tartarus ipse*  
*Bis patet in præceps tantum, tenditque sub umbras*  
*Quantus ad ætherium cæli suspectus Olympum.*<sup>1</sup>

Here we have the *βαθίστον ὑπὸ χθονὸς βέλτερον* of Homer, as well as the *τόττον ἔνεσθ' Ἀϊόεω, ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης*. Hesiod. Theogon. v. 729. informs us in the following verses, when the *triplex murus* of Virgil, and the *σιδήρειαι πύλαι* of Homer, were fixed :

εἰθα Θεοὶ Τιτῆνες ὑπὸ ζέφῳ ἡερέεντι  
κεκρύβηται, βουλήσι Διὸς νεφεληγερέτασ,  
χώρῳ ἐν εὐρώεντι, πελώρης ἔσχατα γαίης  
τοῖς οὐκ ἐξίτ' ἔστι· πύλῃς δ' ἐπέθηκε Προσεῖδων  
χαλκείας, τεῖχος περικέεται δ' αὐφοτέρωθεν.

Hesiod here calls Tartarus *πελώρης ἔσχατα γαίης* : Thus Orph. Frag. apud Procl. Ctesu. says : *Τάρταρα τ' εὐρώεντα, καὶ ἔσχατα πείρατα*

<sup>1</sup> The classical student should be careful to remember that Rhadamanthus was the King only of Tartarus, as we are expressly told by Virgil in v. 566.

Glossius hæc Rhadamanthus habet durissima regna  
Castigatque, auditque dolos, subigitque fateri  
Quæ quis apud superos, furto latatus inani,  
Distulit in scram commissa piacula mortem.

And Minos was the judge of another portion of disembodied souls, which were situated near the Styx, as we are told in v. 424—33.

The Sibyl, who conducted Æneas, presided over the *Luci Avern* ; as we are told in v. 564 :

Sed me cum lucis Hecate præfecit Avernis, &c.

It is remarkable that Virgil says nothing of Æacus.

γαιῆς. The geography of Tartarus is more clearly given by Hesiod in the verses, which occur a few lines below the other.

ἐνθα δὲ γῆς δυοφερῆς, καὶ Ταρτάρου ἡερόεντος,  
 πόντου τ' ἀτρυγέτοιο, καὶ οὐρανοῦ ἀστερόεντος,  
 ἐξείης πάντων πηγῶν, καὶ πείρατ' ἔασιν. v. 736.

This passage agrees in a great measure with the definition, which Suidas gives of Acheron: Ἀχέρων, τοπὸς τις μέσος τοῦ παντός, ἐν ᾧ ἀνάμεικται ἑστὶν ὕδατων καὶ καταπύσεις, *Acheron, the great central abyss, the reservoir of rivers and fountains*, as Mr. Faber translates the words in vol. i. p. 274. Mr. F. says in vol. ii. p. 266. that "the ancient Pagans invariably placed their Tartarus, or infernal regions<sup>1</sup> in the very centre of the globe." Mr. Faber says in vol. i. p. 259. "Plato, (Phædon. 60. 1. 2.) fixes Tartarus, and the four rivers of hell, in the centre of the earth, closely connecting them with the ocean:" Mr. F. says in vol. i. p. 325. "In the very lowest region of hell, surrounded by the Tartarcan Phlegethon, Virgil places the impious race of the diluvian Titans:—this lowest region, however, as we have seen from Plato, was simply the centre of the earth." Let the reader compare all the passages, which have been cited above, calmly and deliberately, with the following passage of Jonah, ii. v. 2. and I think that he will there discover similar ideas on this curious subject: "I cried by reason of mine affliction unto the Lord, and he heard me: out of *the belly of hell* cried I, and thou heardest my voice; for thou hadst cast me into the deep; in the midst of the seas, and the floods compassed me about: all thy billows and thy waves passed over me: the waters compassed me about even to the soul; the depth closed me round about, the weeds were wrapped about my head: *I went down to the bottoms of the mountains: the earth with her bars was about me for ever*: yet hast thou brought up my life from corruption, O Lord, my God!" I subjoin the version of the Septuagint: καὶ προσηύξατο Ἰωνᾶς πρὸς κύριον τὸν Θεὸν αὐτοῦ ἐκ τῆς κοιλίας τοῦ κήτους, καὶ εἶπεν, ἐβρόνσα ἐν θλίψει μου πρὸς Κύριον τὸν Θεόν μου, καὶ εἰσηκούσέ μου, ἐκ

<sup>1</sup> These words "or infernal regions" so vague and unsatisfactory, should have been omitted: if Mr. F. means to include Hades in these words, he is mistaken, as I have shown above that the old poets invariably distinguished between Hades and Tartarus.

κοιλίας ἄδου κρυγῆς μου ἤκουσας φωνῆς μου, Ἀπέρριψάς με εἰς βάθῃ καρδίας θαλάσσης, καὶ ποταμοὶ ἐκύκλωσάν με, πάντες οἱ μετεωρισμοὶ σου καὶ τὰ κύματά σου ἐπ' ἐμὲ διῆλθον.—Περιεχύθη μοι ὕδωρ ἕως ψυχῆς, ἄβυσσος ἐκύκλωσέ με ἐσχάτῃ, ἔδω ἡ κεφαλὴ μου· εἰς σχισμὰς ὄρεων κατέβην εἰς γῆν, ἧς οἱ μοχλοὶ αὐτῆς κάτοχοι αἰώνιοι, κ. τ. λ. It is remarkable that Jonah here calls the belly of the fish, in which he was, Hades, ἐκ τῆς κοιλίας τοῦ κήτους, instead of which he says in the next verse, ἐκ κοιλίας ἄδου: it was to him a Hades, because he was buried there; for Hades means the abode of the dead; it is the supposed place for the dead, situated between heaven and hell; it is the intermediate state between death and judgment. If I am mistaken in the application of this passage of Jonah to my subject, from my ignorance of the original Hebrew, and my dependence upon the Septuagint and our version, I should be greatly obliged to any of the learned contributors to your work to point out the errors, and to explain the passage in any other way. Thus Nereus, or the great abyss, is addressed in the Orphic Hymn, (quoted on v. 540) as the

*Possessor of the ocean's gloomy depth,*

*Ground of the sea, earth's bourn, and source of all!*

Mr. Faber refers us, in the passage cited above, to Horsley's Hosea: though this note has been protracted to a great length, yet I cannot forbear to quote the passage, which a learned friend has transcribed for me, as it exactly corresponds with the ideas, which I had formed before I read the interesting remarks of Horsley: Horsley's Hosea, p. 200-201. "*Sheol*, in p. 141, 7. in the imagery of the sacred writings, as well as of the oldest Greek poets, is always considered as in the central parts of the earth's hollow sphere, (Iliad, θ. 15). It is very curious to remark, by the way, that the *Tartarus* of Homer, or his dungeon of the damned, (Il. θ. 479.) the *crassa caligo inferum* of the old Latin poet, is a pit below Hades, to which in position it bears the same relation as earth, the low mansion of man, to heaven the bright and blissful seat of the immortal gods. Whence it is evident, that Homer's Hades was the dwelling of spirits not in punishment: the shell or crust of the terraqueous globe, on which we live, is the outer wall of this nether region, consisting, according to this imagery, of two parts: Hades the uppermost, and Tartarus below, in the very centre: the whole, without distinction of its parts, is denoted by *Sheol*, in the Hebrew language; and the surface of the earth is the

outside, or entrance of this Sheol in the Psalmist: the soul, expelled from its case of clay by the weapon of the murderer (in this verse) flees to Sheol, and leaves its exuviae at the entrance."

Page 157-8 of Horsley's *Hosca*. "From the power of *Hell*. The Hebrew *היא*, the Greek *Ἅδης*, the Latin *Orcus*, and the English *Hell*, are words of one, and the same import, signifying the place appointed for the habitation of departed souls, in the interval between death and the general resurrection: the word *היא* describes this place as the object of universal inquiry, the unknown mansion, about which all are anxiously inquisitive. The Latin *Orcus* names it as a place enclosed within an impassable fence (*ἔρκος*); the Greek *Ἅδης*, and the English *Hell* describe it by the property of invisibility; for nothing more is included in the natural meaning of these words: in the New Testament, two words are indiscriminately rendered in the English Bible by the word *Hell*: *Ἅδης* and *Γέεννα*; the latter a word of Hebrew origin, transplanted into the Greek language, as the appropriate name of the place of the damned, which was generally so called by the Jews of the Apostolic age."

V. 271. *πημάτων ἔξω πόδα ἔχει*. Mr. B. says in his Gloss. p. 114. "Suidas, *αἴρειν ἔξω πόδα πηλοῦ ἐκ τῶν βουλομένων μὴ ἐν πράγματι εἶναι. λέγεται δὲ καὶ αἴρειν ἔξω πόδα αἰτίας*: Pindar. Pyth. iv. 513. *καλὰ γινώσκοντ' ἀνάγκη ἔκτος ἔχειν πόδα*: Eurip. *Heracleid*. 110. *καλὸν δὲ γ' ἔξω τῶν κακῶν ἔχειν πόδα*." Suidas says above *λέγεται δὲ καὶ αἴρειν ἔξω πόδα αἰτίας*: "hence there can be no doubt that Æschylus alludes to this expression, when he says in v. 338. *ζηλῶ εἰ ὅθ' οὐνεκ' ἐκτὸς αἰτίας κυρεῖς*: perhaps Suidas might have had some faint recollection of this passage, when he penned the words above. Lucian in his *Prometheus* has *λέξω φθόνου παντὸς ἐστάναι*."

V. 274. *ἐκὼν, ἐκὼν ἤμαρτον*.

Æschylus is very fond of these repetitions, especially when the word is emphatic: thus in v. 282:

*πεῖθεσθέ μοι, πείθεσθε, συμπονήσατέ  
τῷ νῦν μογοῦντι.*

Thus in v. 346. *αὐχῶ γὰρ, αὐχῶ τῇδε δωρεὰν ἐμοὶ  
δώσειν Δι'.*

V. 336. *ἡ οὐκ οἶσθ' ἀκριβῶς, ὣν περισσόφρων, ὅτι*. Mr. B. says in his Gloss. p. 119: "περισσόφρων, *Sapiens plusquam satis est*; quod Euripides vocat *ἄγαν σοφός*, à *πέρισσος* et *φρήν*." The learned

Author is here mistaken, as *ποικιλόφρων* is derived from *φρῆν*, *mens*, and *ποικίλος* in the sense of *varius*, so *περισσόφρων* is derived from *φρῆν*, *mens*, and *πέρισσος*, in the sense of *sapiens*: it often occurs in this sense in Plutarch's *Morals*: unfortunately I am not able to give the exact references, as I have no Plutarch near me, but I pledge myself to produce them in a future Number of the *Journal*. Thus too the *ἄγαν σοδός* of Eur. signifies not *sapiens plusquam satis est*, but 'wiser than other men,' 'very wise.'

V. 362. Τυφῶνα θούρον, ὅστις ἀντέστη θεοῖς,  
 σμερδόμενοι γαμφήλασι συζίων χίλοι·  
 ἔξ ὁμιλήτων δ' ἤστραπτε γοῖ γαπὸν σείας,  
 ὡς τὴν Διὸς τιραννίδ' ἐπιέριτων βίβη.

Mr. B. says in his *Gloss*. p. 122: "φόνος, *caedes, cruor*; posteriorem sensum in hoc loco malim: vid. locum ex Hymn. Homer. in notis citatum [v. 361. λέγει δὲ θυμὸν Φαίδον ἀποπνεύουσα,] Apollon. ii. 1215.

ἔνθα Τυφάονα παρὶ Διὸς Κρονίδαο κεραυνῷ  
 βλημένον, ὁππότε δὲ στιβαρὰς ἐπορεύετο χεῖρας,  
 θερμὸν ἀπὸ κρατὸς στάζει φόνον."

The learned critic is here mistaken: it is, indeed, true that *φόνος* bears the meaning, which he prefers, in the cited passages, but Apollonius is speaking of the monster *as already dead*, whereas, if I may be allowed the expression, *Aeschylus has not yet killed him*: besides, if *φόνον* means *cruorem*, as a learned friend once remarked to me, it should have been ἀπὸ σμερδόνων γαμφήλων, as, in Apollonius, it is ἀπὸ κρατὸς συζίων φόνον, *hissing slaughter*, is the same as *breathing slaughter*, which, if I remember rightly, sometimes occurs in the Tragedians. Cicero says in the beginning of his 2d *Catilinarian*: "*Catalinam furentem audaciâ, scelus anhelantem.*"

V. 385. οἴκον, Προμηθεῦ, τοῦτο γιγνέσκεις;

Mr. B. says in the Note: "V. D. in Comm. Societ. Lips. Tom. II. p. 284. conjicit οἶκ, ὡν Προμηθεύς, ut supra v. 336.

ἢ οἶκ οἷσθ' ἀκριβοῦς, ὡν περισσόφρων, κ. τ. λ.

It should seem that Cicero saw the text in the same state, as Mr. B. gives it; for he thus translates the passage, which is quoted in the note:

Atqui, *Prometheu*, te hoc tenere existimo.

Yet the emendation is so ingenious, and gives to the passage such



spirit, that I should not have hesitated to receive it into the text: it may be also defended by another passage: Æschylus says in v. 61. *ἵνα Μάθῃ σοφιστῆς ὦν Διὸς νωθέστερος.*

The punctuation of this line should stand thus:

*ἵνα Μάθῃ, σοφιστῆς ὦν, Διὸς νωθέστερος.*

Mr. B. says in his Gloss. p. 96. “*νώθης, segnis, obtusus; βραδύς, δυσκίνητος, ἄλογος*, Phot. Lex. MS.” I would translate the line thus: “That he may learn that, cunning as he is, he has not the cunning of Jupiter; that he is far inferior to him in this respect.” Again in v. 315.

*ὄρω, Περσηθεῦ, καὶ παραινέσαι γέ σσι  
ἔέλω τὰ λῶστα, ΚΑΙ ΠΕΡ ΟΝΤΙ ΠΟΙΚΙΛΩ.*

V. 440.

*βοᾷ δὲ πόντιος κλύδων ξιμ-  
πιτνῶν, στένει βυθός, κελαινός δ'  
"Αἰδὸς ὑποβρέμει μυχρὸς γᾶς.*

Æschylus here distinguishes between *πόντιος κλύδων*, and *βυθός*. Mr. Parkhurst in his Hebrew Lexicon, says: “Nereus——originally signified *the great abyss*, or *the sea considered as communicating with it*: thus Nereus is addressed in the Orphic Hymn:

Possessor of the Ocean's gloomy depth,  
Ground of the sea, earth's bourn, and source of all!  
Shaking prolific Ceres' sacred seat,  
When in the deep recesses of thy reign,  
The madding blasts are by thy power confin'd:  
But oh! the earthquake's dreadful force forefend!

The reader will make his own reflections on these lines, while I proceed to observe that the Roman poets used Nereus for the sea or ocean, even so late as the time of Ovid, who has this expression:—*quâ totum Nereus circumtonat orbem*. Old Nereus was, according to the Greek and Roman mythology, constantly attended by fifty daughters, called *Nereids*, who represented the numerous rivers, that proceed from the ocean, and run into it again:” Mr. Faber adds: “If Nereus then be allowed to signify *the great central abyss*, as contradistinguished from the *visible sea*, we shall immediately perceive the propriety, with which Sanconiatro describes him as the *father* of Pontus.” Thus the portentous horse, of which Apoll. Rhod. speaks l. iv. v. 1364. retires to *μυχρὸν καθύπερθε θαλάσσης*.

Thus Hes. *Theogon.* v. 836. (quoted by Faber, v. II. p. 250.) distinguishes between *Pontus* and *Oceanus* :

Πόντος τ', Ὀκεανοῦ τε ῥοαὴ, καὶ Τάεταρα γαίης.

Thus Hesiod. *Theogon.* v. 676. (quoted by Faber, v. II. p. 263.) says again :

ἔξε δὲ χθὺν πάντα, καὶ ὠκεάνοιο ῥέεθρα,  
Πόντος τ' ἀτρέγετος.

There appears to be the same difference between the (πόντιος κλύδων or) πόντος, and βυθός of *Æschylus*, as there is between the *Oceanus*, and *Nereus* of the *Orphic Hymn*, and between the *Oceanus* and *Pontus* of Hesiod. *Epiphanius adv. Hær.* vol. 1. p. 164, however, (quoted by Faber, vol. 1. p. 247.) identifies χάρς and βυθός. Χάρς δὲ καὶ βυθός τινι οἷα ἀν σάρεις εἶη, ὡς τὸ ἐμύλον κέκτηται;

V. 563. ὀλιγοδρανίαν  
ἀκικιν, ισόνειρον, ἃ τὸ ζωτῶν  
ἀλατὸν γένος ἐμπεδισμένον,

Mr. B. says in the note : " In v. 563. MS. *Guelph.* habet ὀλιγοδρανίουσαν, unde forsân legendum ἀκικιν οἶσαν, ισόμερον — vel etiam, quod magis placet, ὀλιγοδρανίαν ἀκικιν, ισχὺν ισόνειρον. Schol. B. ὀλιγοδρανίην ἀθηνῆ ὀνναμιν. Ἀκικιν φαίλην ισχὺν hæc vox, ob literas ιων proximè præcuntes, facillè intercidere potuisset." This supplement of ισχὺν before ισόνειρον is very ingenious, and well merits the attention of critics: this learned author, " nunquam sine laude loquendus," says in his *Gloss.* p. 136. " ισόνειρος, somnio similis : *Stanleius* appropinquè citat *Eurip. Phœmiss.* 1736. ὥστ' ὄνειρον ισχὺν εἶχων." *Euripides* probably borrowed his expression from this very passage of *Æschylus*.

V. 573. ὅτ' ἀμ-  
ρὶ λουτρὰ καὶ λέρως σὺν ὑμεναίῳ  
ἰστάτι γάμῳ, ὅτε τὰν ὁμοπά-  
τριον ἔδνοις ἀγαγεῖς Ἡσιόταν  
πιθὼν δάμαρτα κοινόλεκτρον.

Mr. Blomfield says in the *Gloss.* p. 136 : " λουτρὰ. Schol. ad *Eur. Phœmiss.* 349. ἔξος ἦν τοῖς παλαιοῖς, ὅτε ἐγγιμέ τις, ἐπὶ τῷ εἰσχωρίῳ ποταμοῖς ἀπολούεσθαι." The same custom prevails among the Jews, as we are told in the *Appendix to Stehelin's Rabbinical Literature*, comprising *Buxtorf's* account of the Religious Customs and Ceremonies of the Jews, vol. II. p. 289 : " On the day before marriage the bride is to wash and immerse her whole body in cold water, to and from which bathing she is accompanied by women, who make a

mighty giggling, and likewise with little bells, or one thing or other, a tinkling noise, to the end every one, who is within hearing, may know what they are about: some women, on this occasion, dance and caper before the bride; but in this they have not the approbation of the pious matrons: *before the bride hath performed this washing and immersion, she cannot lawfully bed with the bridegroom.*" Dr. Clarke, in his entertaining volume of *Travels into Russia*, says, (p. 547) in his account of a Jewish wedding at Ak-metchet: "For two or three days prior to the wedding, all the neighbours and friends of the betrothed couple assemble together, to testify their joy by the most tumultuous rioting, dancing, and feasting. *On the day of marriage, the girl, accompanied by the priest and her relations, was led blindfolded to the river Salgir, which flowed at the bottom of a small valley in front of Professor Pallas's house: here she was undressed by women, who were stark-naked; and destitute of any other covering, except 'he handkerchief, by which her eyes were concealed, was plunged three times into the river: after this, being again dressed, she was led, blindfolded as before, to the house of her parents, accompanied by all her friends, who were singing, dancing, and performing music before her: in the evening her intended husband was brought to her; but, as long as the feast continued, she remained with her eyes bound.*" If I am not mistaken, Dr. Russel, in his *History of Aleppo*, says, in the account of the *Maronite* Christians, that bathing is with them also an indispensable ceremony before marriage.

V. 658. αἷς τὰ πονηρὰ δοῦσαι καὶ τὸν ἑαυτοῦ τὸν ἑαυτοῦ  
ἐν τῷ ὄντι, ὅτι μὴ λείπει τις αἷς ὅτι ἔχει  
πρὸς τὸν κληρὸν, αἷς τὸν ἑαυτοῦ ἑαυτοῦ.

"Hearing my story," as a poor woman once emphatically observed to a lady, "does me more good than giving me money."

Aeschylus says in v. 723.

τὸ λοιπὸν ἀλγος πρὸς πίστα βῆσι τῷ.

Thus Darius says to Tyriotes, in Quint. Curt. l. iv. c. 10. "Saepe calamitatis solatium est nôsse sortem suam." Mr. B. says in the note: "γὰρ pro τοι N. τι Ald. Rob. Turn. τοι Med. Guelfh. Barocc. Valcken. ad Phœniss. 455. qui τοι in gnomis Tragicos, amare monet, et post eum Porsonus ad *Heccub.* 252." Thus in v. 39. τὸ ξυγγενὲς τοι δεινὸν, ἧ δ' ἐμίλια, where Mr. B. observes in the note: "τι pro τοι L. solepmi errore."

V. 698.

βουκόλος δὲ γηγενῆς  
ἄκρατος ὄργῃν Ἄργος ὠμάρεται, πυκνοῖς  
ὄσσοις δεδουκῶς τοῦς ἐκλούς κατὰ στίβους,  
ἀπερσθένηκτος δ' αἰφνίδιος αὐτὸν μόρος  
ἦτορ ζῆν ἀπεστέρησει.

Mr. Faber, in the dissertation on the *Cabiri*, vol. i. p. 295. gives a brief and comprehensive account of the transaction to which *Æschylus* here alludes. "The genealogy of Mercury is variously stated: 'Nonnulli quatuor Mercurios tradunt, *unum* Cæli et Diti filium, amatorem Proserpinæ; *alterum* Labeti patris et Proserpinæ filium; *tertium* Jovis, et Maia; *quartum* Cylleni filium, cujus mater non proditura arcu clam occisa est.' Serv. in *Æn.* l. iv. v. 577. These last words are corrupted, and should most probably be read, *cujus mater non proditur. à quo Argus clam occisus est.* with regard to his history, he was —the slayer of Argus: this Argus was an ancient king of Arcadia, who was fabled to have his body entirely covered with eyes: *Æschylus* makes him a *Centaur*, *Prom. Vinc.* v. 678.—he was likewise the guardian of Io ---; and in that capacity he was killed by Mercury, who thence acquired the title of *Argiphontes*.—*Apoll. Bibl.* l. ii. c. 1." Mr. Faber here calls Argus the guardian of Io; he was intended to be the tormentor, as well as the owner.<sup>1</sup>

The remainder of the history of Argus is given in v. 585-93: we are there told that the shade of this earth-born monster continued to harass her after his death; and *Æschylus* plainly tells us, that his disembodied spirit appeared to her in the shape of an æstrus:

<sup>1</sup> Hence *Æschylus* calls him ἄκρατος ὄργῃν, *cruel in his disposition*: this is the meaning of the words: Mr. Blomfield however says in his *Gloss.* p. 142. "ἄκρατος ὄργῃν, *fervidus iram.* ἄκρατος proprie dicitur de vino sine aqua admixtione, ideoque *fervido*, quod monuit Butlerus." Thus ὄργῃν is used for disposition in v. 386: ὄργῃς νοσοῦσης εἰσὶν ἰατροὶ λόγοι: Mr. B. says in the *Gloss.* p. 125. on this passage: "ὄργῃν, plerumque ira: interdum pro *ψυχῇ* vel *τρόπος*, ponitur, uti in hoc loco intellexit Plutarchus. *Æsch.* *Ch.* ὄργῃν, *τρόπος*: *Sophocli.* *Ajac.* 639.

οὐκ ἔτι συντρόφαις ὄργαις ἔμπιδος.

*Antig.* v. 355.

ἀστυνόμεους  
ὄργας ἰδιόδαίαιο."

χρίει τις αὖ με τάλαιναν οἷστρος  
 εἶδωλον Ἄργου γηγενούς, ἄλευ, ὦ δ᾽ ἄ· φοβουμαι  
 τὸν μυριωπὸν εἰσορῶσσι βούταν  
 ὃ δὲ πορεύεται δόλιον ὄμμα ἔχων,  
 ὃν οὐδὲ καθθανόντα γαῖα κεύθει. κ. τ. λ.

δόλιον, a cunning man, attentive to every thing, which is either said or done; hence it is used here for *watchful*: "*keeping a watchful eye over me*:" this is the meaning of the expression in v. 699.

πυκνοῖς

ὅσοις δεδουκὺς τοὺς ἑμὺς κατὰ στίβοις.

Thus Lucian says, in the Dial. between Jupiter and Mercury: τῇ κακοδαίμονι βουκόλῳ τινὰ πολυόμματον, Ἄργον τοῦτομα, ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, ἄπνους ὦν.

V. 698. Λέρονος τε κρήνην. Lycophron Cassand. v. 1291. (quoted by Mr. Faber in vol. i. p. 237.) represents Io, or Isis, to have been carried off from Lerna by the Phœnicians of Carne:

ὄλονται ναῦται πρῶτα Καρύνται κύρις,  
 οἱ τὴν βόωπιν ταυροπάρεσσιν κρήνην,  
 Λέρονος ἀνγκείψαντο φέρεττι λίκτοι,  
 πλάτνι πόρεισαι κῆρα Μεμφίτῃ πτόματι.

"In return for which act of violence the Curetes stole away Europa." If I am not mistaken, Herodotus, at the beginning of his History, gives a similar account of Io.

The ingenious Mr. Faber has satisfactorily proved the identity of Isis and Io: He says in vol. i. p. 146: "The Grecian Io likewise, however her history may have been varied, was, as we learn from Lucian and Clemens Alexandrinus, the very same as Isis: τὴν οὖν Ἰο διὰ τοῦ πελάγου εἰς τὴν Ἀγυπτὸν ἀναγέγων Ἰον κρίσιν, Luc. Dial. Deor. p. 123. Ἴσιν δὲ, τὴν καὶ Ἰο, εἶπον, οὐδὲ τὸ ἴδιαι αὐτὴν πάσης τῆς γῆς πλανώμεν. Clem. Alex. Strom. l. i. p. 382. The opinion of Lucian and Clemens Alexandrinus is corroborated by Diodorus Sic. (Bibl. l. i. p. 21) who expressly asserts the identity of Io, Isis, Ceres, Diana, the moon, and Juno; and also by Statius, who asserts, that she, who once stabled in the cave of Phoroneus, is now become the Queen of Pharos, and the Deity of the East:

*Isi, Phoronæis quondam stabulata sub antris,  
 Nunc regina Phari, numenque Orientis anheli.*—SYLV. l. iii.

V. 830. 'Λεμμασπέν' ἱπποβάμον. Mr. B. says in his Gloss. p. 148. "Λεμμασπένς ita dicebatur gens quædam Scythiæ: Herod. iv. 27. οὐνοῦ ἄλξιμεν αὐτοὺς Σκυθιστὶ Λεμμασπένους· ἄξιμα γὰρ ἐν καλέουσι Σκυθίαι, σκυῶ δὲ τὸν ὄρξαλμον: sed Eustathius ad Dionys. 31. ita scribit: Λεμμασποὶ, καθὰ Ἡρόδοτος δοκεῖ, ἐκ τοιοῦτου πάθους καλοῦνται, ὡς οἷον εἰπεῖν μονόρξαλοι· ἄξι μὲν γὰρ τὸ ἐν Σκυθιστὶ, μασπός δὲ ὁ ὄρξαλμος: unde Hartungus Herodotum emendari vult." It is a really surprising fact, that neither Mr. Hartung nor Mr. Blomfield have seen that, if there is any error in the passage of Herodotus, it is the error of the historian himself, and not the fault of the transcriber; for Herodotus derives the word from ἄξιμα and σκυῶ, whereas Eustathius derives it from ἄξι and μασπός.

E. H. BARKER.

Trinity College, Cambridge.

MR. MAURICE presents his compliments to the Editor of the CLASSICAL JOURNAL, and returns him many thanks for the obliging transmission of Mr. Barker's elaborate and very valuable critique, herewith returned, elucidating a subject of very curious and important research, only very concisely discussed by Mr. M. amidst innumerable other topics, when engaged in writing his "*Indian Antiquities*." Very impaired health, and other occupations, have long detached him from pursuits of that kind; but he will ever be happy in having been the humble instrument of drawing forth the powers and pens of abler and more learned writers in their discussion of points so deeply interesting to the scholar and the Christian. He is extremely gratified also, by the kind and repeated notice with which so profound an oriental scholar, as Mr. Patrick appears to be, has honored his labors in the field of Eastern Literature. Mr. M. unable, from continued indisposition, to write at large to those Gentlemen, requests of the Editor to transmit to them, when occasion may offer, his sincere acknowledgments for their kind attention, and the assurance of his cordial approbation of their sentiments.

British Museum, April 29, 1811.

## TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

OBSERVING in your first Number a beautiful Latin Epitaph, lately discovered in Jersey, I send you another Inscription, found in the same Church :

Sub tumulo latet hoc Juvenis clarusque puerque,  
 Quique manu fortis, consilioque fuit.  
 Hunc media belli flammâ Deus evocat, aeneas :  
 Te non sectari castra, sed astra, volo.

The thought in the two last lines is, in my opinion, ingenious and neatly expressed. It would have done well for a professed Epigram, but the antithesis in the last line appears somewhat too quaint for a sepulchral Inscription in a Christian Church, and perhaps not very consistent with the solemnity of a sentiment, which is not less elevated than just.

D.

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*BIBLICAL CRITICISM.*

## TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

THE conclusion of my letter, which you did me the favor to insert in your last Number, implied a promise of some conjectures on the disputed passage of 1 John. v. 7, 8. I now therefore submit them to your critical eye.

Whoever professes to treat on a subject, which has called forth such an astonishing mass of learning, naturally excites a considerable expectation : I would just premise, therefore, that I have neither leisure, nor ability, to enter upon the general

merits of the question, and intend to offer nothing more than a few cursory remarks. Without this appraisal, your readers might have exclaimed, in a fit of disappointment, "*Quid dignum tanto tui hic promissor hiatu?*" There appears to be much truth in the suggestions of a "Country Parish-Priest." It strikes me as extremely difficult to account for the use of the masculine *οἱ μαρτυροῦντες*, in v. 8. without some previous similarity of expression, to which such a construction may be referred. But urging, as he does, a mere grammatical argument, I should be inclined to go still further, and to say, that no consideration can reconcile v. 8. to the plain rules of grammar. The witnesses there mentioned are neither persons, nor the symbols of persons; and their being generally designed to bear witness to the same system of religion, which is attested by the three persons in v. 7. can afford no grammatical reason for the participle, which denotes them, being put in the masculine gender: and I do *not* "conceive that the sacred writer, when about to express the earthly witnesses in the next verse, might carry on the same expression or adjuncts to that verse:" but I do allow that the expression of v. 7. will serve to *account* for this remarkable syntactical error. You will already have perceived my suspicions on this intricate question; I am, indeed, inclined to the opinion, that both these verses are spurious; not that I pretend to have formed my conjecture from a collation and comparison of manuscripts, but principally from the sense of the context. It has been urged, that v. 7. confuses the whole meaning; and truly I am unable to discover any natural connection between the 7th verse and the one preceding. There seems to be no ground for the casual conjunction *καὶ*; after the mention of *one* heavenly witness in v. 6. the sudden transition to *three* appears extraordinary. And supposing, according to the more usual notion, that the 7th verse should be omitted, I can see but little congruity between the 6th and 8th. After a particular reason stated why the spirit should bear witness, "because the spirit is truth," is it probable, that the sacred writer would immediately say, "there are three that bear witness in *earth*!" thus joining two earthly signs with the heavenly testimony of eternal truth. If it be replied, that the spirit in v. 8. has a different signification, it tends only to



introduce greater confusion, and to weaken the connection still more. Now if we omit both the 7th and 8th verses, nothing can be more regular and natural than the connection between the 6th and 9th. Having assured us, that the spirit beareth witness, the sacred writer would then proceed to admonish us how unreasonable it were to reject such a testimony. In v. 5. he declares, that he who believes that Jesus is the Son of God, overcometh the world; he then offers an argument to induce us to that belief, "This is he that came by water and by blood, even Jesus Christ—and it is the spirit that beareth witness, because the spirit is truth.—If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son." What is the witness of God? surely the witness of the Spirit, because the Spirit is truth. This 9th verse, as well as the 7th, seems to oppose the notion of a plurality of witnesses; so also does v. 10. Whether these remarks will ever receive a direct confirmation from a critical inquiry into the copies and citations of N. T. I very much doubt; but we have altogether so much reason to suspect a corruption of the passage, that I am not afraid to avow my conjecture of the interpolation of both these verses; at all events, I think that they must be both received or both rejected. To my mind it is evident, that the latter is an echo of the former; and principally from the construction *οἱ μαρτυροῦντες* in v. 8. which is a grammatical error not to be accounted for, as I conceive, without the existence of the 7th, and after all, unlikely to have proceeded from a sacred writer. Again, the words *ἐν τῇ γῇ* have little force except in opposition to *ἐν τῷ οὐρανῷ* in v. 7. and I am at a loss to account for the conclusion, *καὶ οἱ τρεῖς εἰ, τὸ ἐν εἰσι,* unless from its correspondence with *καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν.*

After the learning and acuteness with which the 7th verse has been attacked, it is improbable that any man will ever venture to defend it on the ground of manuscripts and versions: the gigantic efforts of Professor Porson seem to have awed into silence and conviction the greatest critics of the day. His triumph naturally appears to me to strengthen my own position, since I do not see how the 8th verse can stand if the 7th be removed.

I ought not to conclude without thanking you for your reference on the subject of my last communication. I did not imagine that my interpretation was new, but was not aware that it had received so full a discussion from G. Wakefield; it was a satisfaction however to me, that my opinions were supported by such high authority, and that the ground had not been entirely pre-occupied.

I remain, Sir,

Your's, with great respect,

GRANTA.

April 9, 1811.

# CONJECTURÆ CRITICÆ IN AUCTORES GRÆCOS.

Cap. 2. Segm. 2

SEQUITUR Conjectura aliquot in alteram Æschyli Tragediam 'Ἰκέτιδας, sive, Supplices Virgines; nam ita sensu postulante, nomen hujus Tragediæ Latinè verti debuisset. In versibus citandis, Butleri, id est, Stanleii, editionem adhibui. Blomfieldii auxilio destitui: Quod sanè dolendum.<sup>1</sup>

Ver. 4.

λειπτοβαλῶν.

Præ aliis mihi aridet Pauwii conjectura legentis λεπτοφραδῶν. Vim hujus Epithetæ damno suo experti, agnoscent, credo, Britannii Milites, qui gravem oculorum morbum, haud alio fonte derivatum, ex Ægypto dudum retulerunt.

<sup>1</sup> Blomfieldium ad Prom. ver. 1093. solacè locutum aiguit Censor Edinburgensis. (No. 32.) Quod si verum sit, nos etiam in istud peccatum incurrimus, legendo α γ' οὐδ' ἀπινχῆς. Sed facile utrique remedium adsciscitur substituendo μηδὲ pro οὐδὲ. Multum profectò debet Prometheus Censori doctissimo, in diversis locis ab eo restitutus, præsertim ad v. 627.

Ver. 5.

διὰν δὲ λιποῦσαι.

Reponendum διὰν δ' ἄρτι λιποῦσαι, vel tale aliquid. Non hic Parmeniacus locus erat. Video quidem virum doctum legere οἶαν αἶτις λιποῦσαι: sed διὰν ultimam corripit.

Ver. 7.

Οὐτὶν' ἐφ' αἵματι δημηλασίᾳ  
ψήφῳ πόλειως γνωσθεῖσαι.

Explicat Scholiastes οὐκ ἐξ' αἵματι τινι καταγνωσθήσεται, ψήφῳ πόλειως δημοτικῇ ἡμῶς περιελκυσίτι. Quae quidem verba optimum sensum praebent; sed quomodo is ex Aeschilo erui possit, non video. Locus fortè ita refingendus.

Οὐτὶν' ἐφ' αἵματι δημηλασίαν,  
ψήφῳ πόλειως ἐργισθείσης.

Id est, φεύγομεν κατὰ οὐτίνα ἐγμυλατίαν. Lectio δημηλασίαν Tyrwhitto debetur. Syllabam αῖ, in sequente versu otiosi mihi visam, illinc in suum locum reduxi. Εὐκρίβηται nec sensui nec metrio satisfacit. Equidem saltem non licuisse credo, ut in fine versûs Parmeniaci Spondeus pro Anapasto poneretur; quod licuisse credunt Heathius et Butlerus. Loquor de puris Anapestorum Systematibus; nam versus per se positos, quales sunt, Hec. 1048. 1070. nihil moror. Loca omnia quae hunc regulam rethagari videntur aliàs fortasse in iudicium vocabo. Nunc ea solùm expendam, quae praeter duos ex Hecubâ versiculos hic citavit Butlerus. Scilicet, Agam. 374. Sept. Theb. 832. Pers. 32. CEd. Tyr. 1311. Nam versus 983. hujus Tragediae quo modo corrigi possit, Vn doctus ipse monstravit.<sup>1</sup>

Agam. Ver. 374.

————— ὅπως ἂν  
Μήϊε πρὸ καιροῦ, μὴδ' ὑπὲρ ἄστρον  
Βλος ἡλιθίων σκῆψαιεν.

Nullus dubito quin corruptum sit σκῆψαιεν, et legendum credo, σκεδᾶσθαιεν.<sup>2</sup> Verbum in Prometheus (v. 933.) usurpat Aeschylus haud alio sensu.

Τρίαιναν αἰχμὴν τοῦ Προμηθεύος σκεδᾶ.

<sup>1</sup> Non surrexerunt alia exempla aliam fortasse totam rem hodie absolverem.

<sup>2</sup> Botheus in eandem meam conjecturam incidit, quod ad σκεδᾶσθαιεν attinet; de quo ingeniorum concursu nescio an mihi gratulandum sit.

Sept. Theb. ver. 832.

Πότερον χαίρω ἀπολογούμην  
Πόλιος ἀσινὶ σωτῆρι;

Vocem excidisse opinor; βόην fortasse. Sic Euryp. Troad. v. 1000.

————— ἢ ποίαν βοήν  
Ἀνωλέλυξας;

Pers. ver. 32.

————— Φαριναδάκης θ'  
Ἰππων τ' ἑλατῆρ Σωσθάνης.

Jam diu est quod hoc emendavi, legens

Ἰππων ἑλατῆρ, καὶ Σωσθάνης.

Ed. Tyr. ver. 1311.

Ἰὼ Δαΐμον ἦ' ἐξήλου.

Hic versus, ut mihi quidem videtur, nihil cum metro Anapaestico commune habet: sed est Antispast. Dim. Acatal. constans ex puro Antispasto, et Epinito primo. Ejusdem generis est v. 109. Phœnissæum.

Ἰὼ πότνια παῖ Λατοῦ.

Ver. 9.

Ἀλλ' αὐτογενὴ τον φυλάττορα  
Γάμον Αἰγύπτου παιδῶν ἀσεβῆ τ'  
Ὀνοταζόμενα.

Cum Scholiaste inquit Butlerus, qui εὐσεβὴς interpretatur εὐγενὴς ἀσεβῆς ἐμπαιστική ἥρως. Sed vereor ut istam interpretationem fiat Græcæ Linguae Analogia. Immo et gravius peccatum est virorum doctorum, qui εὐσεβόμενοι, Participium Passivum, vertunt “abominantes.” Hesychius εὐσεβάζειν, εὐσεβίζειν. et infra, Ὀνοτάζων, ἐβρίζων, ἐβελίζων, ἑρμῶν, Ὀνοταζόμενοι, περιβριμένους. Ἰων, Μεγάλης, Διόγισσι, καὶ τῶν ἐκκαταλλεσθῆαι. Neque aliter Photius in Lex. MS. et Phavorinus. Nos igitur his auctoritatibus freti locum hic reformimus.

Ἀλλ' αὐτογενὴ τε φυλαττόμενοι  
Γάμον Αἰγύπτου παιδῶν, ἀσεβῆ τ'  
Ὀνοταζόμενοι.

“Sed incestas vitantes nuptias Aegypti filiorum, et impiè injuriā affectæ.” Vestigia vocis φυλαττόμενοι exhibent. Edd. Aldi et Robortelli; ἀσεβῆ adverbialiter usurpatur.

Atque hic fortasse operæ pretium erit, corruptos versiculos, prout

eos scribendos esse existimo, usque ab initio Fabulae repetere, ut Lector uno intuitu sensum eorum et metrum percipiat.

Ζῆς μὲν ἀφίκταρ ἐπίδοι προφρόνως  
 Στόλον ἡμέτερον ἰαίον, ἀρέντ'  
 Ἄπο προστομίον ληπτοψαμάθων  
 Νείλου· Δίαν δ' ἄρτι λιποῦσαι  
 Χθόια σύγχροτον Συρίαν, Φεύγεμεν  
 Οὔτιν' ἐφ' αἵματι δημηλασίαν,  
 ἤρην πόλεως ὀργισθείσης·  
 Ἄλλ' αὐτογενῇ τε φυλαξέμεναι  
 Γάμον Αἰγύπτου παίδων, ἀσιβῶν τ'  
 Ὀνεταζόμεναι.

Ver. 55.

————— τὰ τ' ἀνόμοια

Οἷδ' αἰλπτά περ ὄντα φανέται.

Ut valdè legitur hic locus, vocula πέρ vim suam non exerit. Huic igitur malo medearis ita legendo,

————— — τὰ τ' ἀνόμοια

Οἷ αἰλπτά περ ὄντα φανέται.

Id est οἷαπερ, “et ea quae parum probabilia videbuntur, utpote insperata.”

Ver. 82.

\*Ἡ καὶ μὴ τέλειον

Δόντης ἔχειν παρ' αἴσαν.

Verba Ἡ καὶ μὴ τέλειον intelligi nequeunt. Legitur in Cod. ab Askewio collato ἡ βρά· unde suspicatur Butlerus rescribendum esse, “Ἡβας μὴ τέλειον, κ. τ. λ. ut sit sensus, “floreem juventutis non concedentes raptoribus habere praeter jus fasque.” Sed haec mihi vix Graecè dici videntur. Longius à formâ literarum, sed vero forsitan propius legas,

Καὶ μὴ τὰν μελίαν

Δόντης ἔχειν παρ' αἴσαν.

“Et non concedentes raptoribus me miseram obtinere contra jus.”

Ver. 86.

\*Ἔστι δὲ καὶ πτολίμου τι-

ρομένοις βωμός· Ἄρης φυγάσι

Γῦμα, Δαιμόνων σίβας.

Hic locus leviter corruptus, et pravâ distinctione obscurior factus, doctorum virorum ingenia nequicquam exercent. Nos ita scribendum et interpungendum censemus,

\*Ἔστι δὲ καὶ πτολίμου τι-

ρομένοις βωμός· Ἄρης φυγάσι

Γῦμα Δαιμόνων σίβας.

"Est etiam ex bello afflictis ara. Martis fugitivis presidium est Deorum veneratio." Ἀρεῖς est dissyllabum. Sic apud Euripidem, Elect. v. 1258.

"Ἔστιν δ' Ἀρεῖς τις ὕψους· οὐ πρῶτον Οἰοί —"

Ceterum apprimè huc faciunt, et nostram emendationem quodammodò confirmant, duo loca à Viris doctis citata, apud Butlerum. Scilicet, Eurip. Herac. v. 261.

Ἀπασιν κοινὸν ἥμα δαιμόνων ἴδρα.

Et Plutarch. de Superst. Ἔστι συνέλη· ἐξέξιμος θεῶν· καὶ πολέμου φεύγοντες, ἀν' ἀγάληματος λήθονται ἢ νόου, θάλλουσιν.

Ver. 123.

Ἰλίομαι μὲν Ἀπίαν βοῶνιν,

Καρβάνα δ' αὐτὰν

Εὐακοῦς.

Forsitan ἐδ' ἔπαυον. Sic infra v. 183. ἐψέχον ο' ἐδ' κλυοὶ καλοῦμενος.

Ver. 153.

Παντὶ δὲ σθένει, δι-

ωμοῖσι δ' ἀσφαλίας

Ἀδμήτης ἀδρήτα

ῥύσιος γενέθω.

Cum Butlero suspicor mendum in ἀσφαλίας latere, ex ἀσφαλές quod praecesserit corrupto. Sed paulo ahter atque ille, locum relegendum arbitror; ad hunc modum videlicet,

Παντὶ δὲ σθένει, δι-

ωμοῖς ἀμφὶ τρίτῳ,

Ἀδμήτης ἀδρὲς Οἰῷ

ῥύσιος γενέθω.

"Et omni vi in his persecutionibus indomita indomita Dea liberatrix fiat." Θεά est monosyllabum. Ad hunc modum Choeph. ver. 579. probabiliter correxit Bothe,

Τὰ δ' ἄλλα τῷ θεῷ διῶξ' ἐποπτεύουσι λίγω

Εἰρηφόρους αἰῶνας ὀρθώσαντί μοι,

Vulgò.

Τὰ δ' ἄλλα τούτῳ, κ. τ. λ.

Ver. 202.

Αἰδοῖα καὶ γοῶνα καὶ τὰ χρεῖ' ἔπη

Εἵνους ἀμίσβισθ', ὥς ἐπὶ λυδᾶς κρίπει.

Τὰ χρεῖα. id est, χρεῖσιμα ἔπη, non tantum aulenas aut supplices decent, sed et omnes mortales. Itaque aut aliquid novi excogitandum, aut legendum cum Salvinio καὶ τ' ἀγγεῖ' ἔπη, "maesta verba." Hesychius, Ἀχρεῖον, λυπηρὸν. Et Etymol. M. Ἀχρεῖον ἰδὼν, ἀντὶ τοῦ, εἰσθενῶς καὶ ταπεινῶς. Si hoc non placet, quod et mihi, propter

articulum, non placere confiteor, possis legere καὶ ταπεινὴ ἔπη. Sic Euripides in Fragmento Alcaëonis Tragediæ,

Ταπεινὰ γὰρ χρεὶ τοὺς κακῶς πιπραγόντας  
Λίγειν, ἐς ὅγχοι δ' οὐκ ἄνω βλέπειν τύχης.

Quæ quidem verba emendationem nostram mirificè confirmant.

Ver. 206. Τὸ μὴ μάταιον δ' ἐκ μεταποσσοφρόνων  
ἴτω προσώπων ὁμματος παρ' ἡσύχου.

En conjecturam sagacissimi Porsoni verè palmariam. Neque tamen minùs certum puto quod extudit Schutz ad Vers. 256. hujus Tragediæ,

Ἡ ῥήτορ' ἱερόαβδον ἢ πόλειος ἀγόν.

Unicè amat Æschylus voces tali modo compositas, et fortè de suo componebat. Ceterùm hanc rem tentavit quoque Brunckius in Epigrammate 25 Ammiani, Anthol. Ed. Jacobs. vol. 3. p. 97. nempe ut unum ex duobus vocabulum conflaret, at successu parùm felici. Istud Epigramma quod adhuc mendosum est, nos etiam sanare conati sumus ad hunc modum,

Μὴ σύγ' ἐπ' ἄλλοτρίης ὠ" ἴθρῳ ἰζοιο τραπίζης,  
Ψυμὸν ἀντίθειον γαστρεὶ χαριζόμενος·  
Ἄλλοτε μὲν κλαίοντι καὶ ἰστογνωμένῳ ὅμμα  
Συγκλαίων, π' αὖθις σὺν γελῶντι γελῶν,  
Οὔτε σύ γε κλαυθμοῦ κεχρημένος οὔτε γέλωτος.  
Καὶ κλαιωμαλὴ καὶ γελωμαλὴ.

Κλαιωμαλὴ et γελωμαλὴ sunt voces compositæ ex κλαίω et γελᾶω et ὄμαλος. Hesych. Ὀμαλῆ, ὄμεῦ. Sic dicunt Græci ἀνωμαλὴ et ἀνώματος, item ἀγχώματος. In postremo versu exhibuit Brunck,

Καὶ κλαιωμιλίη καὶ γελωμιλίη,

Ab ὀμιλία, quæ quidem vox secundam producit. Vulgò legebatur, absque ullo sensu,

Καὶ κλαίω Μιλίη, καὶ γελῶν Μιλίη.

## ON PROFESSOR PORSON'S IAMBICS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

WHEN I addressed you last, I had not read your Fifth Number entirely through: I have since found in it the two celebrated Greek compositions of our late lamented Professor. Your correspondent announces his intention of adding, on a future occasion, a few cursory remarks. I could wish, therefore, to submit to him one or two observations on the subject.

I am not aware that the Cantata has ever been printed before: the Epitaph appeared in a small pamphlet, intitled, "A Short Account of the late Mr. Richard Porson;" which was published soon after his death. The transcript, which has been sent you by your correspondent, differs from many which have been given to the world. The treatise above mentioned will afford you several instances of different readings. The passages marked A. are those contained in your Journal; to each of which I have immediately subjoined the variation.

In. v. 2. A. "Ἰσὺ' ὡς τόδ' ἐνδον.

"Ἰσθ' ὡ' οὐ' ἐνδον.

I should think this is merely an orthographical error.

In v. 6. A. Οὐδ' ἂν πάρωσε.

Οὐδ' αὖ πάρωσε.

The latter is a more close and elegant version.

In v. 7. A. ἀλλ' ἔκων ἄλτος κατά.

ἀλλ' ἔκειν' ἄλτος κατά.

To this variation the same remark is applicable.

In v. 8. A. "Ἐκουσαν ἤζητησε Μοῦσαν· Χρηστότης τ'.

"Ἐκουσαν ἐζητησε Μοῦσαν· Χρηστότης.

Upon this I need not remark; but after the word παραστάς, in the next line, your correspondent omits a whole passage; it is,

Ἐγγεῖα παραστάς· αἶν' ἐκάστης ἐνθάδ' αἶ

Νυκτὸς παροῦσαι, αἱ ῥεταί, κ. τ. λ.

The original seems to require this.



In v. 13. A. 'Εδρέψατ' 'Αιδης.  
'Εδρέψατ' 'Αιδης.

In v. 14. A. Εὐχὴ μάτην ἄρ', ὧ ξέν', ἦδε τὸ στόμα.  
Εὐχὴ μάτην ἄρ', ὧ ξέν', ἦδε τὸ στόμα.

The former is undoubtedly right; the latter is not metre, having a spondee in the fourth place.

In v. 15. A. οὐποτ' εἰσόψει νέον.  
οὐποτ' εἰς ὄψεαι νέον.

The former is more Attic, and accords with the Professor's favorite reading of the second singular in such cases.

In v. 16. A. Τέθνηχ' ὁ δὴ τάχιστα πάσχουσ' οἱ ἄγαθοί.  
Τέθνηχ' ὁδ'—ὡς τάχιστα πάσχουσ' οἱ ἄγαθοί.

The addition of ὡς is a beauty not in the original; I should conceive, however, that ὁ δὴ is preferable to ὁδ'; These are all the instances of variation. Your correspondent is probably a better judge of the authenticity of his copy, than I am of that in the pamphlet.

In the English verses there are one or two slight differences.

A. As sweetest music.

As *softest* music.

A. Nor cold, nor to, &c.

Not cold, nor to, &c.

A. ——— and the graces *tune*.

———— and the graces *join*.

Which were the words of the author I know not, but I do not think the verses are injured by any of these corrections. It would be superfluous and presumptuous in me to enlarge on the merits of this exquisite translation: of the English, however, I may be allowed to speak, and I dare say you will agree with me, that it is in its kind one of the most beautiful compositions which our language affords.

I am Your's, truly,

GRANTA.

*The China of the Classics, under the Appellation of Serica, Thina, Sinæ, and Cuthæi, according to the Map of the two Indies by D'Anville.*

IT is an amusing task to trace the discovery of China, or, as the natives term it, *the Chinese World*, from the age of Augustus, and of the authors at his court, to the enlightened era of the Arabians in the 9th and 12th centuries, and thence to the Portuguese discoveries in India: the veil will thus be gradually drawn from the face of Chinese geography, and their early and wonderful career in refinement will be progressively detected.

By the Classic authors the interior of China is, indeed, dimly described; but its natural productions are accurately marked, and its exportable commodities are fully detailed by the enterprising merchants, and the reflecting scholars of Rome, and of Greece; by Arrian, Pausanias, Pliny, Strabo, Ptolemy, Tacitus, and Ammianus Marcellinus.

Dr. Vincent, the able translator and commentator of Arrian, after the 115th page, quotes several passages, which prove that this merchant was acquainted with Bengal and Orissa, with Ava, Lassa, or Tibet, and with the Thina, or Chinese, and plainly describes the Chinese fairs, where they sold *the areka nut* to Guzerat, to the banks of the Ganges, and to Canara through the city of Ougein: the trade was conducted by caravans.

Pliny thus describes the silk-worm in the 11th book, 26th section: “Et alia horum origo: è grandiore *vermiculo* gemina protendente sui generis cornua, primum cruca fit; deinde quod vocatur *bombylius*; ex eo *necydalus*; ex hoc in sex mensibus *bombyx*; telas araneorum modo texunt ad vestem luxumque fœminarum, quæ *bombycina* appellatur: prima eos redordiri, rursusque texere invenit in Cœo mulier Pamphila.”

Julius Pollux (in the 7th book and 17th c.), and Clemens Alexandrinus (in the 2d book Pædag.) confirm this narrative.

Now silk and cotton have formed, even to our remote age, the chief exports of China. Pausanias, in the 7th book of his description of Greece, says "that the thread, from which the Seres form their dress, is not the production of a tree, but is procured and collected in the following manner: a worm, which the Greeks call *seer*, but to which the natives give a different appellation, is discovered in their country: it is twice as large as the beetle, and in many other respects it resembles the spiders, which weave their webs under the trees: it has, like the spiders, eight feet: the Seres in summer and winter rear these insects in houses, which are adapted for so singular a purpose: they produce a slender thread, which is rolled round their feet: they are fed four years on oatmeal, they do not live beyond the fifth. In their last year they are fed on a green reed, their favorite and sweetest food: they devour the reed till they burst from repletion, and die: a quantity of thread is drawn from their bowels."

Ammianus Marcellinus (23d book) gives the following narrative, which is less perspicuous than the former, and which is only applicable to the cotton-tree: "They weave a delicate and tender thread formed from moistened wool, combining it into a kind of fleece, by frequently sprinkling with water the pods of the trees; and spinning it into inner garments, they manufacture that celebrated silk, which anciently composed the dress of the [Roman] nobility, but in my age is the indiscriminate and extravagant clothing of our lower ranks." Pliny, in the 6th book, 20th c. gives a yet darker account: "The Seres are the first of nations, which are celebrated for the woollen manufacture, which they obtain from a tree, spinning the hoary and grey part contained in the leaf, and sprinkling it with water: it causes to our females the double labor of replacing the threads, and of reweaving it: in it the female figure is not concealed from the public eye." Tacitus, in the 2d book, 33d c. of his *Annals*, relates "that, in the commencement of the reign of Tiberius, a law was passed to prohibit to men the disgraceful use of effeminate silk: even at the period of Alexander's conquests silk was sold into Greece, and traversed the breadth of the Persian Empire." Seneca, in his 7th book, indignantly reproves the Roman matrons for the use of a mate-

rial so thin, so transparent, and so effeminate. Lampridius, c. 26. devotes to infamy the Emperor Heliogabalus, who first dared to appear in a dress wholly of silk. Virgil, in the 122d verse of the 3d book of his Georgics, delineates, nearly in the words of Pliny, the same process of the cotton manufactories. I hesitate to assign the preceding verse, where the poet speaks of *Ethiopian forests whitened with soft wool*, to the cotton-forests of China, because the geographical site of Virgil's Ethiopia may be disputed; and I wish not to introduce a disputable testimony. I may be permitted, however, to make one corroborating remark: Herodotus, in the 3d book, c. 70. speaks of two Ethiopias, one in the vicinity of Egypt, and the other in the East: Virgil uniformly adopts his geography, and engrafts it on the fables of Homer. "Those Ethiopians, who come from the more Eastern parts of their country, have their hair straight, those of Africa have their hair more crisp and curling than other men: on their heads they wore the skins of horses' heads—instead of shields they held before them *the skins of cranes*: the armour of the ASIATIC ETHIOPIANS RESEMBLED THAT of the Indians; the bows of the Indians were made of reeds, as were also their arrows, WHICH WERE POINTED WITH IRON: the DRESS OF THE INDIANS WAS COTTON: these two nations (he adds) composed a part of the army of Xerxes," when he invaded Greece, nearly two generations before Herodotus flourished. In his 3d book, c. 106. he had said: "The Indians possess a kind of plant, which, instead of fruit, produces *wool* of a finer and better quality than that of sheep: of this the natives make THEIR CLOTHES."

That I may not appear to swell my extracts with mere repetitions of similar classical descriptions, I shall leave the reader with two short passages from Pliny, (book xiii. 14. and xii. 10.) on the subject of cotton; passages, on the meaning of which it seems difficult to fall into error: "Ethiopia produces some remarkable trees, which bear wool—the nature of which has been mentioned in the description of India, and of Arabia:"—"they bear pods as large as the *Malum Cotoneum*, which, when the fruit has reached its full growth, burst, and disclose balls of wool, from which they manufacture an expensive kind of dress."

As Barrow, in his Remarks upon China, (after p. 437.) is the only *very late* author of fame, who contends that Serica is not China, it may clear the subject to assign his reason for such an hypothesis, and then we may modestly quote the classics themselves, and attempt to prove the identity of Serica, and of China. Though Herodotus, in the place above-mentioned, asserts, that the arrows of the Asiatic Ethiopians were pointed with iron, and though Barrow quotes Pliny as saying *that the Seres had iron*, and skins, yet he infers that China is not Serica, because the Chinese iron is bad. The character given of the veracity and the judgment of Mr. Barrow by all the learned Reviewers of our age, is so high, and so imposing, that, in the place of referring my reader to the ancient descriptions of the iron ore of the Chinese mountains, and of the skins and furs of her Tartarian provinces, written by Mercator in his Atlas, and confirmed by the old translations of early Portuguese travellers thither, collected in two volumes folio, I shall merely collate the passages in the Classics on Serica Regio, and explain them by the next succession of Arab and Indoo travellers and geographers. In this geographical research I may divide the description of the Serica Regio into, first, its exact situation; second, its climate; third, its immense population; fourth, the complexion of its inhabitants; fifth, their longevity; sixth, their original seats; seventh, their successive migrations, eighth, their moral character; ninth, their peculiar customs in commerce; tenth, their intercourse with foreign countries; and eleventh, the embassies, which they sent to Rome.

This collation will lead, I think, to the conclusion, that the region of the Seres, the Cathæi, the Thinaæ, the Sinaæ, was the ancient seat of one people, the Chinese.

Pausanias, in the 7th book, 26th c. observes: "It is well known that Serica is situated in a recess of the [East Indian, or] Erythrean sea; I have heard it asserted by some travellers, that it is not the sea, but the river named *Sera*, which incloses this region, and that in its peninsular circumstances it resembles the Delta of Egypt." Pliny, in book 6th, c. 20. has recorded the names of their three rivers, of the neighbouring Attacori, who lived in the same climate as the Hyperborei, and of the adjoining states, the Phruri, and the Tochari, connecting

in one verse their names and their residence. Priscian, in his *Periegesis*, denominates them ‘*the populous nation of the Seres*,’ while the proud Dionysius, in his *Periegesis*, terms them ‘*the barbarous nation*.’

Ammianus Marcellinus, in the 23d book, affirms, ‘that the temperature of their climate is pleasant and salubrious, the face of the sky clear, their breezes of wind favorable to health, and their forests not gloomy but lightsome.’

I must here interrupt the series of my quotations from the classics to confirm the last passage by the testimony of the two Arabian travellers translated in the collection of Harris after the 529th page, vol. 1. they travelled thither A. D. 833, that is, centuries after the age of Ammianus: “China is a pleasant and fruitful country, the cities are numerous, great in extent, and strongly fortified; the climate is more wholesome than India, and the country less fenny: in India are many desert tracts, but China is inhabited and peopled through all its vast extent.” Marco Polo, whose narrative is inserted by Harris, and who traversed the same country, at the 610th page, not only remarks its happy climate and rich soil, but asserts, that you ride ten days through its northern province of Cathay, and always find a crowd of beautiful cities, of vineyards, and cultivated fields; and that the five southern provinces numbered twelve thousand cities, one of which was garrisoned by twenty thousand men. Grosier, at the 119th page of the English translation, has recorded the curious fact, that “in A. D. 1761, China contained four thousand four hundred and two walled cities; half of these are called civil, and two thousand three hundred and fifty-seven are military towns:” at the 384th page, he produces two statistic enumerations of the empire at the periods of 1736 and 1761: ‘excluding fractions, the population gradually increased from one hundred and fifty-seven millions, three hundred and one thousand, to one hundred and ninety-eight millions, two hundred and fourteen thousand, or, in round numbers, to two hundred millions.’ A judicious writer in the *Edinburgh Review*, adding to the observations contained in Des Guignes’s *Travels to China*, has controverted the statement in Staunton’s and in Barrow’s account of Lord Macartney’s Embassy, which, from the census of a mandarine, carried the Chinese population, in

A. D. 1790. to three hundred and thirty-three millions: whether the mandarine, or the reviewer, be the more correct, the inference, which I shall draw from the above enumerations of the Chinese race in various ages, will, I hope, be admitted, that even in the era of Augustus, and of the twelve Cæsars, their empire was fully peopled; Gibbon, in his Roman History, adds, even at the era of Alexander,

Pausaniās, in the 7th book, has observed, that ‘the Seres are of a black complexion, or Ethiopians, as are the contiguous islanders of Abasa and Sacæa: according to some, however, they are not of a swarthy, and black complexion, but are Indoos mingled with Scythians.’ That ‘the Chinas, who are mentioned in the works of Menu, mixed with the Tartars in the province of Honan,’ and form the progenitors of the Chinese people, will be yet more confirmed by the following passage, which describes not only their origin, but also their emigration.

In the Asiatic Researches, in the Dis. by Sir William Jones, 8vo. vol. II. pages 369, 370, 371, he has observed, that “in the Sanscrit Institutes of civil and religious duties, revealed, as the Hindus believe, by Menu, the son of Brahma, we find the following curious passage: ‘Many families of the military class having gradually abandoned the ordinances of the Veda, and the company of Brahmins, lived in a state of degradation; as the people of Camboja, the Sacas, the Pahlavas, the CHINAS, and some other nations.’ This testimony would, I think, decide the question of the Indian origin of the Chinese, if we could be sure that the word *China* signified a Chinese, as all the Pandits assert with one voice. They assure me, that the Chinas of Menu settled in a fine country to the north-east of Gaur, and to the east of Camarup and Nepal; that they have long been, and still are, famed as ingenious artificers. A well-informed Pandit read to me a whole chapter from a Sanscrit book on the heterodox opinions of Chinas, who were divided, says the author, into near two hundred clans. I then laid before him a map of Asia, and when I pointed to Cashmir, his own country, he instantly placed his finger on the north-western provinces of China, where the Chinas, he said, first established themselves; but he added, that *Maha-china*, which was also mentioned in his book, extended to the eastern and southern

oceans. In the 12th century, before our era, the Chinese empire was in its cradle: in the second part of the Lun Yu, Confucius, or Confu-tsu, declares, that, although he, like other men, could relate, as mere lessons of morality, the histories of the first and second imperial houses, yet, for want of evidence, he could give no certain account of them: we may then justly conclude that the reign of Vuvam was in the infancy of their empire, which hardly grew to maturity till some ages after that prince; and it has been asserted by some very learned Europeans, that, even of the third dynasty, which Vuvam has the fame of having raised, no unsuspected memorial can now be produced. It was not till the eighth century before the birth of our Saviour, that a small kingdom was erected in the province of Shen-si, the capital of which stood nearly in the thirty-fifth degree of northern latitude, and about five degrees to the west of Si-gan; both the country and its metropolis were called Chin; and the dominion of its princes was gradually extended to the east and west: a king of Chin, who makes a figure in the Shahnamah among the allies of Afrasiyab, was, I presume, a sovereign of the country just mentioned; and the river of Chin, which the poet frequently names as the limit of his eastern geography, seems to have been the yellow river, which the Chinese introduce into the beginning of their fabulous annals. Mangu Khan died in the middle of the thirteenth century before the city of Chin, which was afterwards taken by Kublai; and the poets of Iran perpetually allude to the districts around it, which they celebrate with Chegil, and Khoten, for a number of musk-animals roving on their hills. The territory of Chin, miscalled Sin by the Greeks and Arabians from their defective articulation, gave its name to a race of emperors, whose tyranny made their memory so unpopular, that the modern inhabitants of China hold the word in abhorrence, and speak of themselves as the people of a milder and more virtuous dynasty; but it is highly probable that the whole nation descended from the Chinas of Menu, and mixing with the Tartars, (by whom the plains of Honan, and the more southern provinces were thinly inhabited) formed by degrees the race of men, whom we now see in possession of the noblest empire in Asia."

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The doubt of the identity of the Chinas and the Chinese, expressed by Sir William Jones, has been fortunately dissipated by the extracts of Captain Wilford from the Sanscrit authors. In the 8th volume, 336th page, of the *Asiatic Researches*, he quotes them as placing the Chinamanus on the river Sihon, [the Araxes of Herodotus] and on the ancient course of the Amu, or the Oxus, a river now dry, but formerly a connecting stream between the lakes Aral and Caspian. The Chinas are assigned by him, in the 327th page, to the Bactria of the classics; and, at the 337th page, he introduces as dwelling near the river called in the Sanscrit Nilini, or the Haramoren, two people named Sahu Lacas, plainly the Chinese, who say *Hong hong*, and the Carnap-ravaranas, or wearers of ear-rings, who cry *Chin-chen*; and, at the 357th page, he plants on the very same river the real Chinese, called the Bhadrasva empire: at the 342d page he has also ascertained the Camboja of the Sanscrit authors to be the Arachosia of the classics: hence the early position of the Cambodias, the second nation mentioned by Sir William Jones, is clearly explained. The same original seats, and the same gradual migrations of the Chinese, occur in the Oriental geography of Ebn Haukal, a writer of the tenth century: after a brief account of the farther India, or of Ava, and Cambay, he arrives in the twelfth page at Tibet and Cheen-ma-Cheen, beyond which no man passes, and, at the 9th page, he observes, that in the regions of Cheen are many dialects. At the 2d page he asserts, that Tibet lies between Khurkhis and Cheen; and, at the 9th page, he affirms with truth, that the Khurkhis, or Kirgusian Tartars, Kaimak, or the Calmucks, and all Turkestan, or the Turkmans, speak the same language: hence we may conclude, that the site of the people of Cheen, and of Cheen-ma-Cheen must be assigned to our China. At page 298 he has also ascertained their residence in very early ages. 'He says, that 'in ancient times Samarkand was called Cheen, and that the Cheenians were there.' By means of these eastern geographers, a modern historian may trace the first Chinese emigration from the banks of the Oxus, and from northern India, to their present seats on the Pacific ocean.

The reader will be obliged to me, if I produce on the identity of the Chinese, and the Sinæ, so perspicuous a testimony as the

following passages collected by the elaborate Critical Reviewer, in September, 1807, in his remarks on Dr. Hager's work. "One attestation of the identity, which seems to be decisive, is that of Cosmas Indico-pleustes, or the Indian voyager, who flourished during the *eleventh* century: this Greek merchant asserts, that the land of silk [*ἡ χώρα τοῦ μεταξίου*] is called *Tzini-sta*, that it is the last and most distant country of Asia, and that it is bounded by the Ocean. Moses Chorenensis, an Armenian, in the *fifth* century, relates, that, between the north and east of Asia, a country abounds in silk, which its opulent inhabitants manufacture, and that this country is called *Dgene-stan*:—*stan* in the Persic is a *region*." Ptolemy, in the 3d book, observes, that the Sinæ lay on the south side of Serica. Mannert in his northern geography in the German tongue, adds, that they were planted by Ptolemy nearer to Persia than to modern China, a circumstance repeatedly told by Ebn Haukal and the Sanscrits.

As it would swell this essay into a volume, to copy four folio pages on China from Harris, beginning at the 565th page of the travels of the two Mahometans, and to copy seventeen pages of the travels of Marco Polo, from the 606th to the 623d of the same volume; I omit these passages, and proceed to a "General collection of the Portuguese Discoveries" published in an English translation in London, A. D. 1770, the first volume, 418th and 426th pages. These passages occur in this work, extracted from Ramusio: "The Chinese merchants, A. D. 1500, sail through a gulph to Malacca, in quest of spices, and export, from their own country, musk, rhubarb, pearls, tin, CHINA, SILK, damasks, brocades, and other pieces of manufactured goods, each perfect in its kind: they are, indeed, very industrious; *their complexions are swarthy*, and not so good as the European; their eyes are small, and their feet are confined in small shoes. In the last year the Portuguese made a voyage to China, but they were not suffered to land, as foreigners are not permitted to enter their habitations. They sold their merchandise, however, to a large profit, and they remarked, that spices in general bore as high a price in China as in Portugal, as the climate is cold and the natives are incredibly addicted to the use of them." I shall now epitomise

a further description of the country from the same work, extracted from Faria y Sousa: "In 1521 Fernan Perez secured the trade to China in the city Quantung (Canton): the profit was excessively great, and the desires of all men were directed thither: our new ambassador, Thomas Perez, was of mean parentage, by trade an apothecary, yet, during his dispute with the mandarines, there were found with him two thousand weight of rhubarb, one thousand six hundred pieces of damask, four hundred of other silk, more than one hundred ounces of gold, and two thousand of silver, three fourths of a hundred of loose musk, and above three thousand purses of it, called papos, and a quantity of other merchandise: in the river of Canton it was a received custom, that no naval colors but those of China should be seen: our ambassador went thence to their king at Nanquin, spending on the tour four months without halting at any place, so large is their empire;—the king claimed Malacca, as subject to China."

By Dr. Vincent their 'porcelain is said to have been imported into Parthia.'

In Harris's *Travel*, of the two Mahometans, this remark occurs: 'They have an excellent kind of earth, of which they make a ware of equal fineness with glass, and transparent.' By means of these remarkable passages, drawn from the Portuguese voyagers, the reader will be prepared to admire the accuracy of the following translation by Dr. Vincent in his sequel to the *Periplus* of the Erythrean sea. He prefaces it by two excellent notes, in the latter of which he first describes the circumambient ocean, with which the Classics, and the Arabian geographers surround the earth, and then intimates, in accordance with Mela and Pliny, that "Thina is the last country of the known world, and that there is nothing beyond it but the sea."

At pages 477, 478, 479, the *Periplus* remarks: "Immediately after leaving the Ganges, there is an island in the ocean, called Khruse, or the golden isle, which lies directly under the rising sun: it produces the finest tortoise-shell, which is found throughout the whole of the Erythrean sea." Dr. Vincent, in a note upon this sentence, adds, that "Ptolemy describes this island as a Chersonese or extensive promontory, and as abun-

dant in the best betel, which is carried by the Sesatæ or Bêsadæ, the natives of Lassa, or Thibet, into the northern provinces of China." Khruce may therefore comprehend the Birman empire and the peninsula of Malacca: the subjection of the last to the Emperor of China in the 16th century has already been mentioned.

The Periplus thus continues the narrative: "still beyond Khruce, and more northerly, at a certain point, where the exterior sea terminates, lies a city called *Thinæ*, (the capital of the Sinæ,) not on the coast, but inland, from which both the raw material, and manufactured silk are brought by land through Bactria to Barygaza [in Guzerat], or else down the Ganges [to Bengal], and thence by sea to Limurike, or to the coast of Malabar. To *Thinæ* itself the means of approach are very difficult, and from *Thina* some few merchants come, but very rarely; for it lies very far remote under the constellation of the lesser bear, and is said to join the confines of the northern ocean: on the confines of *Thina*, however, an annual fair, or mart, is established; for the Sesatæ [of Thibet], who are a wild uncivilized tribe, assemble there with their wives and children: they are described as a race of men, squat and thick set, with their face broad, and their nose greatly depressed: the articles they bring for trade are of great bulk, and enveloped in mats, or sacks, which, in their outward appearance resemble the early leaves of the vine. The place of assembly is between their own borders, and those of *Thina*, and here, spreading out their mats [on which they exhibit their goods for sale], they hold a feast [or fair] for several days; and, at the conclusion of it, return to their own country in the interior. Upon their retreat, the *Thinæ*, who have continued on the watch, repair to the spot, and collect the mats, which the strangers left behind at their departure; from these they pick out the haulm, which is called *petros*, and, drawing out the fibres, spread the leaves double, and make them up into balls, and pass the fibres through them: of these balls there are three sorts, the large, the middle-sized, and the small; in this form they take the name of *Malabathrum*, and, under this denomination, the three sorts of that masticatory are brought into India by those, who prepare them." Dr. Vincent closes the translation with the remark, "that the

BETEL LEAF is always used with the cocoa-nut, and that we here read a description of the mode of traffic, which has always been adopted by the Chinese, and by which they trade to this hour with Russia, Ava, and Thibet." Pliny, in the 6th book, c. 20th, gives a similar, but a shorter description: "The Seres are mild, yet similar to wild animals, they fly the intercourse of other men, while they wait the exchanges of trade." Stephanus of Byzantium "on cities and nations," gives the same delineation of them: "The Seres, an Indian nation, who mingle not with mankind."

A simple incident is recorded by the historians of the lower empire, which decisively points to the deep impression, which the mighty name of Rome had made on the minds of the Chinese, and which equally intimates, that the line of the traffic between the two empires was conducted through Persia, Palmyra, and the Euxine: "The ambassadors of the Seres [or the Chinese] appeared in the triumphant procession of the emperor Aurelian," say the writers in the 220th page of the Augustan History: "Aurelian," it is said in the 218th page of his life, "was presented by the son of Sapor, king of Persia, with a scarlet robe; and the Indoos, the [eastern] Ethiopians, and the Seres, sent the richest presents, and the most solemn embassies to him," [as the lord of Palmyra, and the conqueror of Zenobia, the Queen of the East].

Even in the early reign of Augustus, ambassadors from the Seres had honored his court. Florus, in the 1th book, c. 12th, observes, "that the Seres and the Indoos, who lived under the rising sun, brought as presents, jewels, gems, and elephants, and measured the degree of their claims upon the emperor of Rome by the distance of the journey, which had consumed the space of four years." Strabo, in his celebrated 15th book, the most amusing and accurate in his work, and the most worthy of annotations, and parallel descriptions, which may be drawn, very probably by me in a following number of the JOURNAL, from the easterns and the moderns, likewise informs us, "that, in their letters, *many* ambassadors were mentioned, but that three only survived, for the others had died during the wearisome length of their route."

I shall now add the singular circumstance of their longevity. The salubrity of their climate, indeed, was commended above by Ammianus Marcellinus : " The district of country, which stretches beyond the river Hypanis," Strabo adds in his 15th book, " is universally admitted to be the best in the world : no accurate narrative of it, however, has yet been published, but, from the want of complete information, and from the distance of the region, all the accounts exalt it too highly, and people the country with monsters and miracles, such as the tales of the ants which dig up gold, and of brute-animals, and even of men, who exhibit peculiar and monstrous forms, and possess peculiar powers : as the Seres Macrobiani, who are said to live to so vast an age, as to survive two hundred years." The history of the Macrobian Ethiopians, more probably in *this instance* an eastern than an African people, is detailed by Herodotus in book 3d. c. 17. by Mela, 3. c. 9. by Pliny, 7. c. 48. by Valerius Maximus, 8, c. 3. and by Lucian under the section, which bears their name. Africa, however, seems *also* to have been the residence of a Macrobian race. The sagacious Plutarch remarks, that, when the Grecian philosophers are arrived at the boundary of their geographical knowledge, they draw on the rim of the chart, " here monsters are found, and here lie extensive deserts." It would require a volume, (and it would appear a volume of idle absurdities, if it were collected) to comprise all the passages in the classics, to which the above observation of Strabo concerning the regions beyond the river Hypanis, concerning Serica and Cathaia, and Sinæ applies. Sabbathier on the ancient nations has collected, and arranged alphabetically, the mass of these fables concerning nations of apes, pygmies, centaurs, Amazonians ; of nations with one foot, or without a mouth ; and of cyclops.

Now it may be novel information to the readers unacquainted with modern translations from the Sanscrit geographers, or with the native historians of China, or even with the European travellers into the East from the fourth to the sixteenth century, to learn that all these fables of antiquity are not the inventions of Homer and Herodotus, of Curtius and Ovid, but are to be found in, perhaps, the *more* ancient writings of the Sanscrit historians, and of the methodical Chinese. In the Hackluit collection of

voyages at the 578th page, the monk Rubriquis observes: "In the rocks of Cathaia, or of northern China, live creatures, which bend not the knee, but leap—they are hunted." These are obviously the satyrs of the ancients, mere apes, or men of the woods, *homines sylvestres*. In the first volume, 602d page of Harris, in the travels of Marco Polo, 'are seen near the country of Tancut the *Chin-Chin-talas*,' who are fully described by this tourist in very similar terms of fable. In the ancient poem of the Ramayuna, which is now appearing in our language, the god Rama fights, and conquers, attended by a legion of sacred apes. The same poem, at the 316th page, describes, as the allies of Rama, sixty thousand Balukhilya, who were pigmy sages. In a note to the native Chinese novel, called the 'Pleasing History,' translated into the English, and published in four volumes, duodecimo, the following tradition is found: "The Chinese say, that, in Tartary [of which Tancut is a portion contiguous to their provinces], a nation of Pigmies is so small, that ten or twelve of them tie themselves in a string, lest the kites and cranes should fly away with one solitary country-man." This story appears to be the origin of the *Ἰνγυαῖοι* of Homer, and of their annual contests with the cranes: now, by a very fortunate hint, Herodotus, in describing the armour of the Eastern Ethiopians, [or the Chinese], seems to draw the truth from such a fable: this nation had shot the cranes for the sake of their skins, and were armed with a shield covered with the skin, and the feathers of the crane.<sup>1</sup> The chronological progress of the fable through all the pages of the classics is the following: we must peruse it with humane charity for the weakness of man, even of the venerable philosophers of antiquity, and with every liberal allowance for the unavoidable ignorance of the inexperienced and early ages after the flood. Homer, in the 3d book of the Iliad, Aristotle on animals, Ovid's Met. book 6. v. 90. in the edition of Burman, who quotes the poet's authorities, or his Greek and Syriac prototypes, Strabo, in book 7th, Juvenal, Sat. 13. v. 186, Pliny, in

<sup>1</sup> A hundred travellers into Indian America, Negroland, or Siberia, present us with prints of the warlike savages adorned, or armed, or clad in skins of birds.

book 4th, Mela, in book 3d, c. 8th, Suetonius, in Aug 83, and Philos. Icon. 2. c. 22. A third instance of conformity between the Classical and the Sanscrit mythology is the narrative of the Centaurs: it is found in the 12th book of Ovid's Met. and of his prototypes quoted in the edition of Burman; in the two epic poems of Homer, in Hesiod on the shield of Achilles, in the second Pythic ode of Pindar, in the 4th book of Diodorus, and in the 9th of Strabo, in Pausanias, 5. c. 10, in the diversified history of Ælian, 11. c. 2, in Apollod. 2. c. 5. l. 3, and in Hyginus's Fables, 33 and 62. Now Wilford, from Sanscrit geographers, plants the nation with four feet, or the *Chataspada*, on the fountains and banks of the river Jumna, in vol. the 8th, and at pages 347 and 348, and at page 367 the Asbas, or horses, in the modern seats of the 'Turkmans.' A fourth, and a more remarkable instance of coincidence occurs in the tradition or fable of an Amazonian people. The following army of classics record their existence: Homer, and Virgil with his authorities, Herodotus in his 4th book, and the 110th c. Strabo in the 11th book, and Diodorus in the 2d book, Dion. Hal. in the 4th, and Plutarch, with his authorities, in the life of Theseus: Justin, book 2, c. 5, Apollodorus, 2, c. 3 and 5, Hygin. fab. 14 and 163, and Jornandes in the 7th c. of the affairs of the Goths. Now, in the Pleasing History, the Chinese novel mentioned above, in the 4th volume, an entire play is founded on the story of a queen of Amazonians situated in Tartary, and robbing the adjacent provinces of China of male children. Wilford, at the 346th page, vol. 8th, mentions from the Sanscrit authorities a tribe denominated Stirajah, or the Amazons, at the northern fountains of the river Jumna. This singular tradition survived to the age of Marco Polo: at the 622d page of Harris's collection, he describes them: his expressions are similar to the following narrative in Brocquiere, who, at the 159th and 193d pages of his travels, in the English translation, remarks, that " he saw a woman wearing a tarquais like a man ;

<sup>1</sup> Dionysius Periegetes describes in Scythia the Hippopodes as having the feet of horses. The fable is repeated in the travels of Rubriques and John de Plano Carpini.



for these women of the Turkman race fight like men : thirty thousand of the females bear the tarquais, and are under the dominion of a lord named Turk-gadiroly, who presides among the mountains of Armenia : he has ten thousand men at arms and one hundred thousand women." A fifth instance of such a resemblance in fable occurs in Captain Wilford at the 347th page of the same volume, in which he quotes from the Sanscrits the name of the golden tree, or *Turu-Canuca*, and we may naturally inquire if the story be not the same as that in Herodotus. The sixth and seventh examples, which I shall adduce, are the two tribes, whose names are recorded by Captain Wilford at pages 344 and 347, vol. 8th, the *Ecupadu*, or single footed, analogous to the *Monopodes* and *Enopodes* of Pliny ; and the *Atshami*, or ἀσπίμοι, of the classics, and particularly of Pliny, a *people without mouths*. The whimsical tradition of these clans has reached even to the distant age of Rubriquis, and John de Plano Carpini, and is gravely related by Sir John Maundeville. Strabo, in the 8th book, and a crowd of the poets, Homer, Hesiod, Theocritus, Virgil and Ovid, with their numerous prototypes, describe the monstrous Cyclops : even this fable has been borrowed from the Indoos ; for Captain Wilford has discovered, near the Sacæ of the classics, the tribe of *Ecavilochenus*, or the one-eyed. Every reflecting reader will sicken at this extended series of absurdities, and in reverential silence will throw a mantle on the credulity of the human understanding.

Such have been the savage tribes, with which mythology and ignorance have covered the frontiers of Thina, and of Serica : we shall conclude the essay with more authentic and historical geography. The last name, which has been given to the Chinese by the classics, is the Catthæi, or Chathæ, whose situation is marked in the geography of Ptolemy, and who have been identified with China, in Mannert's northern geography, and by Dr. Vincent ; rival names. Sir William Jones also, in *Asiatic Researches*, vol. 2, p. 21. adds, the name of Khata was given to China. I have likewise quoted the voluminous account of north and south China from Harris's volume, which contains the travels of the monk Rubriquis to Kathai, of the two Mahometans, and of Marco Polo. Three passages from the Portuguese

voyages have been also inserted; but, probably, a sentence, which will appear the most decisive of the identity of China and Cathay, is the following: John de Plano Carpini, in the 64th page of the first volume of the Hackluyt collection, describes Zingis-Khan as overwhelming, and plundering a part of the Cathayans, whose principal city abounded with gold, and with incredible wealth: at the 129th page Rubriquis adds, that Cathaia, a mighty and populous nation, was anciently the *SERES*, who manufacture dresses of silk, and who are called, (as Ptolemy observed in book 6, c. 16.) *Seres* from a town of the same name: they possess a town with walls of silver, and with a tower of gold. Strabo likewise at page 699 of the 15th book, describes the site of the Cathei. (Wilford, it is true, identifies them in vol. 8. p. 349, *Asiatic Researches*, with the *Chatars*; but I suspect a mistake :) "Some writers place Cathea, the country of the king Sopithes, between the two rivers Hydaspes and Acesines: others *beyond* the Acesines, and the Hyarotis. It is a surprising fact, that so many honors are reported to be paid in Cathea to beauty; even dogs and horses are valued for the quality. Onesicritus relates, that the king is selected for his charms of person: at the expiration of two months, a new born child is publicly determined to possess a good figure, and to be worthy of life, or the contrary; and he is sentenced by the magistrate to die, or to live: they tinge their beards also with many and various colors, as ornamental: many Indoos indeed have adopted the same practice, for the country produces coloring substances admirably adapted to dye the hair, and their dresses: and the nation, frugal in other respects, loves ornament: the husband and the wife mutually choose each other; this circumstance appears to be peculiar to the Catheans: the wives also burn themselves on the funeral pile of their departed spouses; the following is said to be the reason of the custom: in a former age, the wives, from a criminal attachment to young men, had deserted, or poisoned, their husbands; to prevent this latter crime, this law was enacted—neither the law, nor the reason of it appear to me to be probable. They say, that in the land of Sopithes a quantity of salt is dug from a mountain, sufficient to supply all

India : gold and silver ore likewise is discovered in other hills not far distant, as Gorgos, a dealer in metals, has described ; but the Indians, unskilled in their fusion, and in metallurgy, are ignorant of the riches, with which they abound, and on this account, conduct the process with great simplicity." Diod. Sic. book 17. c. 10. repeats the above history, and adds, that Alexander burnt the greatest and strongest town of the Cathai, which he took with difficulty. The inhabitants of another city submitted and were spared. The works of Du Halde on China, and the translations by the French of the Chinese historians, united with the prints, and the descriptions of Montanus in his early 'Embassies to China and Japan,' will diffuse a strong light on the assertions in M. Polo respecting Cathay and Mangi; and the mind must, in my humble opinion, be very prejudiced indeed, which, after the investigation, should refuse to admit its identity with the very ancient China.

Dr. Johnson has judiciously observed, that, in tracing the origin of any people, the most certain guide is the comparison of their language with the speech of a neighbouring state, and, I may add, of an earlier kingdom. In closing our dissertation on the identity of the Seres, the Thinx and the Cathai, with the modern Chinese, it will be useful to apply this criterion and standard to the language of China in the several ages of the Sanscrit authors, of the classics, and of the moderns. Sir William Jones in the discourse quoted above, 372d page, affords us this information : " Their spoken language not having been preserved in the usual symbols of articulate sounds, must have been for many ages in a continual flux ; their letters, if we may so call them, are merely the symbols of ideas ; they have no ancient monuments, from which their origin can be traced, even by plausible conjecture." In vol. 1. p. 418. in the 4to edition, he had observed, that " the order of sounds in the Chinese grammar corresponded nearly with that observed in Thibet, and hardly differed from that, which the Hindus consider as the invention of their gods."

The classics have merely recorded that the tongue of the Seres differed from that of other men. Pausanias, in the passage, which I quoted above, asserts their descent from the

mingled blood of Indoos and of Scythians [or Tartars]; Halhed, one of the most extensive orientalists Europe has produced, attests in his preface to the *Gentoo laws*, that *all* the Hebrew roots, and the majority of the Chinese are referable to the parental tongue, to the yet more ancient Sanscrit; and Grosier on China, in his second volume, 377th page, of the English translation, avers, "that their language has continued the same, and that no historical fact proves their ancient speech to differ from their modern; as China has neither changed its inhabitants, nor admitted, as other countries have received, many millions of foreign colonists. The first chapters of the *Chou-king* were written two thousand three hundred years before Christ, yet they are still intelligible." It is the *Saxon Chronicle of China*. "A speech is preserved which was made by an old man to the emperor Yao, and two songs also of an equally remote date. The inscriptions made by the early emperor Yu and inscribed on a rock, are yet understood." They are to China, Runic rhymes on Danish rocks: they are a Duillian inscription: "the nation still imitates their old Law of King:" it is obviously *their* law of the twelve tables: the pronunciation, it is admitted, has changed, as may be proved by their old rhymes. Ebn Haucal, in the passage quoted above, confesses, that in Cheen the dialects are numerous, but seems to me at least to hint, that the language is the same: Marco Polo in the 619th page of Harris, is very conclusive and satisfactory: "In all the nine kingdoms of Mangi one language is used, with variety of dialect, and but one sort of writing:" Van Braam, who travelled through the internal provinces of China, asserts, in his second volume, that "this wonderful language only exhibits through that extensive empire the slight variation of provincialisms, but that the national speech is intelligible in all its principalities, while the tongue of the Mandarinines is minutely the same in all." A longer discussion would oblige us to enter into the structure of their grammar, of which Grosier in the above chapter gives an enlarged delineation, and on which Lord Monboddo, Harris, and Hager, with a hundred inferior names, have written commentaries.

It is more agreeable to the brevity of an essay, to intimate the

secret cause, to which we may ascribe the uniformity and permanence of the Chinese tongue. All nations, who have remained homogeneous, and unmingled, during four, five, or six thousand years; and who, at the commencement of their national existence, were populous, and favorably circumstanced for a rapid increase of their population, have, in every history, retained during a long space of time their primitive tongue: some will probably only cease to speak a dialect of it, when the human race shall disappear from our globe. This fact is illustrated in the ancient and modern tongue of the Arabian tribes, a branch of the Assyrian, and of the Hebtew stem; of the Mogul, of the Sarmatian, or Sclavonian, of the Gothic, including the Greek and the Latin, and of the venerable Sanscrit. In all these illustrious examples, we see nations ranging themselves into vast masses, and the mother tongue subdividing itself into a hundred dialects, but the grand features of the family remain unimpaired.

Such have been the successive migrations, and such the original seats, of the Chinese; such have been in various ages the singular circumstances of the Cathai, Sinæ, Thinæ, and Seres; and such are the reasons for the inference that they constituted merely one people, the Chinese, in their ancient place of residence.

P. K.

## REMARKS

### ON THE INTRODUCTORY LINES OF THE ILLAD.

PLAIN and simple as we find the introductory lines of the Iliad to be, the critics do not appear to have adequately comprehended them. I shall therefore here insert the original, with a few remarks in illustration of it.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος  
 Οὐλομένην, ἣ μυρ' Ἀχαιοῖς ἄλγε' ἔθηκε·

Πολλὰς δ' ἰφθίμους ψυχὰς Ἀΐδι προΐαψεν  
'Ηρώων, αὐτοὺς δὲ ἐλάτεια τεύχε' κύνισσιν,  
Οἰωνοῖσι τε πᾶσι· Διὸς δ' ἐτελείετο βουλή.

The following is the version of Cowper :

- “ Sing, Muse, the deadly wrath of Peleus' son,
- “ Achilles *source* of many thousand woes,
- “ To the Achaian host, which numerous souls
- “ Of heroes sent to Ades premature,
- “ And left their bodies to devouring dogs,
- “ And birds of heav'n (so Jove his will perform'd).”

The object of the poet in this introduction is, to say that Jupiter originally planned the destruction of the Greeks; and, that the anger of Achilles was but his instrument in executing it. The words of Prometheus in that play of Æschylus, when replying to the question of *Io*, who bound him to the rock? express the exact meaning of Homer :

Βούλευμα μὲν τὸ δῖον, Ἡφαίστου δὲ χεῖρ.

The above translator therefore is not correct when he represents the wrath of Achilles as the *source* of woes to the Greeks; but his mind, in this instance, was too much preoccupied by the version of his more tuneful predecessor :

- “ Achilles' wrath, to Greece the *direful spring*
- “ Of woes unnumber'd, heavenly goddess, sing;
- “ That wrath, which hurl'd to Pluto's gloomy reign
- “ The souls of mighty chiefs untimely slain;
- “ Whose limbs unburied on the naked shore
- “ Devouring dogs, and hungry vultures tore,
- “ Since great Achilles and Atrides strove :
- “ Such was the sovereign doom, and such the will of Jove.”

Neither Pope nor Cowper were sufficiently versed in the language of Homer, and they were misled by those learned editors, on whose judgment they implicitly relied. *Clarke* and *Ernestus* have inserted the clause, Διὸς δ' ἐτελείετο βουλή in a parenthesis, thus making that foreign and collateral, which was the intrinsic and direct object of the poet, namely, that the will of Jove was the *source* or *spring* of woes to the Greeks. Nor did Mr. Wakefield more adequately understand the passage, who thus writes in his Observations on Pope's Translation : “ The true interpretation in question is not obvious. I understand the poet as

follows, *But the will of Jove was all this time accomplishing.* He had decreed the destruction of Troy, which was brought forward by this very means, the quarrel between the chiefs; a circumstance, that appeared very likely to impede and even frustrate the grand event. For the resentment occasioned by the death of Patroclus was fatal to Hector, and in him to Troy."

Homer, as Quintilian observes, has expressed the subject of his immortal poem with great brevity and perspicuity; but his language is highly figurative, as will appear by unfolding the primary senses of the terms used by him. From the old noun *ἔα*, *earth*, came perhaps the verb *θίω*, *to place in the earth*, hence the leading and more appropriate meaning of it is *to plant*, which appears the sense of *ἔθηκε* in this place: "Achilles planted innumerable woes to the Greeks.—His wrath was the soil in which Jove sowed the seeds of destruction to the Greeks." *Κακὰ φυτεύειν*, *to plant evils*, *φόνον φυτεύειν*, *to plant death*, is a metaphor of frequent recurrence in Homer, and he pursues and diversifies it in this place to the end of his exordium.

The terms expressive of bodily or mental strength are copied by analogy from the evolution or growth of trees and plants: thus *vis* or *vires* is taken from *vireo*, to be green; *vigor* from *vigeo*, to vegetate. On this principle, the Hebrew *אב* *ab*, *verdure*, or *a plant in its bloom*, is the parent of the Greek *ἰσ*, or the adverbialized *ἰσ*, *strength*; and of the hence derived adjective *ἰσχυρός*, *strong*, but the primary sense of which is *blooming*. Thus our poet characterises the wife of *Alcinous* as *ἰσχυρή*, surely not meaning *strong* or *brave*, but *blooming*. Farther, the Hebrew and Arabic *חבט* *hubt*, is to shake, or cut down fruit from a tree. Hence apparently *ἵπτω*, *to strike*, and by dilating the aspirate into two vowels *λάπτω*, of which the compound *πρὸ-λάπτω* therefore here means *prematurely to mow or to cut down*. The souls of heroes were the fruits, which the wrath of Achilles was the means of cutting to the ground; and they served in this state to feed dogs and vultures. The figure of cutting men down in the bloom of life, like green grass, is common in all Asiatic writings, and especially in the Jewish Scriptures.

Finally, the words *τελείω*, *τελέθω*, *θάλλω*, are doubtless of the same origin, and are applied with the strictest propriety to trees when efflorescing, to flowers that blossom, or to fruits that

ripen; and the sense which Homer conveys by *τελειέτο* is, *and the will of Jove ripened or matured it*. The whole passage may be thus rendered: "The wrath of Achilles planted innumerable woes to the Greeks, prematurely cut down to Hades the souls of many blooming heroes, and made their bodies a prey to dogs and birds; but (while the wrath of Achilles sowed the seed of this ruin) the will of Jove (was the cause which) ripened it into perfection."

It is a circumstance which deserves attention, and which confirms the above explanation, that *Æschylus*, in his *Hepta epi Thebais*, has obviously imitated this passage of Homer; and he appears to have understood it in the figurative sense here explained; for, when the *Chorus* were describing the horrors that would ensue on the capture of that city, they say

Οἰκτρὸν γὰρ, πόλιν τήνδ' ὠκυγίαν  
 Ἄϊδι προίχψαι.——Ver. 322.

The sentiment of which is this: "What pity that this ancient city, in the height of prosperity, as a tree laden with fruits, should prematurely be cut down and plunged into Hades" (see what is said of Chorazin and Bethsaida in Math. xi.) The *Chorus*, after dropping the allusion, resumes it at line 359.

Παντοδαπὸς δὲ καρπὸς χαμάδις  
 Περὶ αὐτὴν ἀλγύνει κυρήσας·  
 Πικρὸν δ' ὄμμα τῶν θαλαμηπόλων.

Here the tree, to the root of which the axe of destruction was laid, showers down its foliage and fruits; and, by falling, pains the spectators, who before viewed them with delight. These fruits gave pleasure to the virgins, who contemplated them from their chambers; and they now occasion proportionable anguish by tumbling on their heads. This contrast of present pain with past pleasure in the mind of the poet, is the circumstance, on which is founded the propriety of the expressions *ἀλγύνει κυρήσας* and *πικρὸν ὄμμα*. The obscurity of this passage has been felt, but not removed, by the critics.

Homer considered the individuality, or essence of man, as consisting in his *body*, and not in his *soul*. The wrath of Achilles sent many blooming souls of heroes to Hades, but made those heroes *themselves* a prey to dogs. The natural system of Epicurus flourished long before the birth of that philo-



sopher, and our great bard appears obliquely to inculcate it, when he does not profess to do so. Lucretius himself with all his admiration of the Grecian sage, was desirous to support his system by the authority of Homer :

“ Quo neque permanent animæ, neque corpora nostra ;

“ Sed quædam simulacra, modis pallentia miris :

“ Unde sibi exortam, semper florentis Homeri

“ Commemorat speciem, lacrimas effundere salsas

“ Cœpisse, et rerum naturam expandere dictis.”

The *simulacra* or *species* here mentioned were called εἰδωλα by Epicurus, and ψύχαι by Homer ; and the Latin poet alludes perhaps to the introductory lines of the Iliad. Those philosophers, who believed in the immateriality of mind, as placing the essence of self in soul, uniformly borrowed the term *soul* to signify *self*. Thus in Hebrew and Arabic נפש *nuphs* means *soul* and *self*; and they would express, “ a man threw himself into the river,” by “ he threw *his soul* into the river.” On this principle a great number of passages in Greek and Hebrew receive much illustration. In Gen. iii. 8. we read “ And they heard the voice of the Lord walking in the garden in the cool of the day.” But the original is נפש היום *laruah hejom*, “ in the spirit of the day,” or “ in the self-same day.” The wearied man, in one of the fables of *Æsop*, is represented as invoking death to his spirit, i. e. to himself. The primary sense of ψύχη is *breath*, which is also that of θύμος, *mind*, it being derived from the Persian *dum*. Hence these terms in *Homer* and other Greek writers came to signify *self*, as Ἀρνούμενος ἢν ψυχὴν, *having preserved himself*; ὀλέσας θύμον, *having destroyed himself*; and, when our Lord is said to groan ἐν τῷ πνεύματι, the phrase means that he groaned in himself; i. e. he sighed without explaining to any around him the cause of the sorrow that swelled his bosom.—See Mark, viii. 12.

On the other hand, those philosophers, who considered the essence of man as consisting in *matter*, used the terms equivalent to body, to denote *self*; hence *corpus* in Latin, and σῶμα in Greek, are sometimes employed in this signification, and this is the reason why Homer, in the above passage, uses αὐτοῦς, *themselves*, for σώματα in opposition to ψύχας,

March 18th, 1811.

J. J.

## AN ESSAY

*On the Respect paid to Old Age by the Athenians and the Romans.*

NO. II.

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## ATHENIANS.

IF we turn our attention to the Athenians, we shall find the same respect paid to age even among those fierce and haughty democrats. No man, who was under thirty, could be admitted a member of the senate of five hundred;<sup>1</sup> and, when the senate was assembled, the herald first called upon those, who were above fifty years of age, to deliver their sentiments: we find Demosthenes, who flourished so many ages after the time of their legislator, Solon, and who lived in times of such deplorable corruption, compelled to apologize, in his 1st Philippic, for rising to speak before the older members had delivered their sentiments.

Aristophanes, in his comedy of the Clouds, (v. 993.) represents the allegorical personages of Dicæus and of Adicus "contending," as Mr. Cumberland observes in his translation, "for the possession of their pupil, Phidippides, after the manner of the choice of Hercules." The poet thus contrives to introduce a comparison of the old system of education with the corrupt principles, which then prevailed in the schools: after Dicæus has described in, lively colors the rational system of former

<sup>1</sup> That thirty was the senatorial age is evident from Xenophon's Mem. (l. 1. c. 1. §. λ.) ἵνα τοῖσιν, ἔφη [ὁ Σωκράτης] μὴ ἀμφίβολου ᾖ, ὡς ἄλλο τι ποιῶ ἢ τὰ προσηγορευμένα, ἐρίσαντί μοι, μέχρι πέντων ἐτῶν διὰ νομίζουσιν ἰούς ἵνασι τοὺς ἀνθρώπους· καὶ ὁ Κερικλῆς, ἔσθου περ, ἤπι, χρεῖστον βουλεύουσιν οὐκ ἔξιστιν, ὡς οὐκ ἔστι φρονίμοις οὐσι, μηδὲ σὺ διαλέγουσιν πάντες τριάντα ἔτην.

times, he proceeds to deliver this advice to Phidippides, which I shall give in the words of Mr. Cumberland :

“ Be wise, therefore, young man, and turn to me—

“ Turn to the better guide, so shall you learn

“ To scorn the noisy forum ; shun the bath, .

“ And turn with blushes from the scene impure :

“ *Then conscious innocence shall make you bold*

“ To spurn th’ injurious, but to reverend age

“ *Meek and submissive, rising from your seat*

“ *To pay the homage due, nor shall you ever*

“ Or wring the parent’s soul, or stain your own.”

I must not dissemble the fact, that Herodotus, when he informs us in a passage, which I have already cited, that the Egyptians rise from their seats before old men, and yield the road to them, at the same time observes, “ that the Lacedæmonians alone of the Grecians agree with them in this respect :” Xenophon also puts these words, as I have before observed, into the mouth of the younger Pericles : “ When will *Athens* rival *Sparta* in paying respect to age ? *Her* young men begin by despising their parents, and hence arises the contempt which they feel for the aged and hoary head.” Pericles seems to have considered this disrespect to age as one of the causes of the corruption, which then prevailed in their manners. Nymphodorus, however, in the passage, which I have already cited, says, that “ this custom was observed alike ‘by Egyptians, and by *Grecians* ;” and, in that chapter of the *Memorabilia*,<sup>1</sup> where Socrates endea-

<sup>1</sup> L. 2. c. 3. §. 15. 16. ——— καί τη μαλακῇ τιμῆσαι. Valckenaer on Herodotus (l. 2. c. 60.) deems this passage spurious, but why should we not suppose (as Benwell observes in his notes on Xenophon’s *Mem.* 2d ed. p. 548.) that the couch of honor was softer than the other couches ? Thus we are informed by Mr. Bell, in his journey to Constantinople, (vol. 2. p. 417.) that the ambassador, accompanied by the gentlemen of his retinue, went into the vizier’s tent, where a stool was prepared for his excellency ; the gentlemen stood during the time the ambassador remained : *the vizier sat, cross-legged, on a sofa raised about half a foot from the floor, which was all laid with rich carpets.*” Captain Turner, in his *Embassy to Tibet*, (p. 245.) says, in his account of a visit to Snopoon Choomboo : “ We took our seats on piles of cushions, that had been placed on the opposite side of the room.” The Chinese also, if I am not mistaken, sit upon piles of cushions. I hope the reader will here

vours to reconcile the two brothers, Chærepho and Chærecrates, and advises Chærecrates, the younger of the two, to make

pardon a digression to explain from Savary a passage of Virgil. He observes, in his 12th letter: "The master of the house receives visitors without many compliments, but in an affectionate manner: his equals go and seat themselves by him, with their legs crossed; a posture by no means fatiguing with clothes, which do not fetter the limbs: his inferiors are on their knees and seated on their heels: *persons of great distinction sit on an elevated sofa*, [this passage supplies another comment on the passage above, as, beside the mention of the *sopha*, it shows the great difference, which the Egyptians make at their feasts and visits, between equals, inferiors, and superiors; and why should we not suppose that something of this kind also prevailed among the Grecians?] from which they overlook the company: thus Eneas was in the place of honor in the palace of Dido, when seated on a high bed, he related to the queen the disastrous fate of Troy reduced to ashes:

*Inde toro pater Eneas sic orsus ab alto.*—l. 2. v. 2.

[Heyne says: "*altus tantum ornat; et erant triclinares lecti magnificentiæ causâ alti; accedebant pulvini,*"] the epithet of father proves that Virgil was perfectly acquainted with eastern manners, with whom the name of *Father* is the most respectable title, which one can confer on any man: they still think it an honor to be so called: on the birth of a son, they quit their proper name for the appellation of *Father of such a one*. Thus, in the passage, which I have just quoted from Mr. Bell, we are told that the vizier sat on an *elevated sopha*: thus Mr. Bell says, in his journey to Ispahan, (vol. 1. p. 81.) the ambassador "was received [by the Chan] in a magnificent hall, spread with fine carpets; there was a seat placed for the ambassador, while the rest of the company sat cross-legged on the carpets, in the Persian manner:" Again in p. 115. "We were placed cross-legged on the carpets [at the house of the Devettar] except the ambassador, who had a seat." Thus Captain Turner says, in his Embassy to Bootan, (p. 27.) "We advanced, and took our seats [at the house of the Soobah of Buxadewar]—he sat opposite to us, on a scarlet cloth, having a square piece of tiger's skin in the centre, spread upon a stage of wood, which was elevated about a foot from the floor." He says, in p. 237, "We found the regent [of Tibet] and Soopoon Choomboo seated upon the left-hand side of the throne, on elevated seats raised with satin cushions;—two raised seats of cushions had been prepared, towards which the regent, waving his hand, with a very significant look, directed us to be seated:" [compare this passage also with Xenophon above] Again, in p. 333. "I was allowed to visit Teshoo Lama, and found him placed, in great form, upon his *Mismud*, a fabric of silk cushions piled one upon another, until the seat is elevated to the height of four feet from the floor."—Mr. Harmer has given other instances in vol. II. p. 500, 4th ed.

the first overtures of peace, Chærecrates replies, that "it is absurd to expect him, the younger, to begin, when all mankind have agreed in making the elder take the lead, on every occasion, both of speech and of action;" the great master of morality, and of reason, asks in his turn, "whether it is not the acknowledged custom of mankind for the younger to give the road to the elder, whenever he meets him, to rise from his seat, whenever he approaches him, to honor him with a soft couch, and to allow him the priority of speech?" From what has been said, I think that it may fairly be concluded, that the Lacedæmonians were more particular than the Athenians in observing this goodly custom even in the more virtuous æra of the Athenian history; but that it was observed by those Athenians, who paid any attention to moral propriety, even in the time of Socrates, when the Athenians had degenerated from the virtuous simplicity of their ancient manners.

I shall now proceed to present to the reader the opinions of Aristotle, of Plutarch, and of Phocylides, upon this branch of moral duty, and shall thus close this part of our subject. Aristotle,<sup>1</sup> in his Politics, (book VII. c. 14.) when he is discussing the topic of obedience, says: "Nature will here be our best guide, who has made the distinction between age and youth; it is the privilege of age to command, and it is the duty of youth to obey: surely no man can remonstrate against such an authority, even if he considers himself as superior, in any respect, to the man, who exercises it over him, especially as he may console himself by the reflection, that advanced age will confer upon him a similar degree of power." The same great master

<sup>1</sup> Ἡ φύσις δίδωκε τὴν αἰεσίαν, ποιήσασα αὐτὸ τῇ γένει ταυτὸ, τὸ μὲν πᾶντιον, τὸ δὲ πρεσβύτερον· ὡς τοῖς μὲν ἀρχίσθαι πρέπει, τοῖς δ' ἀρχῆν ἀγανάκτει δὲ οὐδὲς καθ' ἡλικίαν ἀρχόμενος, οὐδ' εἰ νομίζει ὕπαι κρείττων, ἄλλως τι καὶ μίλλων ἀνταπεμβαίνει τοῦτον τοῦ ἔρανος, ὅταν τύχῃ τῆς ἰουμένης ἡλικίας.

The old reading here is οὐδὲ· οὐδ' ὅ; but the latter reading, which is proposed in Victorine's commentary upon this work, gives to the passage as much spirit, and carries with it such an air of probability, that I have adopted it in this translation.

of reason says in his Ethics, (book ix. c. 2.) <sup>1</sup> “ that we should show to our seniors the honor, which is due to their age, by rising at their approach, by yielding our seats to them, and by paying to them every other mark of respect.” Diogenes, the Laertian, in his curious and valuable “ Lives of the Grecian philosophers,” (segm. 82. l. 5.) tells us, that Demetrius used to inculcate these three duties upon the young: “ to reverence their parents at home; *to reverence their seniors in the public roads*; and, when they strayed into retired and desert places, to reverence themselves.” <sup>2</sup> The Cheronæan philosopher, in his tract on the Education of Children, says: “ Philosophy teaches us the difference between honor and turpitude, between justice and injustice; what we are to pursue, and what we are to shun: Philosophy teaches us to reverence the gods, to honor our parents, *to respect the aged head*, to obey the laws and the magistrates of our country: Philosophy teaches us not to violate our matrimonial vows, not to insult our slaves, to be neither arrogant in prosperity, nor dejected in adversity, to be transported neither with rage, nor with joy:” “ these,” continues Plutarch, “ are the choicest blessings, which philosophy brings in her train.” Mr. Gifford, in his translation of the 13th satire of Juvenal, has produced a beautiful fragment of the poet Phocylides <sup>3</sup> upon this subject, which speaks in the same strong language: it is given in a note. What need is there to produce any additional testimonies? Pleni sunt omnes libri, plene sapientium voces, plena exemplorum vetustas.

<sup>1</sup> Δόξαι δ' αὖν τροφῆς μὲν γονεῦσι διὲν μάλιστα ἱπαρχεῖν, ὡς ὀφειλόντας· καὶ τοῖς αἰτιοῖς τοῦ εἶναι κάλλιον ἢ ἑαυτοῖς εἰς ταῦτ' ἱπαρχεῖν καὶ τιμὴν δὲ καθάπερ θεοῖς· οὐ πάσαι δὲ, γονεῦσιν, οὐδὲ γὰρ τὴν αὐτὴν πατρὶ καὶ μητρὶ, οὐδ' αὖ τὴν τοῦ σοφοῦ, ἢ τοῦ στρατηγοῦ, ἀλλὰ τὴν πατρικὴν, ὁμοίως δὲ καὶ μητρικὴν, καὶ παντὶ δὲ τῷ πρεσβυτέρῳ, τιμὴν τὴν καθ' ἡλικίαν, ὑπαννωτάστῃ, καὶ κατακλισι, καὶ τοῖς τοιοῦτοις.

<sup>2</sup> Τοὺς νέους ἔφη δαῖν, ἐπὶ μὲν τῆς οἰκίας, τοὺς γονεῖς αἰδῆσθαι, ἐν δὲ ταῖς ἰδοῖς, τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις, ἑαυτούς.

<sup>3</sup> Αἰδῆσθαι πολιορκητάφους, εἰκὴν δὲ γέροντι ἔδρῃ, καὶ γράειν πάντων, γυνῇ δ' ἀτάλαντον πρῖσβον ὁμήλικα πατρὸς ἴσας τιμᾶσι γέροντι.

## ROMANS.

WE find the same respect paid to age by the Roman legislator. Romulus styled the supreme council, which he himself established at Rome, the Senate, or assembly of aged men. But, though the Senate of Rome was, by the institution of its founder, composed of aged men, yet younger men were, in subsequent times, admitted to the same honor. Ovid has some pretty lines upon this subject in the 5th book of his *Fasti*, v. 57.

Magna fuit quondam capitis reverentia cani,  
 Inque suo pretio ruga senilis erat :  
 Martis opus juvenes, animosaque bella gerebant,  
 Et pro Dis aderant in statione suis :  
 Viribus illa minor, nec habendis utilis armis,  
 Consilio patriæ sæpe ferebat opem :  
 Nec nisi post annos patuit tunc Curia seros ;  
 Nomen et ætatis mite Senatus erat :  
 Jura dabat populo senior, finitaque certis  
 Legibus est ætas, unde petatur honor.  
 Et medius juvenum, non indignantibus ipsis,  
 Ibat ; et interior, si comes unus erat :<sup>1</sup>  
 Verba quis auderet coram sene digna rubore  
 Dicere ? Censuram longa senecta dabat :  
 Romulus hoc vidit ; selectaque pectora patres  
 Dixit ; ad hos urbis summa relata nova :  
 Hinc sua majores posuisse vocabula Majo  
 Tangor, et ætati consuluisse suæ :

<sup>1</sup> Gesner quotes this passage in his *Thesaurus*, under *comes*: as his observation is important, I shall quote it here: "Hor. Serm. 2, 5, 17.

Nec tamen illi

Tu comes exterior, si postulet, ire recuses.

*Sinisterior*, in sinistram partem positus, ut explicat Porphyry. eleganter in hunc locum Turnebus 14, 24, itemque Lips. Elect. 2, 2. Illud quidem satis apparet *exterioriorem* esse minus honoratum, *ampliorem interiorem*: etiam illud *latus tegere* esse *exteriorem* esse, quod in primis locus Horatii modo laudatus declarat: de interiora loco Ovid. *Fasti*, 5, 67. *Quid si orta est hæc ratio inde, quod honoratiori conceditur ad murum ire, latus alterum, nudum, tegit comes?*"

Et Numitor<sup>1</sup> dixisse potest, 'Da, Romule, mensum  
Hunc senibus;' nec avum sustinuisse nepos.  
Nec leve præpositi pignus successor honoris  
Junius à juvenum nomine dictus habet.

However, though we find no positive assertion on the subject of admission, in the classics, yet we may, as Dr. Adam<sup>2</sup> observes, reasonably conclude, from certain laws, which the Romans gave to foreign nations at different times, that the senatorial age was not below thirty. This was, as we have seen, the senatorial age at Athens by the laws of Solon, and only half the senatorial age at Sparta by the laws of Lycurgus. The Roman senators were usually asked their opinion by the consul, or the prætor, (if the consul was absent) from their dignity, or their age, as the different offices of government could be filled only by persons of a certain age.<sup>3</sup> The order, in which they sat on the benches,<sup>4</sup> which seem to have been distinct from one another, was probably determined by their dignity, such as consular, prætorian, ædile, tribunitian, and quæstorian, or, in other words, by their age. No certain time seems anciently to have been

<sup>1</sup> Plutarch, in his Life of Numa, gives us an account of the origin of the names of the ten months, which then constituted the Roman year. He says, that the month of May is so called from Maia, the mother of Mercury, to whom it is consecrated, and that the month of June is so called from its being the youthful season of the year. Some writers, however, assert, that these two months borrow their names from the two ages, old and young; for the older men are called *majores*, and the younger men are called *juniores*. Gesner mentions in his Thesaurus two or three different etymologies: "Junius Mensis, teste Festo, à Junone putatur dictus, quem Junoniam, et Junonium dicebant. Sed postea detritis quibusdam literis, ex Junonio Junius est dictus. Sunt qui putant à Junio Bruto dictum Junium: Vid. Macrob. Saturn. 1. 12. Alii à junioribus derivant; sicut Maium à majoribus, Ovid. Fast. 6. 88.

Junius est juvenum, qui fuit ante senum.

Maius Mensis: à majoribus dictus est Macrob. Saturn. 1. 12. Sunt qui Maium à Majestate deâ denominatum velint, quod flamen Vulcanalis Calendis Maiis huic deæ rem divinam facit." So uncertain a field of criticism is etymology!

Spectatum admissi, risum teneatis amici?

<sup>2</sup> Adam's Roman Antiquities, p. 4.

<sup>3</sup> Adam's Roman Antiquities, p. 12.

<sup>4</sup> Adam's Roman Antiquities, p. 12.



fixed for the enjoyment of different offices, as Cicero in his 5th Philippic, positively asserts, that there were no *Leges Annales* in former times. As the different offices of government were created on different emergencies, regulations on this point were probably made at the time of their creation. Lucius Villius, in the year of Rome 578, made a specific law for the purpose, though some rule seems to have been previously observed. Cicero, in his 5th Philippic, positively asserts the consular age to have been forty-three, and this was the highest civil honor at Rome. The first civil office, which could be enjoyed,<sup>1</sup> was the *quæstorship*, which some scholars have asserted, from a passage in Dio, might be held at the age of twenty-five : other scholars have fixed the age at twenty-seven, on the authority of Polybius, who says, that the Romans were obliged to serve ten years in the army before they could aspire to any civil magistracy ; and, as the military age was seventeen ; the *quæstorial* age was twenty-seven ; but Cicero, who often boasts that he had acquired all the honors of the city, without any repulse, in his proper year, had passed his thirtieth year before he obtained the *quæstorship*, which he administered in the subsequent year in Sicily. Hence the usual age of enjoying the *quæstorship* in the age of Cicero, was thirty-one.

Plutarch, in his life of Publicola, informs us, that this distinguished statesman, and disinterested patriot, left without a colleague by the death of Brutus, who fell in the field of battle, procured Lucretius, the father of the injured Lucretia, to be appointed his colleague, and gave to him the fasces, together with the precedence, as the older man ; and this mark of respect to age has been continued from that time. We will here remark, that the two consuls were preceded by twelve lictors, who carried the fasces, or bundles of rods, in the middle of which axes were placed. Valerius Publicola, as Plutarch informs us in his life, ordered the axes to be taken away from the rods, as the badges of tyranny, but his successor restored them. The

<sup>1</sup> Adam's *Roman Antiquities*, p. 105.

<sup>2</sup> Adam's *Roman Antiquities*, p. 4.

lictors bore the rods before each of the consuls in his turn for a month, while they were at Rome, lest such a splendid appearance of royal authority in two persons at once should excite any apprehensions in the multitude. While one of the consuls made his public appearance with these displays of power, his colleague was preceded only by a crier, and followed by the lictors without their rods: their authority was equal, and *the Valerian law gave the right of priority to the elder*:" Plutarch says, that the law was continued to his time, but he is probably mistaken, as Aulus Gellius, in the 14th c. of the 2d book of his *Attic Nights*, informs us, that the Julian law of Augustus, to promote matrimony and population, assigned the right of priority to him, who had the greatest number of children; and he was generally called consul major, or prior; but the preference was still given to the older consul if they were equal in other respects.

Many passages might be produced to show the great respect with which age was treated on every occasion, and in every place, among the Romans, even to a late period of their history; but I shall content myself with quoting a few of the most remarkable passages. Juvenal, in his 13th satire, when he is arraigning the predominant vices of the times in which he lived, contrasts the profligate contempt of age, which then prevailed, with the high respect which was paid to it in the reign of Saturn, or, to divest his words of poetic diction, in the most virtuous æra of the Roman history. The warmth and energy, with which he expresses his sentiments, show the vast importance, which was attached to a reverence for age in his scale of moral duty:

Credebant hoc grande nefas, et morte piamdum,  
Si juvenis vetulo non assurrexerat, et si  
Barbato cuicumque puer, licet ipse videret  
Plura domi, fraga, et majores glandis acervos:  
Tam venerabile erat præcedere quatuor annis,  
Primaque par adeo sacre lanugo senectæ!

v. 54—9.

This passage supplies us with some curious information. Juvenal says not only that the young man rose from his seat before the old man, but that every boy showed the same respect even to the bearded youth, though four years constituted the sole disparity.

I hope that I have fully proved, in the Third Number of the Classical Journal, that Juvenal means by *puer*, a boy of fifteen, and by *barbatus*, a youth of nineteen; by *juvenis*, a man of forty, and by *vetulus*, a man turned forty-five: hence then we learn the curious fact, that not only the boy of fifteen was obliged to rise before the youth of nineteen, but that the man of forty-five was obliged to show the same respect to his senior: we may make a further remark, that the boy of fifteen was obliged to show this respect to the youth of nineteen, however inferior in life to himself, as is proved by the context; and consequently that the man of forty-five was obliged to rise before his senior, however inferior in life to himself.

Valerius Maximus (in the 2d c. of the 2d book of his miscellaneous work) says, "that young men used to lavish honors upon the hoary head with such wakeful attention, that they seemed to consider the aged as their common fathers. Whenever the senate was summoned to meet, they would conduct to the house some one of the senators, either a relation, or a friend of their father, and would patiently wait by the folding-doors of the house, for the dismissal of the assembly, to reconduct him to his own home:———If they were invited to a dinner, they would regularly inquire who were to belong to the party, lest they should by mistake occupy a couch, to which an older man would have a better title; and, when the table was removed, they would wait for them to rise, before they themselves would attempt to depart:" hence we can easily see what reserve and modesty prevailed, even during the time of carousal, while they were present." Aulus Gellius (in the 14th c. of the 2d book of his Attic Nights) has used even stronger language: he says, "that more distinguished honors were, among the Romans of the earlier times, paid to age, than either rank or wealth could command; and that the young men

<sup>1</sup> Gill tells us, on St. Matthew, (c. xxiii. v. 6.) that [among the Jews] "to senior men, who were venerable with age, or excelled in prudence and authority, the first sitting and the more honorable place were given; and, when the table was taken away, they used to rise first:" (Alex. ab Alex. Genial. Dier. l. v. c. 21.) See Burder's *Oriental Customs*, vol. II. p. 309. 3d ed. where this passage is cited.\*

of those days used to reverence their elders almost as gods, and treat them almost as parents. The precedence was given to age in every place, and the preference was shown to age on every occasion. We are informed by the writers of Roman antiquities, that the junior part of the company used to conduct the older men to their homes from a feast; a custom derived, as they relate, from the Lacedæmonians, among whom citizens were, by the laws of Lycurgus, always treated on every occasion with higher respect, as they advanced in years.<sup>1</sup>

<sup>1</sup> Some writers assert, as we are informed by Plutarch, in his *Life of Numa*, that Numa was the scholar of Pythagoras; while other writers affirm, that Pythagoras of Samos flourished five generations below the time of Numa: ["Pythagoras, the philosopher, visited Italy in the reign of the elder Tarquin, in the 51st Olympiad, and four generations, as Dionysius of Halicarnassus asserts, after Numa."—*Langhorne's Note*] but that Pythagoras of Sparta, who won the prize at the Olympic race in the 61st Olympiad, (about the third year of which Numa came to the throne) travelled into Italy, formed an acquaintance with the prince, and assisted him in the regulation of the government: hence many Spartan customs were introduced by Pythagoras among the Romans; but, let us not forget that Numa was of Sabine extraction, and that the Sabines pride themselves upon a Lacedæmonian origin: ["the same Dionysius informs us, that he found in the history of the Sabines, that, while Lycurgus was the guardian of his nephew, Euromus (Charilaus it should be), some of the Lacedæmonians, unable to endure the severity of his laws, fled into Italy, and settled first at Pomertia, from whence several of them removed into the country of the Sabines, and, uniting with that people, taught them their customs, particularly those relating to the conduct of war, to fortitude, patience, and a frugal and abstemious manner of living: this colony then settled in Italy one hundred and twenty years before the birth of Numa."—*Langhorne's Note*.] Thus we see that these Roman antiquaries had some grounds of probability for their assertion; but, perhaps, it is as unreasonable to derive this goodly custom from the Lacedæmonians, as it would be unreasonable to say, that Lycurgus borrowed his laws on respect to age from the Jewish legislator, who, in the 19th c. of Leviticus, gives this commandment to the Jews: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God, I am the Lord." We must not rashly conclude, that, because certain customs and laws, which have been observed for ages in one country, are found in another country, they were borrowed from that country; for the two nations might have had one common origin: this remark appears to me of considerable importance in the discussion of subjects, which involve the origin of nations, and of rites.

Cicero, in his treatise on Old Age, c. 18. says, that "young men in his time used to yield the road to the hoary head in the streets, to rise from their seats at the approach of aged men, to salute them as they passed, to conduct them to public places, to escort them to their homes, to court their company, and to consult them in every difficulty." Ovid, in a passage, which I have already quoted, also tells us, that "the young men used to escort the aged through the streets: if two youths accompanied an old man, they used to place him in the middle, and where only one accompanied him, he used to give him the wall:"

Et medius juvenum, non indignantibus ipsis,

Ibat; et interior, si comes unus erat.

Cicero tells us, in his treatise on Old Age, (c. 18.) that "there is, among other excellent rules, which are observed in the Augural College, one, which merits particular mention, that every member delivers his opinion by his seniority, and that the senior takes the precedency of all the younger members, even though they should be his superiors in point of rank." Melmoth in a note on this passage, says, that the eldest member was always the president of the society.<sup>1</sup> This respect to age not only was observed on these public occasions, but influenced their conduct in domestic life, and in ordinary conversation. We are told in the inimitable Essay on Friendship, that Scipio, the conqueror of Hannibal, and the pride of Rome, treated Quintus Maximus, his elder brother, an excellent character, though he was very inferior to himself, "with as much deference and regard, (to use the translation of Melmoth) as if he had advanced as far beyond him in every other article, as in point of years." Cicero, in a letter to his brother Quintus, positively declares, that an elder brother is intitled to the respect of his younger brother.<sup>2</sup>

When Lælius had, as he thought, satisfied the wishes of his sons-in-law, Scævola and Fannius, who had requested him to give them a discourse on Friendship, Fannius intreats him to proceed, and says, "*that he answers in his own right for Scævola,*

<sup>1</sup> Adam's Antiquities, p. 306. 7. 8.

<sup>2</sup> Quid verò tuum filium? Quid imaginem tuam, quam meus Cicero et amabat ut fratrem, et jam ut majorem fratrem verebatur?

*who is the younger.*" Here then we see that age was privileged to speak before youth, not only in the Senate, and in the Augural College, but in ordinary conversation.

Cicero, in his essay on Old Age, declares, that "the respect, which is paid to age, forms an infallible criterion to determine the moral advancement of a people."

He declares, in his Offices,<sup>2</sup> "that to reverence his elders is the bounden duty of a young man;" and says, "that he should select from them the best and the most approved characters, that he may regulate his conduct by their advice, and submit to their authority; for the ignorance of youthful minds must be guided by the experience of age." "Even in the moments of relaxation, and the reign of pleasure," continues this admirable moralist, "let them never forget the rule of temperance, and never transgress the bounds of modesty; and this object will be more readily effected, if the elders are suffered to mingle with them on these occasions." I have already shown, that the young and the old were required by the laws of Lycurgus to associate constantly together; and Valerius Maximus<sup>3</sup> tells us that the young and the old mingled together at the banquets of the Romans in early times: he says, that the aged part of the company used to sing, to the sound of the pipe,<sup>4</sup> the illustrious achievements of their ancestors, to infuse a spirit of emulation into the young men, who were present: he declaims upon the glory, and the utility of the contest: he observes, "that, as youth paid its tribute of respect to age, so age, when it was in the wane of its own strength and activity, distinguished by its favors and regards those, who were entering upon the busy stage of public life:" he asks, in a tone of triumphant exult-

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<sup>1</sup> Hæc—ipsa sunt honorabilia, quæ videntur levia atque communia: salutarî, appeti, decedi, assurgi, deduci, reduci, consuli: quæ et apud nos, et in aliis civitatibus, ut quæque optimè morata, ita diligentissimè observantur, c.<sup>o</sup> 18.

<sup>2</sup> L. 1. c. 34.

<sup>3</sup> L. 2. c. 1. § 10.

<sup>4</sup> Cicero, in the 1st book of his Tusculan Disputations, has also preserved this fact, and appeals to the Origines of Cato for the truth of his assertion; and Quintilian (l. 1. c. 8. de Musicâ) has made the same remark.

ation, "what other country can exhibit such an admirable mode of public instruction? From these schools," says he, "the Camilluses, the Scipios, the Fabriciuses, the Marcelluses, the Fabiuses, issued into public life:" and he adds, with a servility, which is too often discoverable in his pages, "hence the deified Cæsars, the noblest members of heaven, came to dispense their blessings upon the Roman world."

I shall offer, on a future occasion, some remarks on the respect, which was paid to age among the Jews.

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## HORÆ CLASSICÆ,

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NO. II.

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Quid est enim tam furiosum, quàm verborum vel optimorum atque ornatussonorum sonitus inanis, nulla subjectâ sententiâ nec scientiâ?—*Cicero de Orat.* 1. 12.

Heapes of huge words, uphoorded hideously,  
With horrid sound, though having little sense,  
Have marr'd the face of goodly Poesie.

*Spenser.*

OF all the authors that have been marred and disfigured by the absurdities of Grammarians, there are none that have suffered so much in this respect as HOMER. This circumstance is easily accounted for. Throughout the whole of his works we find words interspersed, which occur in such forms as not to admit of being classed under any particular dialect.

The greater part of these consists of such of the earlier forms as were prevalent during the time of Homer, but afterwards gradually disappeared in the writings of those poets who immediately succeeded him.

Of this class are the forms ἔμεν, ἔμεναι, &c. (which, by poetic licence, sometimes double the  $\mu$ , in order that the former may form a trochee, and the latter a dactyl, for the convenience of the heroic measure.)

Μύθων τε ῥητῆρ' ἔΜΕΝΑΙ, πρηκτῆρά τε ἔργων.

*Iliad*, I. 443.

"Ερκος ἔΜΕΝ πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν.

*Iliad*. Δ. 299.

Here we have a remarkable instance of perverse hallucination; under the words ἔμμεν, ἔμεν, ἔμμεναι, and ἔμεναι, the common Lexicographers assert that these forms are used *Poeticè*, *Æolicè*, and *Doricè*, for the more usual form εἶναι: We cannot but exclaim on the occasion, "ingeniosi magis quàm docti homunciones!" but even so we are inclined to think we give them more credit than they deserve: that they are "docti" is out of the question, and (in faith) we must own that they have as little claim to the title of "ingeniosi:"—What a mass of successive stupidity!—*Poeticè*, *Æolicè*, and *Doricè*! We might have believed them, or at any rate not have so utterly despised them, had they been content with one out of three absurdities; but, however, to cut the matter short, ἔμμεναι and ἔμεν, or (as we have just shown) poetically ἔμμεναι and ἔμμεν are only the original forms of the infinitive mood. The truth of this assertion appears clearly from analogy: we will take the two forms of the Greek word for 'sum';—ἕω, which is obsolete, and ἔμμι (afterwards εἰμι) which exists. The original infinitive of ἕω is ἔμεν; from whence, in the natural course of contraction, we come at εἶν, if such a word existed; but it appears that there is no infinitive from this obsolete form in use, except the original one ἔμεν, or (by poetic licence) ἔμμεν; the latter form of which does not (if we recollect rightly) occur in Homer, and but once in Theocritus:

φαντὶ τὸ πάντες

ἔΜΜΕΝ συρίκταν μέγ' ὑπέροχον—

*Idyll*. vii. 28.

But from ἔμμι we have the original infinitive ἔμεναι, or (by poetic licence) ἔμμεναι; which when regularly contracted, becomes εἶναι.



And this is the mystery which is wrapped up in the grand technical way of accounting for what is simple and obvious, by a concatenation of harsh, unintelligible sounds, enough to scare a whole class of “*tirones Græculi*”—*young beginners*.

Hence then we are enabled to reduce the matter to a regular system.

	Præc. Indic	Orig. præc. inf.	Cont. by dropp. μα.	Recent form.
First form.	[ἰω] ..... ἰμμι ..... ( <i>sum</i> )	ἴμεν ..... ἴμεναι ..... .....	[ἔιν] ..... [ἔιμαι] ..... .....	[εἶν] ..... εἶναι ..... .....
First form.	[θῑω] ..... [θῑμι] ..... ( <i>pono</i> )	θίμεν ..... θίμεναι ..... .....	[θῑν] ..... [θῑται] ..... .....	[θῑν] ..... θῑναι ..... .....
First form.	[ἰλθῑω, ῶ.] .. [ἰλθῑμι] ..... ( <i>tenio</i> )	ἰλθίμεν ..... ἰλθίμεναι ..... .....	[ἰλθῑν] ..... [ἰλθῑται] ..... .....	ἰλθῑν ..... [ἰλθῑναι] ..... .....
First form.	ἰλκῑω, ῶ ..... [ἰλκῑμι] ..... ( <i>traho</i> )	ἰλκῑμεν ..... ἰλκῑμεναι ..... .....	[ἰλκῑν] ..... [ἰλκῑται] ..... .....	ἰλκῑν ..... [ἰλκῑναι] ..... .....

For fear of mistake we will observe, that the infinitive *ἐλκεῖν*, with the circumflex on the last syllable, if contracted from *ἐλκέμεν*, which has the acute on the penult, must necessarily be referred to *ἐλκέω*, and contractedly *ἐλκῶ*, *traho*, and not to the more usual form *ἔλκω*. (Vid. Scapul. in verbo *ἐλκέω*, ῶ.)

Having thus, if we mistake not, clearly shown, that the forms *ἔμεν*, *ἔμεναι*, are original infinitives, and not used *Poeticè*, *Doricè*, and *Æolicè*, for *εἶναι*, which is more usual; we will now endeavour to exterminate another preposterous method of making “*quidlibet ex quolibet*.” We frequently meet in Homer with the words *νεφεληγερέτα*, *ἰκπύτα*, *ἰκπηλάτα*, *μητιέτα*, *εὐρύετα*, and others similarly formed: of this kind we will supply some instances—

ὡς φάτο τὴν δ' οὔτι προσέφη ΝΕΦΕΛΗΓΕΡΕΤΑ Ζεύς.

*Iliad. A. 511.*

τῶν αὐθ' ἡγεμόνευε γεγεήνιος ἼΠΠΟΤΑ Νέστωρ.

*B. 601.*

Περσεύς δ' ἄμνιον εἶχε· γέρων δ' ἼΠΠΗΛΑΤΑ Νέστωρ.

*Odyss. Γ. 444.*

οὐρανόθεν καταβῆσα· προῆκε γὰρ ΕΤΡΤΟΠΑ Ζεύς.

*Iliad. P. 545.*

ΚΤΑΝΟΧΑΙΤΑ Ποσειδάων, καὶ Φαίδιμος Ἐκτωρ.

*Ξ. 390.*

αὐτὰρ ὁ αὐτὲς ΘΥΕΣΤ' Ἀγαμέμνονι λείπε φορῆναι.

*B. 106.*

οἳ κέ με τιμήσουσι, μάλιστα δὲ ΜΗΤΙΕΤΑ Ζεύς.

*A. 175.*

Ἐρμείας ἈΚΑΚΗΤΑ· πόρην δὲ οἱ ἀγλαὸν υἷόν.

*II. 185.*

πρῶτος δ' ὧν ἄειδε λαχὼν ἸΤΚΤΑ Μενάλας.

*Theocrit. Idyll. H. 30.*

ἦμος δὲ σκόλυμός τ' ἀνθεῖ, καὶ ἸΧΕΤΑ τέττιξ.

*Hesiod. Op. & D. B. 200.*

The common way of accounting for words of this form, is to put them down as *vocatives used by the Eolians for nominatives*:—what can be more erroneous than this, and as we will immediately show, what can be more ridiculous and absurd? But this doctrine is not peculiar to the Grammarians and Lexicographers of a later date; it has been handed down for whole ages with unfortunate exactness.

Others, almost as absurdly, say that the Macedonians used *α* for *ε* or *η*, in words like *ἱππότης*, &c. Eustathius (*Iliad. B. 336.*) says:—*ἱππότα ποιητικὴ εὐθεία τῶν ἐνικῶν. ἦν καὶ ὅσαι δὲ κατ' αὐτὴν, ὁ ἱππηλάτα, (Iliad, H. 125.) καὶ τὰς ὁμοίας, Εὐδαίμων ὁ Πηλουσιώτης Μακεδόνων γλώσσης εἶναι λέγει· οἱ τρέπουσιν εὐθειῶν κλινομένων διὰ τῆς ΟΥ τὸ ΗΣ εἰς Ἀλφα, ἵνα μὴ ἀπαρμύθητος ἀμφίμακρος-πεσῇ ἐπὶ πολλῶν. οἷς συνεξηκολούθησε καὶ τὸ, Θυέστ' Ἀγαμέμνονι. (Iliad. B. 107)*—“*ἱππότα* is the nominative case of the singular number used by the poets; which, and as many as are of this form, as the word *ἱππηλάτα*, and the like, Eudæmon of Pelusium says is peculiar to the dialect

of the Macedonians: who, when nominatives [in ΗΣ] make ΟΥ in the genitive, change the ΗΣ into Α; for fear that an amphimacer, (ἱππότης) which is not admissible in heroics, should occur in many places: among which is the passage, *Θυέστ' Ἀγαμέμνονι.* — Apollon. Synt. (p. 213. l. 18.) unites the absurdity of considering the vocative case used for the nominative with the ridiculous account of words of this form being peculiar to the Macedonians: *κλητική ἀντὶ εὐθειῶν παραλαμβάνεται, κατὰ Μακεδονικὸν ἔθος ἢ Θεσσαλικὸν—αὐτὰρ ὁ αὐτε Θυέστ'—συνιέλογοντος· καὶ τοῦ ἄρθρου τὴν παραλλαγὴν τῆς πτώσεως.* “The vocative case is used for the nominative according to a custom of the Macedonians, or of the Thessalians, (as in the passage) *αὐτὰρ ὁ αὐτε Θυέστ' κ. τ. λ.* the article too jointly with the termination proving the change of the case, (sc. from the vocative to the nominative.)”

This is heaping blunder upon blunder, folly upon folly: a conclusion is drawn contradicting the truth, from such data as, when properly considered, cannot but produce one directly opposite. Let us for a moment exclude every other reason; and what can more decisively show that *Θυέστα* is of itself a nominative case, than the article which is prefixed, and the general tenor of the passage?

ἀνὰ δὲ κρείων Ἀγαμέμνων  
ἔστη, σιῆπτρον ἔχων, τὸ μὲν Ἰφαιστος κάμει τεύχεων.  
ἸΦΑΙΣΤΟΣ μὲν δῶκε Διὶ Κρονίῳ ἀνακτι·  
αὐτὰρ ἄρα ΖΕΥΣ ὤκνε διακτόρῳ Ἀργεϊφόντῃ·  
ἙΡΜΕΙΑΣ δὲ ἀναξ δῶκεν Πέλοπι πληξίππῳ·  
αὐτὰρ ὁ αὐτε ΠΕΛΟΣ δῶκε Ἴτρει, ποιμένι λαῶν·  
ἈΤΡΕΥΣ δὲ θνήσκων, ἔλιπεν πολύαρνι Θυέστῃ·  
αὐτὰρ ὁ αὐτε ΘΥΕΣΤ' Ἀγαμέμνονι λείπε φορῆναι.

Iliad. B. 100.

Here we have *Ἰφαιστος*, *Ζεὺς*, *Ἑρμείας*, *ὁ Πέλος*, *Ἀτρεὺς*, and *ὁ Θυέστα*; since then the article *ὁ* is never prefixed to the vocative case, but always to the nominative, it follows as a necessary consequence that *Θυέστα* is a nominative; of what kind we will show by-and-by.

So much the learned Æmilius Portus had the sagacity to discover, but still was a slave to the opinion, that words of this

kind were of *Macedonian* origin. We will quote what he says on the subject.

“ *ΤΑ* pro *ΤΗΣ* in terminatione nominativi singularis primæ declinationis simplicium. Hoc autem fit *vocativo in nominativum migrante*; [ut aiunt] quod alii *Macedonibus*, alii *Atticis*, alii *Æolensibus* proprium esse tradunt. Eustathius, *ΤΑ* λέγουσαι εὐθεΐαι ἀρσενικῶν ὀνομάτων, ὅτι ἐκ τῶν εἰς *ΗΣ* γίνονται κατὰ γλῶσσαν Μακεδόνων, οἷον ἱππότηα, ἀντὶ τοῦ ἱππότης· καὶ πρὸς χρεῖαν μέτρου ἐπιτιθεύεται τὰ τοιαῦτα.” Which we thus translate:

“ [Nominatives] ending in *ΤΑ* are nominatives from masculine nouns, because they are formed from nominatives in *ΗΣ* according to the dialect of the *Macedonians*; as *ἱππότηα* for *ἱππότης*: and such forms are adapted to the convenience of the metre.” “ At in libello de dialectis in Lascaris Grammatic. p. 605. hæc terminatio nominum masculinorum *Atticis* tribuitur; and p. 791. *Æolensibus* eadem tribuitur: Quamobrem hæc sententiarum varietas est observanda. Varia exempla vide in locis ante scriptis. Theocritus Idyllio octavo, versu trigesimo;

πρῶτος δ' ὦν αἰθε λαχὼν ἸΤΚΤΑ Μενάλας.

Quânquam alii dicunt Macedones in *nominativis*, qui desinunt in *ΗΣ*, rejecto *Σ*, mutare *Η* in *Α*; ut ὁ Κοπαίνης, ὁ Κόπαινα, ὁ Μυρίλλης, ὁ Μυρίλλα. Sic ἱππότηα Νέστωρ, and νεφεληγερέτα Ζεύς. Negant enim vocativum pro nominativo positum: quod confirmant allato versiculo quodam, quem Eustathius ex Epigrammate citat,

πατὴρ δέ μ' ἔφυσε Κόπαινα.

Ubi cùm sit finis versûs, nihil impediēbat, quominùs diceretur *Κοπαίνης*, si (ut alii putant) metri causâ casus mutatus fuisset. Item Hom. *Iliad. B. 107.*

αὐτὰρ ὁ αὐτὲς Θυέστ' Ἀγαμέμνονι λείπε φορῆναι.

ἔ enim cum vocativo nunquam conjungitur. Ergὸ τὸ Θυέστα non vocativus est pro nominativo sed nominativus *Macedonicè* formatus.”

It is to be lamented, that a man, who was bold enough to renounce the greater part of this absurd way of accounting for words of this form, should still retain so much of it as to believe the fact of their being of *Macedonian* origin, without

being able either to derive a proof from the grammarians, who gave him this account, or to deduce one himself. We have reason to fear he suffered himself to become the dupe of the old adage—"omne ignotum pro magnifico." The grammarians being at a loss to account for this unusual form of the nominative case, and not being able from their ignorance of the matter to class it under any regular and obvious dialect, laid it down as an assertion not to be contradicted (as they thought) from want of data to go upon, that this was peculiar to the Macedonians.

The fact is, that all such words as *νεφεληγερέτα*, *μητιέτα*, *ἰυκτὰ*, *εὐρυόπα*, &c. are nothing but *Æolic nominatives*; and that where the common Greeks used *ΙΙΣ* in the nominative singular of this declension, the *Æolians* used *Α̃*; dropping the *Σ* and changing *Ε̃* or *Η* into *Ι̃*.

This may be partly gathered from the fragments we have of those authors, who wrote in pure *Æolic*; and we conclude with believing, that in such writers the form *ΙΙΣ* in this case was never used, but always *Α̃*.

But it is still more evident from the Latin language, which in its original state was a mixture of Tuscan and of ancient Greek or *Æolic*; (for the *Æolic*<sup>1</sup> is the oldest Greek dialect, and was first introduced into Latium by Evander, a king of Arcadia, which was an *Æolian colony*;) for we find such words as *po.tā*, *athletā*, *cometā*, *bibliopolā*, *satrapā*, *planetā*, *prophetā*, *sophistā*, *Scythā*, *Sybaritā*, *Boötā*, *nautā*, &c. &c. which are indisputably formed from the Greek words, ποιητής, ἀλλητής, κομήτης, βιβλιοπώλης, σατράπης, πλανήτης, προφήτης, σοφίστης, Σκύθης, Συβαρίτης, Βοώτης, ναύτης, κ. τ. λ. and not only masculines so derived, but even feminines; as *margaritā*, *chartā*, &c. from μαργαρίτης, χάρτης, κ. τ. λ.

Hence then we have (as we think) plainly demonstrated, that such words as *νεφεληγερέτα*, *ἰπηλάτα*, &c. are not *vocatives*

<sup>1</sup> Continet autem [lingua Latina] in se multam eruditionem, sive illa ex Græcis orta tractemus, quæ sunt plurima, præcipuèquæ *Æol cā ratione* (cui est sermo noster simillimus) declinata.--Quintil. Instit. Orator. i. §. 6.

used for nominatives, but are of themselves nominatives of Æolic formation.

It is not to be denied but that some of them do actually occur in the *vocative case*, whence, probably, this mistake proceeded. So *Iliad. O. 174.*—

ἀγγελίην τινά τοι, Γαῖόχῃ ΚΤΑΝΟΧΑΙΤΑ,  
ἦλθον δεῦρο φέρουσα παρὰ Διὸς αἰγιόχοιο.

And *Iliad. A. 508.*—

ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε, ΜΗΤΙΕΤΑ Ζεῦ.

In *Iliad. A. 498.* we have this line—

εὔρεν δ' ΕΥΡΤΟΠΑ Κρονίδην ἄτερ ἤμενον ἄλλαν.

Hence we conceive these ingenious blunderers, to preserve uniformity, would exclaim, *vocativus, pro accusativo, Poeticè, Æolicè, and Doricè formatus!* This would, if possible, be more contemptible than their way of accounting for the Æolic nominative. The truth is, that the form εὐρύοπιΗΣ, which seldom, if ever, appears, becomes εὐρύοιΗΣ, or (as we are pleased to write it) εὐρυὸΨ: hence then the regular accusative is εὐρύοπα; which, according to Heyne's accentuation, is rightly distinguished from the nominative εὐρυότα: in nominatives of this kind, as μητίετα, ἱππηλάτα, he has uniformly used the accent of their corresponding forms in ΗΣ; (viz. in common Greek) and has extended this to the vocatives also; whereas the common editions of Homer have all along accentuated such words on the antepenult, as μητίετα, ἱππήλατα, whether they occur in the nominative or vocative. We attach much credit to Heyne on this account, and have no doubt of the propriety of such change of accentuation, as we find that this rule prevails also with such words of this formation as are oxytons when ending in ΗΣ: thus we have ἰύκτα an oxyton, because ἰύκτῃς is also an oxyton.

However, on a general examination of these forms, we think we can lay down the following assertion as a canon, perhaps without exception; viz.—that, in the case of such words of this kind as end trochaically, have in the penult a syllable long by nature, or a diphthong, and are formed from paroxytons in ΗΣ; some of these are circumflexed on the penult, others

acuted on the antepenult, while none of them follow the accentuation of their forms in *HΣ*.—Thus from

κυανοχαίτης	we have	κυανοχαῖτᾱ.
βαθυμήτης	————	βαθυμητᾱ.
ἀκαχήτης	————	ἀκάχητᾱ.
ὀρσοτρίαινης	————	ὀρσοτρίαινᾱ.
ἀγλαοτρίαινης	————	ἀγλαοτρίαινᾱ.

Genitives in  $\bar{\alpha}$  are cut down from genitives in  $\bar{\alpha}\bar{\omicron}$ , and follow the same accentuation as if the final short vowel  $\omicron$  had been cut off through the initial vowel of a subsequent word:—Thus from

Οἰδιπόδαο	we have	Οἰδιπόδᾱ.
ὄρεσιβάτᾱο	————	ὄρεσιβάτᾱ.
Εὐρώτᾱο	————	Εὐρώτᾱ.
αἰχμητᾱο	————	αἰχμητᾱ.
σκιεττητᾱο	————	σκιεττητᾱ.

## CRITICAL REMARKS ON LONGINUS.

### NO. II.

"ΕΤΙ γε μὴ, διὰ τὰ προκείμενα ἐν ταῖς πολιτείαις ἔπαθλα, ἐκάστοτε τὰ ψυχικὰ προτερήματα τῶν ρητόρων μελετώμενα ἀκονᾶται, καὶ ὅλον ἐκτρίβεται, καὶ τοῖς πράγμασι, κατὰ τὸ εἶδος, ἐλεύθερα συνεκλάμπει· οἱ δὲ νῦν εἰκάμεν, ἔφη, παιδομαθεῖς εἶναι δουλείας δικαίας, τοῖς αὐτῆς ἔθеси καὶ ἐπιτηδεύμασιν, ἐξ ἀπαλῶν ἔτι φρονημάτων, μονονοῦκ ἐνεσπαργανωμένοι, καὶ ἄγευστοι καλλίστου καὶ γονιμωτάτου λόγων νάματος, τὴν ἐλευθερίαν, ἔφη, λέγω. p. 161. Toup's 3d. ed. ἐν ταῖς πολιτείαις. More says here, p. 250. "In liberis civitatibus, v. ad Isocr. c. 35." ἔπαθλα. Langbaine says here, p. 112 : "Ecce hic vocem ἔπαθλα, quam semel

tantum apud Euripidem legi, perperam notavit Ulpianus ad Dem. Phil. 1. ponitur hic pro præmiis istis, quibus Respublicæ Oratores suos honorare solebant, qualia invenio (Philostr. in Hermocrate) στεφάνους, ἀτελείας, σιτίσεις, πορφύρας, καὶ τὸ ἱερᾶσθαι, κορῶνας, easque aureas, sumtu publico procuratas; immunitates à tribulis et pensionibus; victum de publico, Athenis quidem in Prytæco: quod (ut alia multa) etiam ad posterios descendit μέχρις ἤβης, (Thucyd. 1. 2.) usquedum duodevicesimum ætatis annum, ut exponit Scholiastes; purpuram gestandi privilegium, et sacerdotium administrandi: vitâ functis autem epitaphia, sepulturam publicam, columnas, et statuas decernebant, quod de Zenone (Lacrt. 1. 7.) legimus, aliisque."

τὰ ψυχικὰ προτερήματα. More says here, p. 251. "§. 8. τὰ ψυχικὰ μεγέθη."

τὰ ψυχικὰ προτερήματα τῶν ῥητόρων μελετώμενα ἀκονᾶται, καὶ οἷον ἐκτερίζεται, καὶ τοῖς πράγμασι, κατὰ τὸ εἶδος, ἐλεύθερα συνεκλάμπει. Ruhnken says here, p. 226: "Duxit translationem à Platone Polit. iv. p. 451. c. καὶ τάχα ἂν παράλληλα σκοποῦντες, καὶ τρίβοντες, ὥσπερ ἐκ πυρρίων ἐκλάμψαι ποιήσασιν τὴν δικαιοσύνην: Platonem non tam imitatus est, quam descripsit Philo Jud. tom. 1. p. 683. τρίβοντες γὰρ αἰεὶ τοὺς περὶ ὁσιότητος λόγους, καθάπερ ἐκ πυρρίων τὸ θεοειδέστατον εὐσεβείας φέγγος ποιοῦσιν ἐκλάμπειν: item Syrianus, Comment. MS. in Aristotelis Metaphysica: καὶ ὥσπερ ἐκ πυρρίων τῶν ἐπιστημονικῶν θεωρημάτων παρατρίβουσιν φῶς ἀναλάμψαι νοερὸν: vide Petr. Wesselingium, Epist. ad Hen. Venem. p. 22." Toup, in his Emendations of Hesychius, says (vol. 3. p. 351) at the word πυρρίων: "Apollon. Rhod. 1. 1184.—τοὶ δ' ἀμφὶ πυρρία δινεύουσιν: Schol. πυρρία γὰρ ταῦτα φησὶ τὰ προστριβόμενα ἀλλήλοι, πρὸς τὸ πῦρ ἐγγενᾶν, ἃν τὸ μὲν ἐστὶν ὕπτιον, ὃ καλεῖται στορεὺς:—Lucian, Ver. Hist. 1. 1. p. 659. αὐτοὶ δὲ τὰ πυρρία συντρίψαντες, καὶ ἀνακάουσιν, δεῖπνον ἐκ τῶν παρόντων ἐποιοῦμεθα: ubi Schol. πυρρία, τοὺς πυρεκβολίτας λίθους λέγει: ita Synesius Epist. 199. p. 508. πρὸς ποῖον ἄλλο πυρρίων παξατριβεῖς μετὰ τὴν ἱεράν σου ψυχὴν, ἀποτέκοιμι τοῦ νῦν φωταεὶδὸς ἔγγονον." Smith thus translates the passage: "And what is more, in free states there are prizes to be gained, which are worth disputing; so that by this means the natural faculties of the orators are sharpened and polished by continual practice, and the liberty of their thoughts, as it is reasonable to expect,



shines conspicuously out in the liberty of their debates." Dacier presents us with the following note: "Eadem libertas in eorum scriptis, quæ in factis effulget; cùm istiusmodi oratores liberi sunt sui que juris, animis eorum huic in se imperio assuetus, nihil profert, quod non indicia quædam habet illius libertatis, quâ semper moventur, et ad quam omnia eorum facta diriguntur." More thus translates the passage: "Præterea non vulgaris animi indoles, quæ in oratore est, præmiis in liberâ civitate propositis perpetuo exercetur, acuitur, ac velut cote teritur, et unâ cum rebus gestis ita exsplendescit, ut et ipsa liberâ sit." Langbaine thus: "Quin etiam, ob proposita in Rebus publicis præmia, insignes illæ, quibus excellunt oratores, animi dotes exercitationibus excultæ undique eliciuntur, simulque cum ipsis rebus, ut par est, effulgent liberæ." The Latin version annexed to Toup's ed. thus: "Egregiæ animi dotes Rhetorum semper exercitatæ acuuntur, et quasi terendo excutuntur, et cum rebus una (uti par est) liberæ effulgent." The greater part of the critics and the commentators of Longinus do not seem to have perceived that Longinus here uses two distinct metaphors: the first is taken from a whet-stone; he says, that the talents of the orators are whetted and improved by practice, *μελετώμενα ἀκονᾶται*: the second is taken from a fire-stone; he says, that the mutual attrition, which necessarily takes place, draws forth the latent sparks of genius, which are not stifled as they rise, but have full play allowed to them by the free and open discussion of subjects: neither do the critics seem to have perceived the meaning of τὰ πράγματα here, which is *subjects*: thus Longinus says in the 10th c. (p. 76. Toup): οὐκοῦν, ἐπειδὴ ΠΑΣΙ ΤΟΙΣ ΠΡΑΓΜΑΣΙ φύσει συνεδρεύει τινὰ μόρια ταῖς ὕλαις συνυπάρχοντα, ἐξ ἀνάγκης γένοιτ' ἂν ἡμῖν ὕψους αἴτιον, τὸ τῶν ἐμφερομένων ἐκλέγειν δεῖ τὰ καιριώτατα, καὶ ταῦτα τῇ πρὸς ἄλληλα ἐπισυνθέσει καθάπερ ἔν τι σῶμα ποιεῖν δύνασθαι: "Since then there naturally belong

<sup>1</sup> Dr. Johnson puts these beautiful words into the mouth of Imlac, in his inimitable Tale of Rasselas: "The business of a poet is to examine, not the individual, but the species; to remark general properties and large appearances; he does not number the streaks of the tulip, or describe the different

to every subject certain parts, which are inseparably attached to the matter, a judicious selection of all the happiest circumstances, and such an ingenious disposition of the different materials, as to blend them into a whole without any apparent art, must necessarily produce the sublime." A note of Wolfe's (p. 355. in Mounteney's ed.) on a passage of Demosthenes is the best comment upon this passage of Longinus: "Minutæ et scrupulosæ actiones quasi comminuunt et discerpunt animos, et humi abjiciunt; magnæ autem res eosdem erigunt et dilatant: sic Cic. 1. de Off. 'Quæ cura' (defendendi et juvandi plures) 'exsuscitat etiam animos, et majores ad rem gerendam facit.' idem eodem libro negat magnitudinem animi declarari posse nisi in republicâ, τῇ γὰρ 'ΤΑΙΗ ΤΗ 'ΤΗΟΚΕΙΜΕΝΗ ΣΤΝΕ-ΠΕΚΤΕΙΝΕΤΑΙ 'Η ΨΥΧΗ, ἔξιν τινα δυσμετακίνητον, καὶ ἸΣΟ-ΜΕΓΕΘΗ ΤΟΙΣ ΠΡΑΓΜΑΣΙ ἑγχαρττομένη." This truth is illustrated with such beauty and force by Tacitus, in the 37th chap. of his inimitable Dialogue on the Causes of the Corruption of Eloquence, that I cannot deny myself the pleasure of transcribing the passage: "Multum interest utrumne de furto, aut formulâ et interdicto, dicendum habeas, an de ambitu comitorum, expilatis sociis, et civibus trucidatis, quæ mala sicut non accidere melius est, isque optimus civitatis status habendus est, quo nihil tale patimur: ita, cùm acciderent, ingentem eloquentiæ materiem subministrabant; *crescit enim cum amplitudine rerum vis ingenii*, nec quisquam claram et illustrem orationem efficere potest, nisi qui causam parem invenit: non opinor Demosthenem orationes illustant, quas adversus tutores suos composuit; nec Ciceronem magnum oratorem P. Quinctius defensus, aut L. Archias, faciunt: Catilina, et Milo, et Verres, et Antonius, hanc illi famam circumdederunt: non, quia tanti fuit, Remp. malos ferre cives, ut uberem ad dicendum materiam oratores haberent; sed, ut subinde admo-

shades of the verdure of the forest: he is to exhibit in his portraits of nature such prominent and striking features, as recal the original to every mind; and must neglect the minuter discriminations, which one may have remarked, and another have neglected, for those characteristics, which are alike obvious to vigilance and carelessness."

neo, quæstionis meminerimus, sciamusque nos de eâ re loqui, quæ faciliùs turbidis et inquietis temporibus extitit: quis ignorat utilius ac melius esse, frui pace quàm bello vexari? Plures tamen bonos præliatores bella, quàm pax ferunt: similis eloquentiæ conditio: nam quò sæpiùs steterit tanquam in acie, quòque plures et intulerit ictus, et exceperit, quò major adversarius et acrior quicum pugnas sibi asperas desumserit, tanto altior, et excelsior, et illis nobilitatus discriminibus, in ore hominum agit, quorum ea natura est, ut segura nolint."

Οἱ δὲ νῦν εἰκάμεν, ἔφη, παιδομαθεῖς εἶναι δουλείας δικαίας. This δουλεία δικαία has long been the crux of commentators. Madame Dacier interprets δικαία by *mild* and *lenient*: Dr. Pearce supposes that Longinus meant *an absolute servitude*, (as ἀρχὴ δικαία in Isocrates signifies *a despotic government*), and conjectures, that Longinus added these words, lest his loyalty to the Roman Emperor should be suspected. Toup says p. 342. "De hoc loco, ut alios taceam, Cl. Taylorus ad Æschin. Contr. Ctesiph. p. 644: sed res nondum dilucidata est: δουλεία δικαία est *justa et legitima servitus*: huc respexit infra Longinus, δουλείαν, καὶ ᾗ δικαιοσύνη: ad quem locum in primis attendisse debuerant nostri editores." Dr. Taylor, in the passage to which Toup refers, says, "δίκαιος ille est, qui eam rem ritè exsequitur, in quâ occupatur: ita Lucian Xenoph. vocat δίκαιον συγγραφέα, i. e. *idoneum auctorem*: ad eam normam scriptum reperimus apud Longin. παιδομαθεῖς εἶναι δουλείας δικαίας, i. e. *perfecta et absoluta*:" this interpretation agrees with the interpretation of Dr. Pearce: Dr. Smith adopts the opinion of Dr. Pearce in the translation of παιδομαθεῖς εἶναι δουλείας δικαίας, and has subjoined a note upon the subject; but he renders the other passage, δουλείαν, καὶ ᾗ δικαιοσύνη, thus, "so slavery, be it never so *easy*;" which agrees with the interpretation of M. Dacier: More differs from all these critics in his view of the passage: he says, p. 251. "*Causas justæ hujus ac meritæ servitutis*, p. 10. explicat:" the passage to which More refers, is this: ἀλλὰ μήποτε τοῖς τοιοῦτοις, οἳ περ ἐσμὲν ἡμεῖς, ἀμεινον ἀρχεσθαι ἢ ἐλευθέρους εἶναι, ἐπεῖτοι γε ἀφεθεῖσαι τὸ σύνολον, ὡς ἐξ αἰγυγῆς ἀφεται, κατὰ τῶν πλησίον αἱ πλεονεξίαι καὶ ἐπικλύσειαν τοῖς κακοῖς τὴν οἰκουμένην. I incline to the opinion of those critics, who understand by δικαία, *just and lawful*. A passage in the

3d book of Cicero on the Nature of the Gods, where he is speaking of Dionysius, the Tyrant of Sicily, may serve to throw some light upon this difficult passage: "Eam potestatem, quam ipse per scelus erat nactus, quasi *justam et legitimam*, hereditatis loco, filio tradidit." The slavery, which the Roman Emperors exercised, had, in the opinion of Longinus, become (like Dionysius's) *lawful and just*, because it had been sanctioned by long possession, and had been transmitted from father to son (like Dionysius's) as an acknowledged property, or, to speak in modern language, as an intailed estate. The elegant and original poet, Cowper, in the 5th book of the Task, presents us with the best comment upon this passage:

"Such dupes are men to custom, and so prone  
To reverence what is ancient, and can plead  
A course of long observance for its use,  
That even servitude, the worst of ills,  
Because deliver'd down from sire to son,  
Is kept and guarded as a sacred thing!"

These lines are so apposite, that one would have thought that the poet had written them for the purpose of illustrating the idea of Longinus.

Τοῖς αὐτῆς ἔθεσι καὶ ἐπιτηδεύμασιν, ἐξ ἀπαλῶν ἔτι φρονημάτων, μονονοῦκ ἐνεσπαργανωμένοι. Toup says here, p. 342. "Quomodo locutus est Heraclides, A Heg. Homer. p. 408, εὐθὺς γὰρ ἐκ πρώτης ἡλικίας τὰ νήπια τῶν ἀρτιμαθῶν παιδῶν διδασκαλία, παρ' ἐκείνῳ τιθεύεται, καὶ μονονοῦ ἐνεσπαργανωμένοις (leg. ἐνεσπαργανωμένοι) τοῖς ἔπεισιν αὐτοῦ καταπεγεῖ ποτίμῳ γάλακτι τὰς ψυχὰς ἐπάρδομεν." Thus Tacitus says, in his celebrated Dialogue on the Causes of the Corruption of Eloquence, c. 29. "Propria et peculiaria hujus urbis vitia pascunt in utero matris concipi mihi videntur, histrionalis favor, et gladiatorum equorumque studia."

Ἐξ ἀπαλῶν ἔτι φρονημάτων: thus Homer says—

———— Παιδ' ἀτάλα φρονέοντα. Il. 5. v. 567.

———— Ἀταλάφρονα νήπιον αὐτως. Il. 5.

The common mode of expression is ἐξ ἀπαλῶν ὀνύχων: thus Automedon, 3. (quoted by Schæfer in Bos, p. 37) τὴν κακῶν

τέχνοις Σχήμασιν ἐξ ἀπαλῶν κινυμένην δούχων. ad q. l. Jacobsius admovit Horatianum :

“ Jam nunc et incestos amores  
De tenero meditatur ungue.”

Thus Cic. Fam. i. 6. (quoted in Palaiet's Latin Ellipses, p. 35.) “ Sed præsta te eum, qui mihi à teneris (ut Græci dicunt) *unguiculis* es cognitus.”

“Ποπερ οὖν——ἀκούω τὰ γλωττόκομα, ἐν οἷς οἱ Πυγμαῖοι καλούμενοι τρέφονται, οὐ μόνον καλύειν τῶν ἐγκεκλεισμένων τὰς αὐξήσεις, ἀλλὰ καὶ συνάγειν διὰ τὸν περικείμενον τοῖς σώμασι δεσμόν· οὕτως ἅπασαν δουλείαν, ἣν ᾗ δικαιοσύνη, ψυχῆς γλωττόκομον καὶ κοινὸν δὴ τις ἀποφῆναιτο δεσµωτήριον. Toup p. 162--3. The ancients seem to have supposed, that the diminutive stature of the Pygmies was the effect of art, and that they were, in early life, both confined in close chests, which impeded their growth, and swathed in close bandages, which diminished their natural size.<sup>1</sup>

Mr. Barrow, in his Travels to the Cape of Good Hope, (vol. i. p. 239.) endeavours to identify the Bosjesmans of the Cape, and the Pygmies of the ancients: “ In their general physical character they bear a strong resemblance to the *Pygmies*, and *Troglodytes*, who are said to have dwelt in the neighborhood of the Nile; the character drawn by Diodorus Siculus, of some of the Ethiopian nations, agrees exactly with that of the Bosjesmans: a gross brutality is stated by him to have prevailed in all their manners and customs; their voices were shrill and dissonant, and scarcely human; their language almost inarticulate; and they wore no sort of clothing: the Ethiopian soldiers, when called upon to defend themselves, or to face an enemy, stuck their poisoned arrows within a fillet bound round the head, which, projecting like so many rays, formed a kind of crown: the Bosjesmans do exactly the same thing, and they place them in this manner for the double

<sup>1</sup> Suetonius, in the Life of Augustus, c. 83, says: “ Pumilos atque distortos, et omnes generis ejusdem, ut ludibria naturæ malique ominis, abhorrebat.” Casaubon has presented us with the following note: “ Inter ministeria magnatum, nani et nanæ semper fuerunt: fuerunt autem pumili non solum naturâ, sed et curâ atque institutione; mangones enim ut efficerent nanos, conclusos elebant in arcâ pueros et fasciis revinctos: vide Longinum περί ὑψους.”

purpose of expeditious shooting, and of striking terror into the minds of their enemies." I may be permitted to remark here, as another testimony, that Barrow ascribes to the women of the Bosjesmans an enormous distension of the breast, and that Juvenal mentions, in the 162d verse of the 12th Satire, this distension of the breast as a peculiarity in the *Ethiopian* women on the borders of Egypt.<sup>1</sup>

But other testimonies may be adduced to prove this identity of the Bosjesmans and the Pygmies: Mr. Barrow informs us, as we have seen, that "the Pygmies dwelt in the neighbourhood of the Nile:" now Homer, Mela, and Strabo place the Pygmies in Ethiopia; Juvenal places them in Thrace:

Ad subitas Thracum volucres, nubemque sonoram

Pygmaeus parvis currit bellator in armis.

SAT. XIII. v. 167.

Ruperti has the following note on the passage: "Pygmæos — Plinius, VII. 2. in Indiâ, at IV. 2. in Thraciâ: Homerus, Mela, et Strabo, in Æthiopiâ, alii in Scythiâ ponunt: Cf. Harduin. ad Plin. l. l. et Kœppen ad Hom. II. γ. 3—7:" and Philostratus (Icon. 2. c. 22.) says, "that Hercules, after his conquest of Antæus, fell asleep in the Deserts of Africa, and was attacked by the Pygmies, who discharged their arrows upon him:" Juvenal<sup>2</sup> gives to the Pygmies a stature of one foot, but Pliny, [in 7. 2. (quoted in Gesner, under *Pygmæi*) Super Astomos extremâ in parte Spithamæi Pygmæi narrantur, ternas spithamas longitudine, h. e. ternos dodrantes non excedentes] is more liberal to them. Mr. Barrow informs us, in p. 195, that a Bosjesman, whom he saw, was only four feet five inches high, and that his two wives were of a still shorter stature, one being four feet two inches, and the other four feet three inches: he tells us, in p. 233, that the Bosjesmans are in their persons extremely diminutive: "the tallest of the men measured only four feet nine inches, and the tallest woman four feet four inches; about four feet six inches is said to be the middle size of the men, and four feet that of the women; one of these, that had had several children, measured only three feet nine inches."

<sup>1</sup> Quis tumidum guttur miratur in Alpibus? Aut quis  
In Merœ crasso majorem infante mamillam?

<sup>2</sup> Tota cohors pede non est altior uno.

*Some account of the Researches of the German Literati on the subject of Ancient Literature and History; drawn up from a Report made to the French Institute, by CHARLES VILLERS, Corresponding Member of the class of Ancient History, &c. &c.*

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NO. I.

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THE name of M. Villers stands deservedly high, both on the Continent and in this country. His work on the Reformation of Luther has been followed by several other valuable lucubrations, and in the Annual Memoirs of the Institute his name is recorded as the author of many learned communications; most of which have found their way to this country in a detached form; the reputation of the author having secured them a general circulation.

Although the present work can only be regarded as a *Catalogue Raisonné* of contemporary German authors, M. Villers has contrived to give it a most entertaining form. In many instances, within the limited space of a few lines, he has not only sketched the character of the work before him, but has introduced a short biography of its author, and a critique on his previous performances. We have no doubt that it will afford our readers much pleasure to peruse a few specimens of the peculiar kind of composition to which we allude; these, however, we will defer, until we discharge what we conceive to be our first duty, that of presenting the public with M. Villers' introductory remarks on the Literature of Germany, which exhibit an additional proof of the philosophical and discriminating spirit, with which he enters upon a subject, rendered doubly interesting to an English reader, from the long interval which has occurred since any literary importations have been effected from that country.

"Among the nations," says M. Villers, "who glory in the cultivation of learning, and who with a noble emulation strive in the advancement of the human mind, and contribute to the general progress of science, the Germans have always held an honorable rank. If they have not neglected the physical and mathematical sciences, nor the arts, and the belles lettres; if they have had a Kepler, Leibnitz, Otho de Guericke, Regiomontan, Stahl, Lieberkuhn, Haller, Tschirnhaus, Tobie Mayer, Euler; and in the fine arts, Winkelman, Sulzer, Mengs, and Klopstock; it would nevertheless seem, that the genius peculiar to the inhabitants of Germany leads them in preference to the various studies, which form the peculiar province of the class of History and Ancient Literature of the Institute. The members of this class are not ignorant of the services rendered to classical erudition, or to history, by Camerarius, Buxtorf, Cluver, Faber, Freinsheim, Gronovius and Grævius, Vossius, Conring, Scheffer, Morhoff, Reineccius, Spanheim, Puffendorf, Fabricius, Otruve, Seckendorf, Mosheim, Baumgarten, Gesner, Busching, Michaelis, and many others. These valuable men have now their successors, who have come forward with the age, and it is to part of their labors that I am now to call the attention of the class.

"Let me be permitted now to explain, in a few words, what are the local circumstances, and predominant ideas, which fix, as it were, the bent of the German Literati. In fact, so long as science spoke the same language throughout Europe, so long as the Latin was the common idiom with the learned in this part of the world; the same spirit was preserved among them, and their labors had nearly the same tendency. But since the general prevalence of the custom of writing in the vulgar language of the country, the European Literati have nearly ceased to form so strict a Cast by themselves. Those of each country are insulated, in some measure, from the rest, and are constrained to act upon their national character, the taste and impulse of which they must necessarily follow.

"Nature, in placing an immense barrier between the people of the Continent of Europe, seems to have divided them into two distinct races, whose temperament and character are entirely different.



“ The first, which we may call the *Gallic* race, occupies the South and West part of the great Chain of the Alps, and the Valley of the Rhine. The other, the *Germanic* race, extends to the East and North of the same barrier.

“ The German race, whose limits extend from the Adriatic Gulf, the Rhine, and the North Sea, to the German Provinces of the Russian Empire, and which comprehend Denmark, and even Sweden and Hungary, has therefore a peculiar kind of Literature, which prevails over the above countries. The character of this Literature in general springs from the character of the nation ; calmer, more patient, more contemplative, and more inclined to be subject to the empire of *ideas* than the *Gallic* character, which is more lively, more disposed to embrace the empire of *realities*, and to fix upon objects, which it pursues with ardor. Both characters have their advantages and disadvantages. The little we have said clearly intimates that the German author brings with him into his inquiries upon languages, antiquities and history, an assiduity and perseverance, and a scrupulous precision, which leads him to the minutest details, convinced that nothing is totally useless ; and that an observation, apparently trifling, belongs to the whole of the science, and may even throw an unexpected light upon some part of it. The importance which he attaches to things, that may appear superfluous to others, makes him willingly tell all that he knows. This excessive accuracy, which is sometimes fatiguing to a listless reader, has frequently been denominated *pedantry* by the men of the world, while the German authors themselves regard as superficial such works as are treated in any other manner.

“ To this kind of literary rectitude we must add the important consideration, that the German author does not labor for a court, or for a world modelled upon it, which make elegance and refined sentiments the supreme conditions of the success of every literary work. The language read and spoken in most of the German courts is French : the German author, therefore, finds his judges in the nation itself, which is cut off from all the influence of the manners of the court, or of the great world.

“ In Germany the Literati, and their judges, do not live in great cities, and are still less confined to one capital, under the

tyrannical Empire of a conventional taste, or fashionable opinions. The German author is insulated from what is called the world: his public is dispersed over a vast territory, from Berne, in Switzerland, to the Gates of St. Petersburg; and in this way he is judged on the one hand with a great spirit of liberality, and on the other he enjoys a very great degree of independence, and is completely loosened from every influence foreign to his studies, or to his meditations. Hence the German scholars are those, perhaps, who have the most truly classical *tact*, and who modernise the ancients least of all. Hence their success in the translations of the ancients, particularly the Greeks, either on account of some secret affinity between the two nations, as the analogy between the two languages would seem to indicate, or of a common origin, which is lost in the darkness of time."

M. Villers then proceeds to pay some high compliments to the reformed religion, as having been the means of inviting the Germans to the study of the languages in general, but more particularly of those which are connected with Biblical inquiries.

"I have said enough," he continues, "to present to my readers the physiognomy, as it were, of the German Literature. I shall add, that whether on account of their solitary life, or from a noble trait in the German character, and which is developed more fully among them, they generally love science and truth, purely for the sake of science and truth themselves. They despise what is called, effect; they calculate little upon external expression, and sacrifice it without hesitation to an ideal perfection, to a general progress of the mind, which seems to be the idol with almost all of them, and which gives to their writings that grave and mild character, which can only be indicated by the word, *humanity*, a term which has been long applied to classical studies."

It is curious to observe with what caution M. Villers avoids all interference with politics; this branch of study he dismisses from the view of his readers in the following manner:

"I have taken care in the subsequent pages to allude to those sciences only which strictly come within the cognizance of the class. To admit of *Legislation* and *Philosophy* (*les travaux*

*rélatifs à la législation et à la philosophie*) would have led me too far: each of these subjects would require a volume for itself, and experience has taught me that I should find great difficulty in making myself understood. For the same reason I have restricted myself on many occasions to a mere announce of title pages: if I had given a detailed account of every book, ten years would not have been sufficient for my purpose."

M. Villers arranges his work under thirteen different heads, viz.—Encyclopædiz and Methods of Classical Studies—Latin Literature—Greek Literature—Translations—Oriental Literature—Biblical Literature of the Old and New Testament—Palæography—Archæology and Mythology—Ancient Geography—History—History of Religion and of the Church—History of Literature—Programmata—Theses and other minor productions.

Having furnished our readers with the above sketch of the introductory part of the work, we proceed to the enumeration of books and authors, which it is the peculiar object of M. Villers' labors to give.

### I. *ENCYCLOPEDIÆ and METHODS of CLASSICAL STUDIES.*

The Germans, at an early period, saw the necessity of conferring an order and arrangement on Classical Studies, which should form a complete system, and in which the connection of each part, with the whole, should be indicated. So early as 1607, John de Wouveren, of Hamburgh, published with this view his treatise "*De Polymathiâ*," which Gronovius has incorporated into the 10th volume of his *Thesaurus*. At a more recent period (1757) Gesner, of Gottingen, published his "*Primæ lineæ Isagoges in eruditionem universalem*;" and more recently still, M. Eschenbourg, of Brunswick, gave the world his "*Manuel de Littérature Classique*."

"The *Encyclopædia Philologica*," of M. Fulleborn, (Breslau, 1798,) teems with the stores which have been added to the science of antiquities by the new schools of Holland, Germany, England, and France. We may say the same of the "*Institutiones Philologiæ*," of Beck, (1787) of the "*Essais Archéologiques*" of M. Grotdek, printed at Lemberg in 1800; and of

the Posthumous work of M. Siebenkees, "*Manuel d'Archéologie*," which appeared the same year at Nuremberg. But these labors, and some others, are not of so recent a date as the era fixed for the present sketch.

#### NOTICES.

1. "*Encyclopédie et Méthodologie pour un cours d'Humanité, ou de Philologie, Grecque et Latine.*"—By Professor J. H. C. Barby, of Berlin, 1805. The first volume, which contains the subjects of Grammar, Criticism, and Interpretation, is a favorable specimen of what may be expected when the second is published. Greek Literature is indebted to the same author for an edition of Sophocles, with a commentary.

2. *Manuel de la Littérature Classique, ou Introduction à la Connaissance des Ecrivains Grecs et Romains, &c.*—By W. D. Fuhrman, 2 vols. Rudolstadt, 1808.

3. In 1807, Professor Preutyer, of Heidelberg, a most learned and intelligent teacher, published a work with this title, "*De l'Etude Académique de l'Antiquité, avec un plan pour le cours d'Humanités, &c.*"

4. The work above alluded to, of M. Fulleborn, of Breslau, was merely a preliminary sketch of the principles of his master, the celebrated M. Wolf. Accordingly we find that the latter has commenced the publication at Berlin, of the "*Museum Archæologicum*;" the first number of which appeared in 1807, and contains a most elaborate and valuable dissertation "*On the Science of the Antiquary*;" a performance which will be read with pleasure by every admirer of classical attainments.

5. In the department of books for juvenile students, there have been lately published, by M. Schaaf, of Magdebourg, "*Trois cours sur l'Antiquité classique, sur l'Histoire Littéraire des Anciens*;" and "*Sur l'Archéologie et Mythologie des Grecs et des Romains.*" The reader will find these books admirably adapted to convey instruction and amusement to young minds.

#### II. *LATIN LITERATURE.*

The Literature of the Romans seems to have less occupied the attention of the Germans, within these few years, than that

of the Greeks. This branch of learning, however, has not been totally neglected : and Cicero has been of late a peculiar object of attention. M. Wieland, a foreign associate of the French Institute, has published a German translation of the Epistles of this Prince of Latinity. A commentary and notes, similar to those which accompany the translation of Horace, by the same author, render the present work still more valuable. A Life of Cicero, prefixed to the first volume, is a most excellent specimen of Biography.

#### NOTICES.

1. M. Gz̄schen, of Leipsic, who is the Didot of Germany, is busily engaged in printing a "*Corpus Scriptorum Latinorum*," with great care and elegance. The chief director of this great literary enterprise, is the learned M. Eichstedt, Professor in the University of Jena, and editor of the excellent Literary Gazette, published in that city. The various departments of the *Corpus Scriptorum Latinorum*, are intrusted to men eminent for their acquirements in criticism and philology; M. Schutz, M. Martini-Laguna, and others. The works of every Classic are preceded by an introduction, and followed by critical notices on the text.

Another *Corpus Classicorum* is printing at Vienna, by M. Degen; another at Erfurt, by M. Bellerman; and a fourth was undertaken at Gottingen, by M. Ruperti, Rector of the Gymnasium. This enterprise was, however, abandoned in 1808, after the publication of several authors; the last in the collection being the works of Livy, edited by M. Ruperti himself. The late wars in Germany, which have exhausted the country of its resources, are assigned as the cause of the failure of this and several other literary speculations. It ought to be observed, however, that there seems to be a more than usual number of collections of this description on the Continent; for if we recollect rightly, there have been "*Scriptores Classici*" published at Halle, Nuremberg, Mannheim, and Deux Ponts.

2. M. T. Ciceronis Opera—Ad optimos libros recensuit, animadversionibus criticis instruxit, indices et Lexicon Ciceronianum addidit, Chr. Dan. Beckius. This edition of the

complete works of Cicero, which has proceeded the length of the fifth volume, is printing at Leipsic. M. Beck supports the opinion of Markland and Wolf, as to the four orations, which they say do not belong to Cicero; and in a critical dissertation he presents all the arguments, pro and con. on the subject of this literary paradox, which has of late years excited a considerable degree of interest among the Literati of Germany.

3. It is well known, that the beautiful edition of the various philosophical works of Cicero, published in England by Davis, (or Davisius,) at the commencement of last century, is become extremely rare. M. Rath, of Halle, has reprinted this edition, subjoining notes by himself, and other learned critics, to those of Davis, which cannot fail to entitle the Halle edition to a high rank among the best of the variorum. The fifth volume of this collection appeared in 1808.

M. Gærentz, to whom the learned are indebted for a disquisition on the Book de Divinatione, has also given an edition of the Libri Philosophici. M. Læffler, a bookseller, has published Cicero's select Epistles and select Orations. M. Wetzel, of Liegnitz, has published some of the Books on Rhetoric. A great master of the art of criticism, the learned M. Schutz, of Halle, the original editor of the *Journal Général de Littérature*, has edited the Books on Rhetoric; as part of the *Corpus Scriptorum Classicorum*, published by M. Gæschen, as mentioned above.

4. Before quitting Cicero, it may be proper to say something of the literary contest occasioned by the well-known opinion of M. Wolf, as to the authenticity of some of the Orations ascribed to the Roman Advocate. Markland had already suspected some of the orations to be apocryphal; but the learned began to murmur when M. Wolf, with more hardihood, attacked the celebrated oration pro Marcello, on which the admirers of Cicero found his strongest claims to immortality. It was in 1802, that M. Wolf printed, at Berlin, this oration, with a preface, in which he boldly stated his reasons for doubting its authenticity. M. Olaus Wormius, the Danish Professor of Eloquence and Ancient Literature, at Copenhagen, first undertook to answer M. Wolf, and published, in 1803, a

controversial pamphlet with the following title, "M. T. Ciceronis Orationem pro Marcello, *voluntas* suspicione, quam nuper injiciebat F. A. Wolfius, liberare conatus est Ol. Wormius." M. Kalau, of Frankfort, next entered the lists in 1804. The Literary Journals at first gave an account of the controversy with reserve, and a kind of fear. At length, in 1805, an adversary worthy of Wolf appeared: M. Weiske published his "Commentarius perpetuus et plenus in Orationem Ciceronis pro Marcello." In his preface, M. Weiske indulges in some pleasing raillery against the work of his adversary, and endeavours to demonstrate, in a happy strain of irony, that the work of M. Wolf, on this very oration of Cicero, could not be written by him, but by one who had assumed his name. In a graver tone, however, he proceeds to show, that we might on the same grounds dispute the authenticity of the oration pro Ligario, which, M. Wolf himself admits, is genuine beyond all question. M. Weiske is already known by several commentaries on Cicero, and other classics, and is the editor of a splendid edition of Xenophon, which will be mentioned when we come to speak of the Greek classics.

5. Professor Spalding, of Berlin, has published an elegant edition of Quintilian. In order to obtain a correct text, besides the editio princeps, M. Spalding has collated thirteen manuscripts, eleven of which were already known, it is true, but they had not been examined with critical accuracy. The two new MSS. came from Wolfenbittel and from Zurich. Several learned authors, and among others, Porson of England, and Ruhken of Germany, furnished materials for this edition. To his commentary, M. Spalding has added some very curious dissertations on the subjects of the Orator Labienus, the Rhetoric of Theodectus, that of Anaximenes, (which is generally ascribed to Aristotle,) and several others.

6. "L. An. Seneca, Philosophi, Opera omnia quæ supersunt, recognovit et illustravit Fred. Ern. Ruhkoff-Leipsic-Weidman." The fourth and last volume of this fine edition of Seneca has issued from the press, but the valuable editor did not live to enjoy the fruits of his labors, having died before its publication.

7. M. C. G. Aug. Erfurdt, teacher of the Gymnasium, of Mersebourg, has published an edition of a classical author, which was projected by the late M. Wagner. It is intitled, "*Ammlani Marcellini quæ supersunt, cum notis integris Fr. Lindenbrogii, Henr. et Hadr. Valesiorum et Jac. Gronovii, quibus Th. Reinisii quasdam et suas adjecit J. Aug. Wagner. Editionem absolvit Car. G. A. Erfurdt, Leipsic, 1808. tom. iii. 8vo.*" Besides the extreme critical purity of the text, the notæ variorum, tables and biography, we find in this edition an excellent article by M. Heyne, intitled, "Prolusio, censuram et ingenium Historiarum Am. Marcellini continens."

8. The old established press of Deux Ponts has reprinted Vitruvius; and in 1800 and 1801, there appeared an edition of this author, in 2 vols. 4to. edited by M. Rode. But a learned Professor of Frankfort on the Oder, M. Schneider, the same who published one of the best Greek Lexicons we have, published, in 1808, a Vitruvius, which surpasses all the rest, and ought to hold the first rank among the variorum editions. M. Schneider's is printed by Gæschen, of Leipsic, in his best manner, and comprises 4 volumes.

9. Among the Latin prose writers which have been lately reprinted, the following editions deserve to be noticed: two of Cornelius Nepos—one of Justin—one of the younger Pliny—one of Aurelius Victor—one of Boëce—one of the Centimetrum of Servius, &c.

10. Of the Latin poets, the last few years have not presented many editions. In addition to the splendid Virgil of M. Heyne, published in 4 volumes, at Leipsic, there has lately appeared a Virgil, with notes, for common use, with editions of Horace, Ovid, Persius, and Plautus. An edition of Tibullus, by Professor Wanderlich, of Gottingen, is particularly worthy of praise.

11. An excellent edition of Phædrus was published at Brunswick, in 1806, by M. Schwabe, in 2 vols. large 8vo. In 1779 M. Schwabe had already published an edition of this poet, with a good commentary. In the present edition, besides a well written life of Phædrus, there is a detailed account of the various MSS. and printed editions of this poet, his commen-



tators, translators, &c. M. Schwabe has here added an "*Appendix fabularum Æsopicarum à MSS. Divionensi, et aliis*;" besides the four books of Fables, after the manner of Æsop, by *Romulus*, taken from the Dijon MS. and an old edition printed at Ulm, by J. Zeiner. The celebrated Lessing, when he called the attention of the public to the old fabulists, recommended the publication of this *Romulus*.

12. Besides the above, there appeared, in 1806 and 1807, two other editions of Phædrus, at Posen and at Anspach, for the use of schools; but it would be endless to enumerate all the classics published with the same view.

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## ON CHRIST'S VEST.

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

NO satisfactory explanation of the color of the Vest in which Christ was arrayed, appears to me to have been given in any commentator, whom I have had the opportunity of consulting: at all events the subject affords matter for criticism, and cannot but be interesting.

St. Matthew calls it *χλαμῦδα κοκκίνη*: St. Mark writes *καὶ ἐνδύουσιν αὐτὸν πόρφυραν*: St. Luke *περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν*: and St. John calls it *τὸ πορφυροῦν ἱμάτιον*. Some, perhaps, who read these different accounts may assert as objections, that St. Matthew contradicts St. Mark and St. John, and that no decisive idea may be collected from St. Luke's narration, and thereby cause their authenticity to be doubted. But although the various versions of translators cannot be adduced as positive authority, yet are they worthy of notice and atten-

tion, as showing their several opinions, and as demonstrating what is the force of each corresponding word expressive of the color in their several languages. Moreover, if the subject be fairly investigated, and the true signification of the words in their several relations observed, it will be manifest, that no contradiction can be found in the histories of the Evangelists, and that both κόκκινος and πορφύρα are intended to express the same color.

From κόκκινος are derived the Latin coccinum, coccum, and coccus; and the term which is used in the Syriac version of the passage is ܟܕܝܢܐ: and ܟܕܝܢܐ signifies both purple and scarlet.

The Persian translators have rendered it by پیرامی سرخ, which is a loose red vest: and it may not be amiss here to observe, that سرخاب is used poetically to express the blood, سرخاب St. Anthony's fire, and سرخه the measles.

In the Arabic version the passage is ابراسا احمر: now احمر signifies red; and حمرة as well as the Persian سرخاب mentioned before, signifies St. Anthony's fire: and חמר the corresponding word in the Hebrew language is used in the Psalms to express the redness of wine.

The Æthiopian translators introduce the word ከለወደ: which answers to the Greek χλαμύς: however the Æthiopic word implies redness; and the Hebrew נָחַל in the same manner means erubuit, rubore suffectus est, &c. which signification it also bears in the Chaldee tongue: the Arabic كَلَوَ expresses vulneravit, and consequently redness: but the Syriac ܟܕܝܢܐ is chlamys.

The Syrian translators, in rendering the passage of St. Mark into their own language, make use of the word ܟܕܝܢܐ: but the Persian translators express it by جاسد سرخ, which is the very same adjective, which they chose in writing that in St. Matthew.

In the Arabic version we find it برقيرا ابراسا, which precisely answers to πορφύρα, and برقيرا signifies the purple shell-fish. The Æthiopic word here used is ወለት: which appears to have been extracted from the Chaldee vocabulary, and is derived from the city Miletum, which was celebrated for very

fine and valuable wool, as xxvii. 18. Ezek. we read in the Septuagint version—

Δαμασκὸς ἔμποροι σου, ἐκ πλήθους πάσης δυνάμεώς σου οἶνος ἐκ Χαλβών, καὶ ἕρια ἐκ Μιλήτου, καὶ οἶνον εἰς τὴν ἀγοράν σου ἔδωκαν.

But not only that which came from Miletum, but every other sort, which was valuable and choice, received this name; and it not only refers to wool, or to woollen vests dyed with purple, but to purple itself.

But in St. Luke it is called ἐσθῆς λαμπρά; however, in the Syrian version we again observe, {ܠܡܦܪܥܐ}; in the Persian سرخ; and in the Arabic أحمر; but the word which the Æthiopic translators have selected, is ኒጹሐ : which answers to λαμπρά, and signifies purus, innocens, &c.

In St. John we find it again expressly stated τὸ πορφυρεῶν ἱμάτιον, but in the Syriac we observe {ܠܡܦܪܥܐ}; in the Persian سرخ, in the Arabic أحمر, signifying red: and in the Æthiopic version ድረት : is again used.

Hence, therefore, some may argue, that there is either a contrariety or uncertainty about the color in the four Evangelists; and that some translators render it red, where πορφυρά is in the original; and that where no color is mentioned (St. Luke) the translators assign one. But if it can be proved, that the two words which are used have a reference to the same color, it will be evident that there is no contradiction.

We are to suppose that Christ was arrayed in a regal vest to denote his assertions, that he was a king, and this regal vest was "purpura."

"Purpuri metunt tyranni."

But no idea, which has yet been started, appears to remove the difficulty of the passages; nor are the conjectures, that it was a purple vest shot with scarlet, or a purple vest with a scarlet robe placed over it, at all satisfactory or productive of conviction to the mind: for if such an hypothesis were probable, it would have been more clearly expressed; that is to say, that more grounds would be perceptible for the conjecture, than are to be found in the description of the four writers.

Poole, in his *Synopsis Criticorum*, in support of the idea there adopted, has the following dissertation on the colors :—

“ Coccum à purpurâ plurimùm distabat materiâ, colore, et personarum, qui utrumque gestabant, discrimine. Coccum à frutice terrestri, purpura è conchâ marinâ. Alius color purpuræ, alius cocci. Purpuræ plures gradus, et quasi coloris species; una cocci species, et à purpurâ diversa, quamvis Tyria purpura in coccum inclinaret. Coccinatis licuit esse plurimis etiam privatis, ut equitibus Romanis: purpura solis imperatoribus tunc propria dicata.”

To prove more clearly that “ purpura” signified red, as well as purple, it will only be necessary to adduce the following, besides many other examples, which might be chosen :—

“ Purpureo qui movet axe diem.”

“ Purpureo tenent sedens.” (*Speaking of the Sun.*)

“ Nec flos purpureus rosæ.”

“ Nec Siculum mare

“ Pæno purpureum sanguine.”

“ Rubro ubi cæco.”

And immediately afterwards,

“ Ergo ubi purpureâ porrectum in veste locavit.”

“ Purpura,” moreover, is used to express a scarlet robe; and in Statius we find *purpureus* used as an epithet of *ignis*: and in Homer's *Iliad* we read,

Ἠλλάδ δὲ οἱ κρηδίη πόμφυζε μένοντι.

The assertion, that these words allude to the same color, will appear still more evident, if we recollect that the use of the Tyrian dye has long been superseded by cochineal, which is a beautiful crimson color: and that the ancients extracted their dye from a fish called “ purpura,” which is a genus of shell-fish, whose distinguishing characters are an univalve jagged shell, beset from the head to the tail with spines, tubercles, and striz; with a small round mouth, and a short tail. This fish was chiefly found at Tyre in Asia, in Meninx, an island near the Syrtis Minor, and on the Getulian shore of the Atlantic Ocean, in Africa: in Laconica in Europe. See Plin. ix. 36. s. 60.

A Spanish Philosopher mentions, that on the coasts of Guayaquil and Guatimala, in Peru, the *Murex* is found. The

shell which contains it adheres to the rocks, and it is about the size of a large walnut. The liquor may be extracted by two different methods: some kill the animal after having drawn it out of the shell, and press it with a knife from head to tail; and having separated from the body that part which contains the liquor, throw away the rest. When a certain quantity of fluid is collected, the thread which is to be dyed is dipped into it, and the process is finished. The color is first white as milk, then green, and when the thread is dry, becomes purple. Others draw the fish partly out of the shell, and by squeezing cause it to yield a fluid, which serves for dying. But a "purpura" fish, which has of late years been discovered, appears to answer the nearest to the ancient "purpura." In its vein a purple matter is lodged, and when laid on linen, it first appears to be of a light green, but when exposed to the sun it changes to a deep green, then to a sea-green, and soon to a blue; from thence it becomes a sort of purple red, and at length a deep purple red; and when the linen is washed in scalding water, it changes to a beautiful crimson. The regal vest was of a purple color: but even here no difficulty appears, for the most valued purple amongst the ancients resembled the color of clotted blood; and cochineal is at present an ingredient in purple dyes. Moreover, purple, columbine, amaranth, peusy, violet, with innumerable other shades, are formed from a mixture of blue and crimson, varying according to the depth of the original colors.

From what has been written, it is therefore evident, that these words may be used to represent the same color without any violence or apparent impropriety; especially if we consider, that the Tyrian purple dye is at present lost, and we consequently do not know how far it approached the crimson; and if we consider, that crimson now is an ingredient in the formation of purple.

*Oxford.*

*W.*

• TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

THE course of my classical studies having lately led me to peruse the Satires of Persius, I availed myself of the assistance of Drummond's elegant and learned Translation, in explaining the numerous obscurities of that Satirist. It would be highly ungrateful in me to deny that I received no little pleasure from the perusal of the feeling and animated version which he has given of this author, (whose beauties, though too frequently outweighed by overstrained metaphor and inelegant obscurity, are often of the highest cast;) and still more so, not to express my *very humble* praise of his learned and copious notes. Having, however, detected, in the course of the work, what to me appear inaccuracies, (and who shall venture to condemn the occasional aberrations of superior genius and attainments?) I purpose to lay them before the numerous readers of your Classical Miscellany. I am far from pretending to set my judgment in competition with that of Drummond, and shall be happy to see all my objections refuted; but it may be a useful province to mark the errors from which none are exempt; and though

“ Non ego illi detrachere ausim  
“ Herentem capiti, multà cum laude, coronam;”

I feel it to be the duty of all who wish well to the Republic of Letters, to point out the failings of the greatest names; since, in the words of the Prince of Roman Satirists,

“ Omne animi vitium tantò conspectius in se  
“ Crimen habet, quantò major qui peccat habetur.”

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OBSERVATIONS ON DRUMMOND'S PERSIUS.

SAT. II. verse 3. “ Funde merum Genio, &c.”

In a note upon this passage, Sir W. D. after explaining and enlarging upon the observance of the birth-day amongst the Romans, with his usual learning and sagacity, has the following remark: “ Laurentius, in his learned Treatise *dé Variis Sacris Gentilium*, is mistaken when he says, ‘ Natale sacrum Genio

*factum sine victimâ, sed cum thure et mero.* The reader of these notes will remember how Juvenal commences his twelfth Satire :

“ Natali, Corvine, die mihi dulcior hæc lux,  
 “ Quâ festus præmissa Deis ANIMALIA cæpes  
 “ Expectat.”

Here Sir W. D. concludes. The inference which he would draw, is, of course, that from this passage of Juvenal, it appears that animals were sacrificed on the Dies natalis. But it is evident to me, on an inquiry into the passage, that the statement of Laurentius is not to be denied on the authority of Drummond's example. It is, I think, pretty clear, that the relative “*quâ*,” refers, not, as we must suppose, if we agree with Drummond, to *dies*, but, in truth, to *lux*. The sacrifices to which the poet alludes are, surely, not on his own birth-day, but pious offerings to the Gods, for the preservation of Corvinus from shipwreck. After a long description of the intended sacrifice, we are told that it was

“ Ob reditum trepidantis ad me, horrendaque passi  
 “ Nuper, et incolumem sese mirantis an ici.”

Sir W. Drummond also quotes from Horace

“ cras genium nato  
 “ Curabit, et porco bimestri.”

Book III. Ode 17.

Which he asserts to have been an allusion to birth-day offerings. Let me rest my contrary opinion on the words of the Delphin editor, who, on this passage, has the following note: “*Sacrificium Genio, die natali Lamix, nonnulli perperam commenti hic sunt. Immo verba ista contrarium ostendunt. Nam quo die hauscrant vitales auras, eo vitam adimere victimæ, religioni ducebant veteres; nec proinde sanguinem fundebant, aut mactabant hostias—Suadet igitur duntaxat Horatius epulas, et hilaritatem, curandam cuticulam.*” And on the words, “*cum famulis operum solutis*,” he observes, “*hoc faciebant non in natali solo, sed quolibet anni die.*” In further defence of the doctrine of Laurentius, we may observe, that Tibullus, as quoted by Sir W. D. gives a full account of birth-day ceremonies, and *nowhere* alludes to animal offerings.

Sat. iv. verse 18. “*Assiduo curata cuticula sole.*”

Drummond's version of this passage is singular:

“ Preserv'd untann'd amid the blaze of day.”

The common interpretation of this passage, ["*In sole apricari, cuticulam probè curare, atque insolare,*"] appears to be justified by the following words, verse 33 :

"At si unctus cesses, et figas in cute solem"—

And by Martial, Book x. Epig. 12 :

"I, precor, et totos avidà cute combibe soles,

"Quàm formosus eris!"

Sat. v. verse last, ——— "Curto centusse licetur."

Before I remark upon Drummond's note on this line, it is almost needless to say that I understand the word "*licetur*," the present tense of the deponent verb *liceor*, in the sense of *æstimat*; in which I am borne out by all the commentators. But Drummond, in a note on the sixth Satire, has the following remark: "I observe Casaubon does not notice the construction of the last line of the fifth Satire. *I understand an Infinitive*." What Infinitive the commentator could understand, or in what sense he took the word *licetur*, his translation of the passage does not show, since he has retained the meaning of the word for which I contend.

"Now should you teach this doctrine to the croud,

"Some military fool would laugh aloud,

"At a clipp'd farthing all the sages prize,

"Whom Athens valued, and whom Greece thought wise."

Sat. vi. verse 31. ——— "Nunc et de cespite vivo

"Frange aliquid: largire inopi, ne pictus oberret

"Coruleâ in tabulâ."

Drummond's way of rendering this passage displays great learning and ingenuity, but I cannot applaud him for deserting the plain and obvious sense of the words, to adopt a hypothesis of his own. The real meaning of the author is, I apprehend, what Sir W. D. admits all the commentators to have conceived it; and which is not ill expressed in this line of Brewster:

"Sell, sell, some land, and so support thy friend."

The avaricious man, in order to rebut the arguments of Persius, supposes his friend suffering from shipwreck, which occasions the reply above quoted; that is—Part with a portion of your landed property, to supply the wants of your indigent friend. But Drummond says, "The sacrifices to the Lares being always in proportion to the daily expenditure of the



family, the person who lessened his household expenses might be said, "*frangere aliquid de cespite vivo*," from the turf altars used in the sacrifices to the Lares." [Vide Horatium, &c.] That this *might* be the case I cannot deny, but I will not on that account desert a plain and sanctioned interpretation, or imagine, with Drummond, that the meaning of our author is, "*contract your own expenses*, and bestow a part of your wealth on your friend."

The spirit of the passage [namely, that the avaricious man should give a part of his property to his friend] is equally preserved by both interpretations; but I cannot consent to so fanciful an alteration as that proposed by our translator.

2d April, 1811.

W.

## REMARKS

On Sir W. Drummond's *Version of some Egyptian names in the Old Testament.*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

HAVING since my last letter on the name *No*, received your No 5, I find at p. 173, some remarks on the Old Testament, by Sir W. Drummond, in which he notices, that the priest of *On* in Genesis, ch. 41, is, in the Coptic Bible, translated by Coptic letters which answer to these Greek ones,  $\pi\chi\omicron\upsilon\tau\ \nu\omega\nu$ . Now these words afford a very apt illustration of what I have mentioned in my last letter, that the Coptic articles, being annexed to their respective nouns after suffering an elision of their vowels, do so adhere to them, as to render it difficult to know when they are only articles, and when integral letters of the nouns themselves. Accordingly in the above words the  $\pi$  is only the article  $\pi$ ; *the*, with its article cut off and annexed to the noun: and  $\chi\omicron\upsilon\tau$  is the Coptic word *Hont*, which means *priest*; but the  $\chi$  is not the right Coptic letter, which answers to the Coptic aspirate H, and with which the Coptic word *Hont* is usually written;  $\chi$  denotes *ch*. So that if Sir W. Drummond has scrupulously copied the above words from any

Coptic Testament, we find that sometimes there are variations in the original Coptic itself in its orthography; for doubtless the printer has the right type for a Coptic H, if he had had authority to use it in the above word printed in Coptic letters.<sup>1</sup> Much more then must we expect to find sometimes improper variations of letters, when Coptic words are expressed by Greek letters, as we shall actually find in another case hereafter. A similar instance occurs in a letter of Jablonsky, prefixed to the *Oöservationes Sacrae* of J. George Michaelis, 1738, where the Coptic *Mont* is in Greek letters, spelt ζοϣτ *priest*, but here the variation probably arose because the Greek has no letter to denote *ll*, so that it was forced to be supplied by a ζ, as coming near to the sound. The words then if rightly separated, are πι ζοϣτ νι Ων, though written πζοϣτ νων. For again, in the above Coptic word νων, thus written in Greek letters, the first ν is in like manner only the article νι, *of the*, the vowel being cut off, and the consonant made to adhere to the following noun, as being in the genitive case, *the priest of Oon*, for the Coptic *lll* is exactly the same as the Greek ω, and different from the short ο. Hence we see, that if an ε had been found added to ζοϣτ, and the word become ζοϣτε, how difficult it would have been to know whether τε was an integral part of the word, or only another article subjoined to the noun: a similar difficulty actually subsists in regard to the word νουτε, especially as the Coptic has but few words ending in *te*, and generally in *ν* only. Of this difficulty I may here add another example with respect to the Coptic word for *the Sun*, which is *re*; now to this word is sometimes prefixed the article πι, *the*, and the vowel being omitted, it becomes *pre*: but at other times, the article τε, *the*, is subjoined, and then it becomes *rete*, (vid. *Woidé's Lexicon*, p. 83, *lin. antepenult.* and p. 190, *lin. ult. and penult.*)

The same Coptic words afford another example of a fact, which Akerblad has noticed in the Rosetta inscription, which is, that he found in it the Egyptian letter for γ, to denote not only *ch*, but also the softer aspirate of *ll* only; although the Coptic alphabet has two different letters to express those two

<sup>1</sup> We have received notice from Sir W. D. that ΠΧΟΝΤ, printed in our last No. should have been ΠΘΟΝΤ. EDITOR.

different aspirated sounds; and one might expect the Egyptian alphabet to have two different letters likewise, yet in the Rosetta stone they are expressed by the same letter.

Sir W. Drummond quotes another word from the Coptic Bible, at the same page 173, which is the name imposed by Pharaoh upon Joseph, and which, in Greek letters, answering to his Coptic ones (as some of your readers may not know Coptic letters) are these, *φονθωμφανηκ*; these differ a little from the orthography of the Septuagint, although the Coptic Testament generally follows the Septuagint, in which the name is *φονθομφανηκ*; Kircher again quotes the name a little differently, and from the Vatican copy of the Coptic Testament, viz. *φοντομπανηκ*;<sup>1</sup> and the Paschal chronicon differs again, it having *φομθομφανηκ*, p. 76. These variations are indeed not considerable, yet they are enough to show, that there have been some variations made in the name; therefore there may have been still other variations made in it from the letters of the original Egyptian word, which do not so obviously appear; and I believe, that all persons are now convinced, that they are really Egyptian words, of which the name *Zaphnath Paaneah* in the Hebrew, is only a translation into Hebrew by the Jews: the original Egyptian name as written by Moses, must therefore have been expelled from their Pentateuch and this Hebrew name inserted in its place, and this, since the Greek translation by the Septuagint was made, as the Egyptian name is found in all copies of the Septuagint. But I see no reason to conclude with Sir W. Drummond, "that the double letter φ, which was one of the latest introduced into the Greek alphabet, would have scarcely belonged to the old Egyptian." to the Egyptian word as written by Moses, or the Egyptians themselves, it certainly could not, but this could not have been his meaning, (for the very same may be said of every other Greek letter of that word) yet it might however have been found in the old Egyptian word as expressed originally in Greek letters by the Septuagint translators, for the letter φ had been introduced long before their age. How the word had been written by Moses in

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<sup>1</sup> See the quotation in Hottinger's Exercit. Antemorianæ, p. 47.

Hebrew letters before it was expelled from the Hebrew text, we are quite ignorant, for  $\psi\alpha\nu\theta\sigma\phi\alpha\nu\eta\chi$  could not have been a Greek expression of the present Hebrew *Zaphnath Paaneah*; for in such case they would have expressed the sense of the Hebrew in some intelligible Greek words, and not in words quite unintelligible both to Jews and Greeks. There is no reason then to suspect any variation to have taken place in the letter  $\psi$ , although such a variation is certain with respect to some of the other letters, since the first orthography by the Septuagint translators. These variations however make no such difference in the name as to prevent us from discovering the sense of the Egyptian word by the assistance of the Coptic, as it subsists in the Coptic translation of the Scriptures. Jablonsky was, I believe, the first, who attempted this, but with little success, as it should seem; for I find by the note to *Duthe's* translation of this verse, that Mr. Forster of Germany attempted a second illustration of the Egyptian name, which appears to me as little plausible as that of Jablonsky: in what work of Forster it is inserted, I am ignorant, but it is not in his letter to Michaelis in 1772, concerning the *Specimen Geographiæ* of the latter. Dathe, however, gives us the Coptic words into which Forster resolves the Egyptian word, and which are *Sabc-nouti-pa-eneh*, which mean *Sapientis Divinus spiritus aterni*. But the two first words have no resemblance to the Greek syllables. It were therefore to be wished, that Sir W. Drummond had favored us with his own account of them, instead of merely saying, "I should wish to examine this question farther, but my limits warn me to proceed to other matters." In the mean time I will propose my own explication of the Egyptian name, but have first to make some observations concerning the translation of it in the Hebrew text, by *Zaphnath Paaneah*.

The modern Christians have been instructed both by the ancient Christians and the Jews, to understand these words to mean *revealer of secrets*, but how to extract this sense out of the Hebrew words themselves, neither the one nor the other have been able to do, in an evident manner to the satisfaction of others. Sir W. Drummond proposes to substitute in *Paaneah* a *He* as the last letter, instead of a *Heth*, because it is the reading in the Samaritan text, but then he is at a loss to know

what to do with the first letter *P*, and proposes to consider it as being "*the Egyptian article P' the,*" usually prefixed to Egyptian words; but this makes a strange medley of a *Hebrew word*, with an *Egyptian article* before it, which would render the translation unintelligible to those very Jews, for whose benefit it was made by the Hebrew scribe, who first inserted it instead of the original Egyptian word. It may be also observed, that Hottinger produces that very reading of the Samaritan text as a proof of the inferiority of it to that of the Hebrew, which former Sir W. nevertheless prefers.<sup>1</sup> But which ever of the opinions of these two writers may be thought preferable, neither of them has any concern with my own opinion, for I think that learned men have taken useless pains to deduce these Hebrew words in a strict and regular manner from Hebrew roots; it being what the scribe who inserted them probably never had intended to do himself, but only to imitate in Hebrew words the *sounds* of the Egyptian name more than the *sense*, agreeably to what we find to have been the common practice of the Jews in their Bible; where by torturing the sense of many names of persons or things, and changing them into words which have some distant similitude indeed, yet are still very different words from those names themselves, they extract *some sense* which may express some quality of those persons or things, although in a very obscure and ambiguous manner. This seems to have been the case also with the Hebrew scribe in this instance; he apparently proposed nothing more than to select such Hebrew words, as should have some similitude to the Egyptian word in *sound*, but which, at the same time, by his altering and straining the meaning of those Hebrew words, as well as their letters,

<sup>1</sup> "Certum est, veram hujus vocis פֶּרֶךְ originem Egyptiacam in fine requirere *Heth* (quis enim \* aut χ Græcorum unquam Hebræorum *He* sine grammaticorum offensâ respondere dixit?) nonne hoc loco plus satis deprehendi possit incuria amanuensis? qui imperitè planè ad literarum illarum differentiam nimis attentus fuit; Quid sit *paane* viderint illi, qui patrocinium codicis Samaritani tam vitiosi susceperunt." *Exercit. Antemorianæ*, p. 49. And accordingly Sir W. has found himself embarrassed by the first letter *P*, as well as by the last *e*, therefore proposes to send it back to Egypt, from whence it came.

should convey some dark, obscure, and ambiguous sense, resembling the sense of the Egyptian word, yet in a distant and loose manner only. Just as in puns, by varying a little either the letters of a word or the sound of it, senses are produced sometimes very different from the real meaning of it. I do not therefore concern myself whether *Pauneuh* ends with the letter *Heth*, or *He*, nor do I suppose that the Hebrew imitator of the Egyptian word made any scruple to forsake his grammar or dictionary, if he could but by any means imitate in Hebrew the Egyptian *Phaneech* in sound at least, in case he was not able to do it completely at the same time in sense likewise. It is the case with all punsters, and the attempt of deducing the word in a strict manner from a Hebrew root is like analysing a pun. Let us rather inquire what may have been the possible meaning of the original Egyptian name, which Moses at first writ down as the name imposed on Joseph, so far as we may now be able to form conjectures concerning it from the remains of the Egyptian tongue preserved in the Coptic of the Bible.

Now Woidé's Lexicon of that language shows that the word for *priest* was *Hont* (p. 157); and when the common article *Pi* was prefixed, it became *Pi-hont*, the *priest*; and as the vowel of the article is often cut off, and its consonant annexed to its subsequent noun, it would then become *P'hont*, but this differs very little from the first syllable *P\_sont*; and it is very possible, that the original Egyptian letters, which expressed *P'h*, might appear to the Septuagint translators (who possibly knew nothing of the Egyptian language) to be sounded by the natives more like *ps* than *ph*, for among the ancients *s* had such an aspirated sound, that we often find it substituted for an *h*, in Latin especially. Thus ἀλς was changed into *sal*, ἱξ into *sex*, ἐπτὰ to *septem*, ἄλσος to *saltus*, &c. as Festus mentions in the fragments of him still extant: "Romani pro aspiratione ponentes literam *s*," (*ap. Suppus*). Beside this possible cause of the variation of *φ* to *ψ*, I find, that the above Forster in above letter, intentionally writes *Typhon* in Coptic letters with a *ψ* instead of *φ*; *Phul* also the same, and others (p. 36); whether he had any Coptic authority for this I am ignorant. But the variation of *P\_sont* for *Phont* might have arisen also solely from

the copyists, for if the upper part of a Greek  $\Phi$  had become in a MS. evanescent, they might have taken it for a  $\Psi$ . The words for Petephre, *Priest of On*, in Gen. 41. are, according to Woidé, Petephre,  $\phi'ovr\ \omega v$ , in Greek letters (p. 157); this is *p'hont* for the priest; where then Sir W. found  $\pi\chi'ovr\ \kappa'ov$  I am ignorant, but perhaps it may be a mistake in Woidé, and I have no Coptic Bible to consult. However, the first word of the Egyptian name for Joseph, as it hence appears, may have meant *the priest*, although now writ  $\psi'ovr$ . Possibly then it may have been from this Egyptian word, that *pontifex*, in Latin, may have descended; for it might have travelled along with its companion *Io*, in the train of Danaus, from Egypt to Greece, and from thence to Rome; but at least its derivation by Vossius is very laughable, and after the true manner of Varro, viz. "Pontifex, quia *pontem* facit ad cœlestes regiones."

The second syllable of the name is  $\mu$ ; but it is not quite certain whether in some MSS. of the Septuagint it may not be  $\omega v$ : Bos indeed in his edition takes no notice of any various readings of this syllable any where. But in the above-mentioned quotation, which Hottinger made from Kircher, the latter writes thus, if Hottinger has quoted him accurately: "Vocabulum Hebræum idem est quod Copticum  $\psi'ovr\ \pi'ovr$  vel  $\psi'ovr\ \mu$   $\phi'ovr$ , hoc ita esse docet Pentateuchus Copticus in bibliothecâ Vaticanâ," (p. 47). Now as the Coptic copied servilely from the Septuagint, it should seem, that the Coptic translator had found an  $\nu$  instead of an  $\mu$  in his copy of the Septuagint, in case the above word  $\psi'ovr$  be really found in any Coptic MS. of the Bible. But, however this may be, yet all persons know that an  $\nu$  and  $\mu$  are often and easily changed into one another in all languages; so that  $\omega v$  or  $\mu$  may be the Coptic word  $\omega\omega v$ , *aperiens*, writ  $\omega\omega v$  and  $\omega\omega v$  in the dialect of Upper Egypt, which is probably the most free from Greek corruptions (*Woidé*, p. 67, 71, 189); and Akerblad allows, that on the Rosetta stone the same Egyptian letter seems sometimes to denote  $\omega v$ , and sometimes  $\omega$  only. What sense *aperiens* gives to the name will appear from the concluding syllables, which form a third word out of which the original name is composed, viz.  $\phi'ovr$ . Note also that *Gessen* in Hebrew is writ with  $\mu$ , in Greek *Gesem*, or *Goshen*.

Now  $\nu\chi\iota$  means *ventres* in Coptic (p. 60); and if the article  $\pi$  be prefixed and aspirated, it becomes  $\phi'\nu\chi\iota$ , the *bellies* or entrails of animals, so that the whole word  $\phi'\nu\tau\ \nu\chi\iota\ \phi'\nu\chi\iota$  would mean *sacerdos aperiens ventres* in order to inspect the entrails of animals, which is well known to have been the practice of the *augures* and *divinators* of antiquity, when they foretold future events; and the Egyptian name has been accordingly literally translated in Greek  $\epsilon\upsilon\gammaαστρι\mu\acute{o}\varsigma$ , consequently it actually expresses the sense transmitted by Jewish writers, *revealer of future or unknown things*, and was aptly suited to the case of Joseph.

It may be proper however to make a few remarks on  $\nu\chi\iota$ : the Coptic letter denoted by  $\chi$  is one of their double letters, the sound of which is not perfectly known, and, so far as I can discover, seems not expressed so well by *che* as by the French *ji*, nearly like *ge* in English, in such words as *judge*, *bridge*; but as the Greek had no letter to correspond to it, the Septuagint could denote it in no better way than by a Greek  $\chi$ : that the above is nearly its right sound appears by the same letter beginning the Coptic word *chamoul*, *camelus*, and yet beginning also the Septuagint name *Gesem*, which we render *Goshen*. The Coptic has no *gamma* except in Greek words, and then it borrows the Greek  $\Gamma$ , which indicates, that the above doubtful letter does not answer exactly to the Greek  $\Gamma$ ; and to our *g* in *gate*. It may be also noticed, that, as Woidé says,  $\nu\chi\iota$  takes the article  $\tau$  before it, and this sometimes aspirated into  $\theta$ ; but the examples of it in Scripture are too few, and those of too late an age to decide whether it did not sometimes, or at least in more ancient times, take also the usual articles  $\pi$ , and  $\phi$ , before it, and thus form  $\phi'\nu\chi\iota$ . Hence also we may possibly discover the cause of the word being written  $\phi\alpha\nu\chi\theta\eta$  in the paschal chronicon; for it might be written by an Egyptian native who understood the meaning of the word, and who therefore subjoined the  $\theta$ , knowing likewise that this article  $\theta$  often accompanied the Egyptian word in pronunciation.

I apprehend that any reader, who considers how much Bishop Horsley and others are puzzled to find out the meaning of Jezreel in Hosea, when imposed there as a name; and how it can be regularly formed in any suitable sense from a Hebrew



root, needs not wonder that the same difficulty should subsist concerning *Zaphnath Paaneah*. But I cannot, however, abstain from wondering, that Sir W. Drummond should derive *Pharaoh*, though an Egyptian word, from a Hebrew root; and again prefix the Egyptian article P' to a Hebrew word, when, instead of such a mongrel word, the Coptic offers an apt derivation from *ouro*, *king*, with the article *Ph'* prefixed, *Ph'ouro*, *the king*, (Woidé, p. 70.) Hence we perceive, that etymologists ought to have some slight evidence, at least, to guide them in their derivations, besides mere imagination and similar sounds.<sup>1</sup> *Petephre* may be a title of office, for *πεττι* *hrei* is in Psal. xxvi. 1. used in the sense *protector*, as applied to God. *Ehoou* means *dies*, which in the Saidic dialect becomes *Hooou*; *soua*, neomenia; these, and so many other words, connected with the sun and moon, seem to indicate that the *oo* of the Rosetta stone may have originally meant Sun or Moon, before it meant *Διὸς* as *here*; and that the *Διὸς* there and elsewhere refers to *Deity* in general, rather than as a name of Jupiter in particular, or of any other God. So that *Hou*, *Diospolis* might be so called from *Deities* in general, including Osiris and Isis, who were worshipped at Thebes as well as Ammon or Pan. Those

<sup>1</sup> It seems but justice to Sir W. Drummond to observe, that our learned correspondent does not appear to have read the following passage in Sir William's *Essay on a Punic Inscription*, and to which he refers. EDITOR.

"Every one is now aware, that the word *Pharaoh*, as we write it, was not a proper name, but a title assumed by the monarchs of Egypt. Now this title is nothing else than the Coptic ΠΟΥΡΟ *Pouro*, or ΦΟΥΡΟ *Phouro*, i. e. *the King*: the article *pi*, or *phi*, being placed before "*ouro*," *rex*. But this word is ΠΡΟ in the Sahidic, and it may be suspected that it was originally written ΡΟ, to which the indefinite article ΟΥ was prefixed. This is, indeed, positively asserted by Woidé, and it would be difficult to appeal to a better authority. The ancient Egyptians then pronounced *Phi-ro*, or *Phe-ro*, ὁ βασιλεὺς, *the King*. The article is purely Egyptian, but the noun may be traced to the Hebrew. We learn from Manetho, that the shepherds, who ruled over Egypt for several centuries, gave themselves the title of *Hyc-sos*, which, in the sacred language, signified *royal shepherds*, or literally *king-shepherds*. Now in the Hebrew text מֶלֶךְ שׂוֹר, (without any *masorah*,) gives us the Egyptian article *phi*, or *phé*, and שׂוֹר *roh*, "a shepherd." Among the king-shepherds, the king was called the shepherd, מֶלֶךְ שׂוֹר *l'xoh*; and shepherd and king came to be used synonymously. Thus מֶלֶךְ שׂוֹר signified *the shepherd*; and among the king-shepherds, *the shepherd was the King*." (*Essay on a Punic Inscription*, p. 50.

who conceive the Egyptian tongue to have any resemblance to Hebrew are in a great error ; the Jews may have borrowed a few words from it while they lived in Egypt, and a few more may have travelled with their colonies to Greece ; but it is altogether an original language, very harsh indeed, and abounding with combinations of consonants as bad as the Gothic, yet as different from that and all other known languages, as Egypt and Lybia are unconnected with the rest of the world, except by the narrow isthmus of Suez.

Norwich, April 8.

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ILLUSTRATIONS OF HOMER.

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Ἄτρεϊδῃ, σὺ δὲ παῦε τεδὸν μένος, αὐτὰρ ἔγωγε  
 λίσσομ' Ἀχιλλῆϊ μετέμεν χόλον, &c.

Il. i. 282.

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THE common acceptation of this is — *Do thou, O Atrides, restrain thy anger ; but I supplicate Achilles to dismiss his resentment.* But Henry Stephen, in his *Thesaurus*, objects to this interpretation, because λίσσομαι governs not the dative, but the accusative case. This objection has been deemed valid by Brunck, Heyne, and Porson, who therefore thus render the passage, *Do thou, O Atrides, restrain thy anger ; but I supplicate thee to dismiss thy resentment towards Achilles* : making Ἀχιλλῆϊ χόλον to be the same with εἰς Ἀχιλλῆα χόλον. Bellanger, however, defends the common version, though his reasons, it must be allowed, are weak and unsatisfactory : and Porson, in this severe manner, animadverts upon them (see his Notes on the Orestes, l. 663) Paullum in hac notâ scribendâ me deflexisse de viâ fateor, sed hoc feci duabus de causis. Primò, quòd vera Homericì loci interpretatio vulgò minùs nota est, et nuper aliam novam et falsam confinxere Scoti quidam ; deinde insigni exemplo ostendere volui, quantos in errores se induant homines docti, quot ineptias effundant, si semel iræ, odii, invidiæ, aut pravi cujusquam affectûs impulsu, còntra ea scribere incipiant, quæ vel nequeant vel nolint intelligere.

This is sufficiently severe and decisive ; and yet I engage to show, in opposition to Professor Porson, and the other

above-mentioned high authorities, that the new interpretation grossly misrepresents the meaning of Homer, and that the common acceptation is the true one. In support of this assertion, I have to offer the following reasons. It is well known to every Greek scholar, that *αὐτάρ*, whenever introduced, marks some *transition* or *opposition* in the ideas of the writer or speaker. Its use, therefore, is never adopted where such transition or opposition does not take place; or, in other words, where the subject of discourse continues precisely in the same train. In this place, then, *αὐτάρ* is evidently improper, because there can be no opposition or contrast between *παῦσι τὸν μένος* and *λίσσομαι*, *Ἰχίλλῃ μεθέμεν χόλον*. And the same incongruity would be felt, if the corresponding *but* were here introduced in a literal English version, "Do thou restrain thy anger, *but* I supplicate thee to dismiss thy anger." Further,—The pronouns *ἐγώ* and *σύ*, it is well known, are never used in connection with a verb of the first and second persons, except for the sake of *emphasis*, except where the subject of discourse is *contrasted* with some other person or persons expressed or implied in the context. On this principle it is evident, that *ἐγώ*, if the interpretation for which Porson contends be true, is perfectly superfluous. I allow, moreover, that *μεθέμεν χόλον* may be rendered *to dismiss thy anger*; but when a noun in the dative or accusative is connected with this verb, to denote the object or end of the motion implied in it, *μεθέμεν* does not mean *to dismiss*, but *to send, to throw, to transfer*; and the sense of the phrase, *Ἰχίλλῃ μεθέμεν χόλον*, would be, *to hurl thy anger at Achilles*, a signification the very reverse of that which these critics put upon the word.

Finally, the objection made to the common interpretation is not solid: as the dative case denotes not the effect of an action, but the object to which the specified action relates, or the end in which the designated motion terminates, this case, as well as the accusative, may with full propriety be used after verbs of praying or supplicating. This principle is not confined to any one language, but is founded in the nature of things. Thus we may say in English, "I pray *THEE* to dismiss thy anger, or I offer *TO THEE* my prayer, that thou dismiss thy anger." If then it be objected, that *λίσσομαι* has in no instance a dative case after it, it is sufficient to reply, that reason and analogy

would warrant the dative case after it in every instance; and that Homer has only done on this occasion, what he might have done on all occasions, without violating propriety. I cannot help observing, that the above is the objection of men, who seem to have considered the caprice of authority as paramount to the immutable principles of language.

Having thus shown the fallacy of the interpretation, recommended by Heyne and Porson, I will next illustrate the true meaning of the poet. In the dispute between Agamemnon and Achilles, the former, in line 174, tells the latter to be gone, and that he would not supplicate him to stay, οὐδέ σ' ἔγωγε λίσσομαι εἵνεκα ἑμοῖο μένειν. These words were made in the presence of Nestor, who refers to them, when he says, αὐτὰρ ἔγω λίσσομαι Ἀχιλλεῖ μεθέμεν χόλον; as though he had said, "Thou Agamemnon, it is true, hast pledged thy word that thou wilt not supplicate Achilles to dismiss his anger and to stay; but do *thou* dismiss thy anger, and *I* will supplicate Achilles to suppress his resentment, and in consequence to continue here for the protection of the fleet: this is of the highest moment he should do, because he alone can repress the destructive impetuosity of Hector" Here αὐτὰρ ἔγωγε have, one its natural signification, the other its customary emphatic use. This turn is, moreover, in unison with the last clause, ὃς μέγα πᾶσιν, ἔγκος Ἀχαιῶσι πέλειται πολέμοιο κακοῖο, as these words show the necessity why he should supplicate Achillesto dismiss his resentment; whereas they have little or no pertinence, if the request be made to Agamemnon.

Τὸν δ' εἶρον παρά τ' κλισίῃ καὶ νηὶ μελαίνῃ  
Ἴμμενον· οὐδ' ἄρα τῶγε ἰδὼν γήθησεν Ἀχιλλεύς·  
Τὼ μὲν ταχέησσαντε καὶ αἰδομένω βασιλῆα  
Στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.

Il. 1. 329.

Which is thus rendered by Cowper:

— — — — — Him there they found  
Beneath the shadow of his bark reclin'd,  
Nor glad at their approach. Trembling they stood  
In presence of the royal chief, awe-struck,  
Nor question'd him, nor spake.

The original here appears to say, and the translation makes it say, that Achilles *was not glad*, when he saw the heralds come to take away Briseis. Achilles indeed was not glad at this, but who supposed that he was? Where then is the

propriety of the words, οὐδ' ἄρα τάγε ἰδὼν γήθησεν Ἀχιλλεύς ? A contrario dicta sunt, οὐδὲ γήθησεν pro ἰλυπήθη. This appears to me little better than nonsense ; Homer understood human nature better than to speak in this manner. Achilles is represented as challenging Agamemnon to come and seize any other thing belonging to him on board.

Hear yet again, and weigh what thou shalt hear ;  
 I will not strive with thee in such a cause,  
 Nor yet with any man : I scorn to fight  
 For her, whom having giv'n, ye take away ;  
 But I have other precious things on board,  
 Of those take none away without my leave :  
 Or, if it please thee, put me to the proof  
 Before this whole assembly, and my spear  
 Shall stream that moment, purpled with thy blood.

The hero expected that Agamemnon would accept this challenge, and by coming himself give Achilles an opportunity to execute his menace. But he took the precaution of sending his Heralds only, and the Poet adds, that when the son of Peleus saw these, he did not rejoice, intending thereby to excite in his readers an idea of the disappointment, which Achilles did not feel, when he saw only the Heralds, with the joy he would have felt, if he had seen Agamemnon at the head of them. This intended contrast is expressed by the particle γε annexed to τῶ—οὐδ' ἄρα τάγε ἰδὼν γήθησεν Ἀχιλλεύς. when Achilles saw *them indeed*, he did not rejoice, i. e. he was not glad, as he would have been, if he had seen the king himself. Thus does Homer always give play to the imagination of his readers, by meaning more than he actually expresses, and call upon them to remember all that is past, in order fully to comprehend what may succeed in the conduct of his immortal poem.

Nothing can be more remote from the spirit and meaning of Homer than the version given by Pope of this passage :

Th' unwilling Heralds act their lord's commands,  
 Pensive they walk along the barren sands ;  
 Arriv'd, the hero in his tent they find  
 With gloomy aspect, on his arm reclin'd.  
 At awful distance, long they silent stand,  
 Loth to advance, or speak their hard command.  
 Decent confusion ! This the godlike man  
 Perceiv'd, and thus with accent mild began.

The wretchedness of this version Pope has atoned by the excellence of the following note, the substance of which, indeed, is that of Eustathius—"There was required a very remarkable management to preserve all the characters which are concerned on this nice conjuncture, wherein the Heralds were to obey at their peril. Agamemnon was to be gratified by an insult on Achilles; and Achilles was to suffer so as to become his pride, and not have his violent temper provoked. From all this the poet has found the secret to extricate himself, by only taking care to make his Heralds stand in sight, and silent. Thus they neither make Agamemnon's majesty suffer, by uttering their message, submissive, nor occasion a rough treatment from Achilles, in the peremptory air he ordered; and at the same time Achilles is gratified with the opportunity of giving her up, as if he rather sent her, than was forced to relinquish her."

Eustathius, who has taken notice of this art in Homer, seems to have properly understood the original, which Pope, and other modern commentators, appear not to have done. In line 331, the object of *ταβήσαντε* is not *βασιλῆα*, but *μιν* implied, meaning Achilles; and it should be thus pointed:

*Τὼ μὲν ταβήσαντε, καὶ αἰδομένῳ βασιλῆα,*

The Heralds are thus represented as standing still and silent, under the influence of two opposite principles, namely, the dread of Achilles on the one hand, and respect to their king on the other. The Poet has here exactly conceived what would have been the case, had he related a real occurrence; and perhaps he has only recorded the fact as it had actually taken place. An incident very similar to this of the Heralds occurred in the life of our Lord. The Pharisees dispatched some officers to apprehend him while addressing the people in the temple, (see John vii. 32—45): in executing this command, the officers, when they came to Jesus, were held in awe and astonishment; and they returned without attempting to seize, or even to address him, though they knew that the council had power, and even the inclination, to put them to death for disobeying their orders. "Then came the officers to the chief

priests and Pharisees, and they said unto them," (observe,\* the officers returned in *silent fear*, and the Pharisees broke that silence by putting the question,) "Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? But the people who know not the law are *cursed*."

The officers, it seems, were overawed by the manner in which our Lord addressed the multitude; and in this indirect and incidental manner confessed, what the people on another occasion declared, that he spoke as having authority, and not as the Scribes. From the above words it is also evident, that the *majority* of the people, whom Christ at this time addressed, believed him to be a prophet; and that they were ready to protect him against any violence that might be offered him, if he had given them any encouragement so to do. 'This apprehension was the real motive which probably induced the officers to desist from seizing him; and it was also the motive which restrained the Pharisees from punishing the officers for disobedience. The words of the Pharisees imply, moreover, that the rulers rejected the claims of Jesus from their supposed superior knowledge of the law, and that the common people believed in him from their ignorance of it. They were, therefore, said to be *cursed*, meaning, that they were devoted to destruction, and deserving of excommunication for following a false prophet. The learned Pharisees held the people in great contempt, for having not studied the law as they had done; and thought it presumption in them to entertain an opinion, which was not authorised by their established teachers. "We may well judge," says a learned commentator, "what must have been the disappointment of the chief rulers of the nation, assembled in council, to find that they were unable to get their orders obeyed. All authority, we see, depends on the concurrence of others, or the disposition and will of many to second the wishes of a few: in other words, all power depends upon opinions; and without the general opinion in their favor, magistrates are no more than single men."

RICARDI BENTLEII  
*EMENDATIONES INEDITÆ AD SILIUM  
ITALICUM.*

—————  
*Descriptæ ex exemplari edit. Drakenborchianæ in Bibl.  
Publ. Cantab.*  
—————

LIB. I.

- 254 *flatibus*] *flictibus*.  
325 *quæ*] *qui*.  
403  
425 *uncis* includitur.  
472] 15, 155.  
491 *ictu*] *actu*.  
538 *ventorum*] *tolorum* 1, 311.  
587 *Thracius*] *Circius*.  
647 *effringet*] *se effringet*.

LIB. II.

- 94 *levioribus*] *lege melioribus*. Seneca, Controv. I. Præf.  
*Redire ad antiqua studia melioresque ad annos respi-*  
*cere*. Seneca de Brevitate Vitæ, 18. *Major pars ætatis,*  
*certe melior, reip. data sit*. Herc. Fur. 850.  
463 *lento misere durantia tabo*]  
*lenta macies—tabe*.  
465 *fumes*] *sitis*.  
522 *ferarum*] *suorum*.  
614  
626 *tumores*]

LIB. III.

- In fine notæ ad v. 42. Eruditissimus *Bentleius*] *Burmannus*,  
p. 125. [scilicet not. ad *Silium*, III. 24, ubi *quæ* de  
se dicuntur lineâ marginali notat *Bentleius*.]  
Not. ad 78 *Bentleius*] p. 125. [vid. notam præcedentem.]  
91' *nos Alcida, mir.* [sic interpunctionem corrigit.]



329 *saxo*] fo. *fato*.

361

426 *Deus. edidit alvo*] *Semeleius Euan. Stat. Silv. 1, 2, 220.*  
sic in Nasone *pater edidit*, pro *Patareius*.

427 *serpentem*,] *Concepit*.

460 *trabibus*] *ratibus*.

461

463 *acris*] *atras*.

469

480

551 *compressa*] *comprensa*.

591 *repulsum*] *revulsum*.

651 *aras*] *oras*.

671

682 *nivcis*]

#### LIB. IV.

15 *revocantque*] *recoquuntque*.

59 *uncis* *includitur*.

236,7 *prensat—æquat*] *prensas—æquas*.

344 *Ensis obit*] *Ense subit* 9, 382.

538 *citāt*] *rotat*.

732 *Fortuna*] *natura*.

#### LIB. V.

35 *corruperat*] *interruperat*.

45

217 *Libyes (præsentia sævi*

*Exstimulat ducis,) hortantes*—Sic Bentleius.

220 *flavam*] *furvam*.

235 *serebat*] *ferebat*.

251 *vulnere*] *verbere*.

284,5 *læpus: ora rotato*

*Ense ferit, tum*—Sic Bentleius.

325 *ora*] *ossa*, *Æn. XI. 696*.

340

342 *nullo*] *nullum*.

395 *Tethye*] to. *cuspidē*.

396 *exesa*] *exesi*.

- 407 *cruentis*] *cruentus*.  
 410 *relictum*, (sic interpungit)  
 429 *ense*, (sic interpungit)  
 440 *huic*] *hinc*.  
 453-5 *abundanter—exundans*] 499  
 591 *carpsit* ?] *mersit*.  
 601 *seroque*] *caroque*.

LIB. VI.

- 32 *morte*] *crate*.  
 162  
 213 *Consequitur*] *fo. Obsequitur*.  
 234 *Nutat*] *Motat*.  
 262 *Torpebat*] *Torpebam*.  
 272  
 277  
 290 *periclis*] *piacis*.  
 319 *iniqua*] *tela*.  
 327 *certamine*] *certamina*.  
 365  
 449

LIB. VII.

- 62,3 *supersunt Quot tibi sint Libyæque satis: certaverit—sic*  
*legit et interpungit*.  
 534 *Detergete*.

LIB. VIII.

- 210 *voce*] *corde*.  
 249 *et*] *at*.  
 315 *Quantum hosti victus*] *Quam ritus hostis*  
*(ante—quam) III. 274. XVI. 204, 284.*  
 332  
 365 *Cybelen*] *Cybeben*.  
 390

LIB. IX.

- 293 *Cybele*] *Cybebe*.  
 305. *effundit*] *effudit*.

- 416 *repararet]* repararat.  
 477 *colligis]* corrigis.  
 478 *Ægide]* Ægidī [sic]  
 497 *cadente]* candente.  
 504 *lætantur]* lætatur.  
 639 *Hannibalemve]* Hannibalemne.

## LIB. X.

- 125 *Libycam feta]* Libyca fetam.  
 392,3 *stimulat—Hortatur]* Posuerat *stimulant—Ira, pudor,*  
*conferens XII. 456. XVII. 119. sed postea delevit,*  
*substituens stimulat—Cordu pudor.*  
 407 *præsentia]* præsagia.  
 463 *mulctata]* cumulata.  
 513 *toto]* totum in.  
 533 *condita]* consita.  
 611 *tendantre, negentre]* tendantne negentne.  
 621 *Si vero]* vera.

## LIB. XI.

- 9 *pressurus fata]* pensurus facta.  
 12 *Et]* Nec.  
 41 *manibus]* maribus XIII. 354.  
 58,59 *Pacuvius subit, haud obscurum crimine nomen, Hortu-*  
*tus (sic legit)*  
 163 delendum monet.  
 164 *Adversis servare]* Adversa ostendēre.  
 177 interpungit, *Quos fugitis socios? quosve—*  
 187 *mortis]* morti.  
 188  
 210  
 286 *coli]* colit.  
 428 *allatrantia]* adsultantia.  
 432 *Phrygiam ad* transponenda notat.  
 458 *discisset]* disclusset.

## LIB. XII.

- 263 *Qui]* Quem.  
 492 *adventus]* eventus.  
 749 *Hannon]* Hammon.

LIB. XIII.

- 289  
 347 *sonat*] sonans.  
 369 *virtus*] fo. *visu*. Statius, XII. 222.  
 371 *spoliabis*] fo. *violabis*.  
 505 *properatum*] an *propostum* 5, 58.  
 562  
 627 *carpsit*] mersit.  
 829 *optabat*] optabit.  
 884 *æstus*] æstusque.  
 885 *posse*] nosse XIV. 630. Lucan. IX. 211.

LIB. XIV.

- 1 *Heliconis*] Heliconia.  
 202 *Myle*] Mylæ.  
 261 *numero*]  
 282 post *tropæis* punctum delet.  
 351 *Una fides*] Vana.  
 359 *aquora*]  
 361 *aquora*]  
 365  
 391 *si*] ceu  
 411 *quæ*] qua.  
 463 *fuit*] perit.  
 481 *alni*] alno.  
 495 uncas delet.  
 548 *vulnere*] vulnera.  
 568 *imagine*]  
 573 *Sidonios*] Sidoniæ.  
 575 *vinclis*] vinctus.  
 655

LIB. XV.

- 7 *turba Patrum*] corda Patres.  
 33 post *puer* delet punctum.  
 52  
 74  
 88,9 *Divum, Felix ad*—interpungit.  
 135

154,5 *prælia* *Corus*, *Isthmon curvatâ in sublime superstatit*  
*undâ*—sic Bentleius, citans i. 474.

339

696 *Arabum*] *Atabum*.

763 *tunc*.]

764 *cornua*] *jurgia*.

LIB. XVI.

134 *armis*] *annis*.

321 *certantibus*] *agitantibus*.

324 *Certantum*] *Hortantum*.

325 *præcipites*] *præceptis*.

595 *ducente*, *curulem*. Sic Bentleius.

626

661 *auri*.]

LIB. XVII.

8 *Cybelen*] *Cybeben*.

89 *intorta*] *intexta*.

226 *Quid?* *tunc sat*—sic interpungit.

319 *stetis*] *steteris* conjecerat, sed delevit.

327 *ac*]

389

423 *miles*] *limes*. Virg. *lato limite*. Seneca, Benef. 1, 14.  
*laxum limitem*.

433 *Latios*] *late*.

450 *Paræthonius*] *Parætonius*.

466

485 *Atque*] *Ast*.

497 *Qui sacros*] *Quique tuos*.

536 *sperans*] *spirans*.

DISSERTATION  
ON THE 49TH CHAPTER OF GENESIS.

BY THE RIGHT HON. SIR W. DRUMMOND.

*JEHOVAH* appears to have selected Abraham and his posterity from the rest of mankind, for the purpose of preserving among them the knowledge of the true religion; but this knowledge, it would seem, from the 6th chapter of Exodus, was not bestowed on the Patriarchs in all its plenitude. “And *Elohim* spake unto Moses, and said unto him, *I am Jehovah*; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of *El Shadai*, but by my name *Jehovah* was I not known unto them.” The meaning is, that the true import of the word was not explained to the Patriarchs, for had they understood it, they would have known that there was no God but *Jehovah*. Now that Jacob did not possess this knowledge is evident from his words: “And Jacob vowed a vow, saying, if *Elohim* will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in peace, then shall *Jehovah* be my God.” No man, who entertained just ideas of the existence of the Deity, could have thought of making such a bargain with Omnipotence; nor if Jacob had comprehended the name of *Jehovah*,<sup>1</sup> would he have fancied, that he might

<sup>1</sup> *Jehovah* implies the Supreme Being, or the Being *κατ’ ἑξῆς*. It has been absurdly pretended by some of the Pagan writers, that the Jews worshipped their God under the form of an *Ass* in the temple of Jerusalem. In order to support this idle fable, they remark, on the authority of Apton, who was an Egyptian, that יהוה, which, without the *Masorah*, answers to the letters IHVH, signified an *Ass*. They say, that *Jehovah* was pronounced LAO, or

choose the God, whom he should adore. We must not be surprised, then, if we find traces of idolatry in the early history of the house of Israel;—if Rachel stole the *Teraphim* from her father Laban; and if Jacob hid the strange Gods of his household under the oak of *Sechem*.

But since it appears from the Bible itself, that the Patriarchs were not acquainted with the divine nature in the same degree with Moses, and that they were not absolutely untinctured with polytheism, it cannot appear extraordinary, that they were influenced by minor superstitions, and that, with all their neighbours, they were addicted to divination and astrology. We know, that Joseph was a diviner; and there are many circumstances from which we may conclude, that Jacob was an astrologer. The streaked rods which were set up by the latter, in order to produce the breeding of the cattle, seem to have been formed in imitation of the rod which is held by the man who occupied the sign of the Balance in the Egyptian Zodiac, and who presided in the kingdom of *Omphtha*, over flocks and herds. It appears from Eusebius, (*Præp. Evang.* l. iv. c. 16.) that tradition, at least, represented Israel as an astrologer, who believed himself under the influence of the planet Saturn. Even at this day the three great stars in Orion, are called *Jacob's staff*, and the milky way is familiarly termed *Jacob's ladder*. This Patriarch had twelve sons, and tradition has allotted to each a sign of the Zodiac. Kircher and Dupuis have pretended that the emblems, which were painted on the standards of the tribes in the camp of the Hebrews, were no other than the zodiacal signs; and Dupuis has endeavoured to corroborate this opinion, by the references which he has made to the 49th chapter of Genesis.

IEO, and that this meant an *Ass* in Egyptian. They further remark, that we continually meet with *Pi-Jao* (יהוה' ב', *Phi Jehorak*) the mouth of the Lord. Thus repeatedly in the 9th chapter of Numbers we find יהוה' ב' על, which is translated, "at the commandment of the Lord;" and it is pretended, that *PI*, or *Phi*, is nothing else than the Egyptian article, and that, therefore, יהוה' ב' should be rendered the *Ass*. The absurdity of this reasoning needs not to be pointed out.

I have to lament that Kircher, with all his Oriental learning, and Dupuis, with all his astronomical knowledge, should have so very briefly examined this curious question, as to leave it little elucidated by their vague and cursory observations; and I have to regret this the more, that after having read the 49th chapter of Genesis in the original Hebrew, I cannot doubt, that the prophecies which it contains, are all couched under astronomical symbols. It seems, indeed, extremely natural, that Jacob, who lived in times when mankind were almost universally addicted to astrology, should typify the future fortunes of his family by allusions to the celestial bodies.

Before I proceed, however, to analyse the chapter immediately under consideration, it may be proper to remark, that there is every reason to suppose, that the twelve signs of the Zodiac were really painted on the standards of the twelve tribes of Israel. Aben Ezra reports, that, according to the traditions, the figure of a man was painted on the ensign of Reuben, that of a bull on the ensign of Ephraim, that of a lion on the ensign of Judah, and that of an eagle on the ensign of Dan. If we turn to the targum of Jonathan Ben Uzziel, we shall find, that the lion is still ascribed to Judah, but that the bull is given to Reuben, the man to Ephraim, and a basilisk, instead of an eagle, to Dan. The captains of these tribes were each the leader of a host, and a host was composed of three tribes. Thus Issachar and Zebulon were associated with Judah on the eastern side of the camp — Simeon and Gad with Reuben, on the South,—Manasseh and Benjamin with Ephraim on the West;—and Asher and Naphtali with Dan on the North. Now the man, the bull, and the lion, evidently answer to the signs *Aquarius*, *Taurus*, and *Leo*. The basilisk may have been substituted for *Scorpius*, and the eagle appears to have been adopted as the symbol of that sign, which being, deemed accursed, was rejected, if we can trust to Kircher, by the tribe of Dan. But one of the most remarkable passages to this purpose is to be found in the Chaldaic paraphrase of the 6th chapter of the Song of Solomon. After a curious description of the precious stones on the breast-plate of the Priests, the paraphrase proceeds — *these twelve stones, which were typical of the twelve celestial signs, were lucid like to lamps,*



&c. Thus we see, that the notion of the signs of the Zodiac, having been painted on the standards of Israel, is not quite without foundation; and it will be strongly confirmed, when we come to examine the 2d chapter of Numbers, which I propose to do in a succeeding dissertation. I shall now endeavour to illustrate my system by laying before my readers an analysis of the 49th chapter of Genesis.

1. Jacob, upon his death-bed, having called his sons around him, in order to tell them that which should befall them in the last days, thus addresses himself to Reuben, his eldest son: "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch."

According to Aben Ezra, the figure of a man was painted on the ensign of Reuben; and this man is supposed by Kircher to have been *Aquarius*. In fact we find, that Jacob calls Reuben his first-born, the beginning of his strength, &c.; and these epithets apply very well to the Sun in the commencement of his course<sup>1</sup> after he has passed the winter solstice. The sign of *Aquarius* is typified by a man with a pitcher, whence he pours forth water. Reuben is said to be unstable as water. It is then remarked, that he shall not excel, because he went up to his father's bed; and we are thus reminded, that he had lain with *Bilhah*. The oriental astronomers, and among others Ulug Beig, still designate a remarkable asterism in the sign of *Aquarius* by the name of *Bula*, or *Bulha*. This asterism rises, while the sun is yet in *Capricorn*, which is the domicile of Saturn, the star of Israel; and it sets towards the end of July, when *Aquarius* sets also with his head foremost, and when the ancients fabled, that he had made the Nile to overflow,

<sup>1</sup> My reader will take into account the time when Jacob lived, or at least when the Book of Genesis was written. Columella fixes the winter Solstice at the 24th of December, and the next day the sun was feigned to be born anew.

by kicking down his urn. I know not, whether my reader will think that these circumstances, which have hitherto escaped observation, will tend, or not, to confirm the notions of Kircher and Dupuis.

## II. *Simeon and Levi are brethren.*

Kircher has allotted the sign of *Pisces* to these brothers, but without giving any reason for the conjecture. I shall endeavour to supply the deficiency.

### *Simeon and Levi are brethren.*

In the astrological calendar, at the first degree of the first decan of *Pisces*, we find the following words — *Duo viri unum caput habentes.*

### *Instruments of cruelty are in their habitations.*

All the constellations, which are considered as noxious, are seen above the horizon, while the sun is in *Pisces*. It is then that *Sagitta* rises, that *Scorpius*, according to Columella, begins to set, accompanied with tempests; and that *Andromeda*, not yet delivered by *Perseus*, regards the monster that threatens to devour her. But this is not all; the descent of *Pisces* is fixed by Columella for the 4th of the Ides of October, and consequently their disappearance was the prelude to the passage of the sun into the sign of *Scorpius*, when the terrible reign of Typhon commenced. No sign appears to have been considered of more malignant influence than *Pisces*; and it appears from the astrological calendar, that the emblems accompanying this constellation were chiefly indicative of death and violence. Thus we read in the second decan,

*Vir in aquam mergens,  
Duo equites configentes,  
Vir gladio se transverberans, &c.*

And in the third,

*Mulier, viro dormienti, caput securi amputat, &c.*

*O my soul, come not into their secret!*

I am inclined to think that  $\Upsilon$  does not signify a secret, but a fetter or shackle. It will be recollected, that the fishes are united

by a bond, or shackle, which the Greek astronomers called sometimes *Αἶνον*, and sometimes *Σύνδεσμος*.

*Unto their assembly, my honor, be not thou united!* The word כבוד, which is here translated *honor*, denotes in its primitive sense the action of light in irradiation. The patriarch seems to say, in the language of astrology under which he veiled his prophecies,—let not the light of my star be united to their constellation.

*For in their anger they slew a man.*

Jacob seems to attribute all the effects produced by the rising of *Scorpius* to the descent of *Pisces*. In fact, we have already observed, that the latter sign must descend before the former rises, and we shall probably find reason to think, that the ancient astrologers connected all the disasters of the Typhonian kingdom with the setting of the sign of *Pisces*. Columella fixes the passage of the sun into *Scorpius* on the 13th of the calends of November. We shall find, that this period, then, nearly corresponds with that in which Osiris was feigned to have been slain by Typhon, and when the death of Orion was attributed to the sting of the scorpion. The brilliant constellation of Orion sets shortly after the descent of *Pisces*, and immediately after the rising of *Scorpius*.

*And in their self-will they digged down a wall.* This interpretation rests upon the authority of Jerome; but I conceive it to be erroneous, and I appeal against it to the Septuagint, the Samaritan copy, and to the Hebrew itself. I translate—*in their self-will they castrated a bull*. Now the Oriental astronomers represent *Scorpius* as devouring the genitals of *Taurus*: and, indeed, the stars called *testiculi Tauri* set precisely when *Scorpius* rises.

*Cursed be their anger, for it was fierce, and their wrath, for it was cruel.* I shall not trouble my reader with the fables which are told by the ancients, to account for the *Pisces* having been placed among the constellations. It suffices to say, upon the authority of Plutarch, and other writers, that both the Syrians and Egyptians abstained from eating fish, which they seem to have held in singular dread and abhorrence; and Plutarch tells us, that when the Egyptians had to represent any thing as

odious, or to express hatred by hieroglyphics, they painted a fish.

*I will divide them in Jacob, and scatter them in Israel.* His standard was taken from Levi, and his tribe was divided in the camp of the Hebrews. We may observe, that the two zodiacal fishes neither rise nor set together, and that *Piscis Australis* might have been confounded with the zodiacal *Pisces*. Indeed we find, in some of the ancient zodiacs, that only one fish is represented.

III. *Judah, thou art he whom thy brethren shall praise. Thy hand shall be upon the neck of all thine enemies: thy father's children shall bow down before thee.*

According to all the traditions, a lion was painted on the standard of Judah; and I can have no hesitation in agreeing with Kircher, that the sign of *Leo* was thereby indicated. "Thou art he," says the text, "whom thy brethren shall praise." While *Taurus* was the first of the signs, the summer solstice took place when the sun was in *Leo*; and at that season of his highest elevation, the sun was held in the greatest honor. The annual festival of the Egyptians upon this occasion is mentioned by several authors, and among others by Heliodorus in his ninth book. "Thy hand shall be on the neck of all thine enemies." The sun in *Leo* was adored by the Egyptians as the King, Osiris; by the Syrians as the Lord, Adonis; by the Tyrians as *Melech-arets*, "King of the earth;" and by the Greeks as Hercules, vanquisher of the Nemean lion. "Thy father's children shall bow down before thee." The sun being at his greatest altitude in *Leo*, the brothers of Judah are said to bow down before him. In the Indian sphere, in the second decan of the sign of *Leo*, a man is represented with a crown on his head, and a lance in his hand.

*Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?* The progress of the sun through the sign of *Leo*, which, according to Aratus, was represented as a couching lion, is here clearly typified.

*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*

The constellation of Cepheus, King of Ethiopia, is still represented as a man with a crown on his head, and with a sceptre in his hand. This constellation rises, according to Columella, on the 7th of the Ides of July. Thus Cepheus, in the course of some days, comes to rise under *Leo*, of which it continues to be the *paranatellon* until the Sun enters into the sign of *Scorpius*.

The word  $\text{פּפּח}$ , which we translate, a *lawgiver*, is shown by Bochart to be a corruption of  $\text{פּח}$  *Iyk*, which was the old Ethiopian word for a *King*.<sup>1</sup> We may then suppose, with some appearance of reason, that *Iyk* was the ancient Ethiopian and Egyptian name for the constellation of Cepheus, or King of Ethiopia. It has been said, that the Egyptians were not acquainted with the constellation of Cepheus; but it is probable, that they only did not recognise it under that name.<sup>2</sup> The Arabians call it *Keiphus* and *Cheic*. The former of these names is evidently a corruption from the Greek, but the latter seems to be derived from *Iyk*, which should be pronounced *chyk*, with a strong guttural. But  $\text{מְחֻקֶּק}$  *melukek*, “a lawgiver,” being derived from *Iyk*, or rather perhaps being a corruption of this Ethiopian word, I cannot help thinking, that some allusion is made in the text to the constellation called the King of Ethiopia, which being seen very low in the northern hemisphere, when the Sun is in *Leo*, may be figuratively said to be under the feet of the lion.<sup>3</sup> Jacob thus distinctly says, “the constellation represented by a King bearing a sceptre, shall not cease to be the *paranatellon* of the Lion, which is the sign of Judah, until Shiloh come.

It remains to be inquired, what is meant by *Shiloh*. The answer in a sacred sense is obvious; but there is also an astronomical allusion. The King with the sceptre sets about the time that *Scorpius* rises, and then ceases to be the *parana-*

<sup>1</sup> Bochart would bring the Ethiopian *Iyk* from the Hebrew. About this I shall not dispute.

<sup>2</sup> The Jews were certainly acquainted with this constellation, which affords another reason for supposing that it could not be unknown to the Egyptians.

<sup>3</sup> It is to be recollected, that *Leo* at this time of the year is merged in the sun's rays. The King with the sceptre, therefore, rises under the *Lion*, while the latter is not visible.

tellon of the Lion. In *Scorpius* are two stars which the Oriental astronomers call شولة *Sshulet*; and the brightest of these is named *Shuleh*.

*Binding his foal unto the vine, and his ass's colt unto the choice vine.*

In the first decan of the sign of *Leo*, in the Persian sphere, I find the head of a horse, and the head of an ass.

In the second decan of the Persian sphere, ( ൮ ) I find the middle of the horse and ass advanced; and in the third decan their hind parts.

At the sixth and ninth degrees of the second decan ( ൮ ) in the astrological calendar formed from Egyptian monuments, I read the words,

*Asinus frænatus*  
*Vir fræno equum trahens.*

In the last volume of Kircher's *Œdipus*, my reader will see the representation of an old Egyptian lamp, on which Silenus is drawn mounted on the head of an ass, which is girt round with grapes and vine-leaves. Osiris, as we learn from Herodotus, was the same with Bacchus. His station was in *Leo*, and it is of him that Tibullus says,

*Hic docuit tenerum palis adjungere vitem,*  
*Hic viridem dum à cedere falce comam;*  
*Illi jucundos prænum matura saporis*  
*Expressa inculcis ura dedit pedibus.*

I believe, in all symbols of the physical world, where the operation of necessary causes is meant to be indicated, that *bonds* are chosen as the proper hieroglyphic. We have seen from indubitable evidence, that a horse, and an ass, were introduced into the ancient Oriental representations of the sign of *Leo*; and when Jacob says, "binding his foal unto the vine, and his ass's colt unto the choice vine," I conclude, that he alludes to the necessary influence of the sun in *Leo*, in ripening the fruits of the earth. This, indeed, is evident, from his concluding words in his address to Judah. *He washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.* The passage is well paraphrased by Onkelos: *Of fine purple shall be his raiment; splendid, and of various hues shall be his*

*tabernacle: his mountains shall be reddened with grapes; his hills shall distil his wines; and his fields shall be whitened with corn, and with his flocks of sheep.* The writer is clearly speaking of the Sun, when he clothes the skies with fire, ripens the grapes, and turns the color of the corn.

IV. *Zebulon shall dwell at the haven of the sea; and he shall be for an haven for ships.* The standard of Zebulon, according to Kircher, ought to have represented the sign of *Capricorn*. M. Dupuis has adopted the same notion; but his reason for admitting it is certainly of no great weight. I must suppose, that Kircher had found some tradition on the subject; for, after a tedious examination, I am inclined to agree with him, though he has not given the slightest intimation, why he has referred this sign to Zebulon.

I ought, however, in the first place, to remark, that instead of *a haven for ships*, we should read *a haven for a ship*. A masculine noun ending in י, and assuming a feminine form in the singular, takes ת final rather than ה. Thus אִיִּית is the regular feminine singular of אִי, though sometimes written—אִיִּיה. In the plural the regular form is אִיִּיות. (Is. c. ii. v. 16.) We shall then translate, *a haven for a ship*. The ship *Argo* is one of the most remarkable of the constellations. It will be found that this ship descends under the horizon, when the Sun is in the sign of *Capricorn*.<sup>1</sup> But Hyginus will explain the matter better;—*Capricornus exoriente hac sidera ad terram premere videtur; reliquam figuram Navis et signum, &c.* This seems to indicate why Zebulon is called *a haven for a ship*.

*And his border shall be unto Zidon, (Tsidon).* When we examine the countries belonging to the tribe of Zebulon, and to the Zidonians, we shall find, that they did not border upon each other. The allusion, therefore, seems to be astronomical rather than geographical. צִידֹן *tsidon*, may be translated *the great hunter*; and this probably was *Arcutenens*, or *Sagittarius*, who occupies the sign next to that of *Capricorn*, and whom the Greeks fabled to have been originally a famous hunter of the name of *Crotus*.

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<sup>1</sup> The rudder and the pilot (*Canopus*) are visible in Egypt. \*

**V.** *Issachar is a strong ass couching down between two burdens.*

Kircher allots the sign of *Cancer* to Issachar ; and Dupuis makes the following short remark upon the subject : *Le Cancer, où sont les étoiles appellées les ânes, forme l'empreinte du pavillon d'Issachar que Jacob assimile à l'âne.* I am upon the whole inclined to agree with these authors. The ass was the emblem of Typhon, and we learn from Plutarch, that in the month *Payni*, when the Sun is in the sign of *Cancer*, the Egyptians baked cakes, on which an ass was represented as bound. The Greeks, whose fables on the subject it would be useless to repeat, placed two asses in the sign of *Cancer*, where they still remain under that designation ; and near to them we find the asterism called *Præsepe*, or the *Manger*. Now it will be observed, that the Hebrew words רבץ בין המשפתיים, should not be translated *couching down between two burdens*, but *between two partitions*, such as separate the stalls in a stable.

*And he saw that rest was good, and the land that it was pleasant ; and bowed his shoulder to bear, and became a servant unto tribute.*

We shall probably be struck with surprise, when we find in the astrological calendar, taken from the Egyptians, the singular mixture which is there exhibited of rest and labor, of indolence and activity, in the three decans of *Cancer*. Out of the thirty emblems I shall select the following :

*Mulieres duæ otiosæ.*

*Duo viri stantes coram duabus mulieribus sedentibus.*

*Virgo stans otiosa virum expectando.*

*Mulier dextrâ fusum tenens.*

*Navis stans in aquâ.*

*Vir spoliū humeris portans.*

*Puer sedens.*

*Mulier stans otiosa.*

*Canis sedens in curru.*

*Vir stans otiosus.*

*Aqua profluens.*

*Equus equam insiliens.*



*Equus liber vagans in campestribus.*

*Aqua fluens ex montibus.*

*Equus frænatus.*

*Navis fluitans in aquis.*

In the account of the Indian sphere I find these words at the third decan of *Cancer*.

*Homo cogitans navem inscendere navigandi causâ, ad importandum aurum et argentum, annulis urorum ejus fabricandis.*

Issachar found that rest was good, but he bowed his shoulder to the burden, and became a servant unto tribute; and it is said in the 33d chapter of Deuteronomy, that Zebulon and Issachar shall suck of the abundance of the seas, and of the treasures hid in the sands.<sup>1</sup>

VI. *Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path; that biteth the horse's heels, so that his rider shall fall backwards.*

We have seen, that Jonathan, in his Targum, pretends that a basilisk was painted on the standard of Dan, and that Aben Ezra asserts, that it was an eagle. Kircher and Dupuis both concur in thinking, that *Scorpius* was the sign allotted to Dan; and, I trust, I shall be able to corroborate their opinion by proofs, of which they either had no knowledge, or which they have neglected to adduce.

*Scorpius* was considered by the ancient astrologers as a sign accursed. The Egyptians fixed the entrance of the Sun into *Scorpius* as the commencement of the reign of Typhon, when the Greeks also fixed the death of Orion, and the Persians the emasculation of the bull.

<sup>1</sup> There seems to be something ambiguous in the original, as if an allusion were made to moisture or liquefaction. It was at the summer solstice, that the Nile came to its height: but I find this curious circumstance. The name of *Issachar* is formed of שׂכר with a *jod* appellative. In Buxtorf's Chaldaic Lexicon, the reader will find that this was the ancient name for a species of hawk. Now in the old Egyptian Zodiacs the sign of *Cancer* was represented by the *Ibis*, a species of hawk.

Kircher tells us that the *Scorpion* was refused by the tribe of Dan; but I am inclined to think, that that sign was originally represented by another emblem, both by the Jews and by the Egyptians. Most certainly the crocodile was an emblem of Typhon, and the Greeks may have changed the form of the crocodile into that of the scorpion. Be this as it may, the dreaded emblem was to be avoided, and Dan made choice either of the Basilisk, or of the Eagle. Now the Eagle, or Vulture, with the lyre, rises with the first part of *Sagittarius*; and is to be considered as a paranatellon of *Scorpius*; and *Coluber* (the Adder) is placed on the Scorpion's back. But I am inclined to think, that the Eagle, or Vulture, was commonly assumed as the ensign of Dan. There are four great stars in opposite points of the heavens—*Pomathaut*, which is in the head of *Piscis Australis*, may be said to belong to *Aquarius*—*Aldebaran*, which is in the front of *Taurus*, is called his eye, though, in the ancient representations of the sign, it was placed at a little distance from his head—*Regulus*, which is in the middle of *Leo*, is frequently called *cor Leonis*—and *Antares*, which is in the middle of *Scorpius*, is denominated *cor Scorpii*. The Orientalists were much occupied with these four stars, which had formerly answered to the Solstitial and Equinoctial points. But *Antares* is found in the midst of the accursed constellation. It was, therefore, natural for Dan to look out for another brilliant star, and to choose a constellation for his ensign, which might not be affected by the evil influence of *Scorpius*. In the Eagle, or Vulture, shines the large star called *Isengue*; and it probably helped to direct him to choose the constellation, in which he found it.

*Dan*, it is said, *shall be a serpent by the way, an adder in the path.*

Close to *Scorpius*, and by the Zodiac, which is the solar way, we find the *Adder*, which is called *Coluber*, or *Serpens Ophiuci*.

*That biteth the horse's heels, so that the rider shall fall backwards.*

If we allow, that a man on horseback first gave the idea of a centaur, we may easily admit, that a man on horseback first

occupied the place among the constellations, which is now held by *Centaurus*. Now I believe it will be found, that the head of the adder ascends at the same time with the feet of *Centaurus*, who rises heliacally with *Scorpius*.

Perhaps the allusion may be to *Sagittarius*, followed in his descent by *Scorpius*, and the *Adder*, his concomitant. But the allusion will also apply to *Hydra*, a paranatellon of *Scorpius*.

*At etiam Centaurus occidit cum Hydrâ.*

Hyg.

But the most surprising thing, which I have remarked on the subject of *Dan*, is what is mentioned in the 19th chapter of *Joshua*, and in the 18th chapter of the book of *Judges*. There we learn that the Danites took possession of a city called *Laish*, or *Lashem*, &c. to which they gave the name of *Dan*. It seems very remarkable, that there are stars in *Scorpius* still called *Leshua*, *Leshat*, *Lesus*, &c. In fact the Greeks give this last name to *Antares*, from the Chaldeans, by whom it was called *Lesh*, or *Leshat*. My reader may consider these things, and then judge for himself.

VII. *Gad, a troop shall overcome him, but he shall overcome at the last.*

When I first read this, I was inclined to assign *Capricorn* to *Gad*. R. Solomon, and other Rabbins, distinctly tell us, that a certain cluster of stars was called *Gad*; and these stars we know are to be found in *Capricorn*, which sign is called *Giedi* by the Arabians, *Gadia* by the Chaldeans, and *Gadi* by the Syrians, all of which are manifest corruptions from *Gad*. But it now appears to me that *Aries* was assumed by *Gad* as his ensign.

Columella fixes the 24th of December as the period of the winter solstice, and the 24th of March as that of the vernal equinox. Now the Sun was feigned to be born anew at the winter solstice, and was then represented by the Egyptians under the form of the infant Harpocrates. At the vernal equinox, he passed to the upper hemisphere into the region of light. But the new birth of the Sun had taken place when he was in the sign of *Capricorn*, where a troop, or cluster, of stars, had received the name of *Gad*, which signifies a troop; and as

this was considered as a happy epoch, *Gad* came to be adored as a Deity, that presided over the fortunes of men, and that was known under the name of *Baal-Gad*. The appellation of *Gad*, which seems to have come in the end to signify the fortunate, was thus probably associated with the Sun, when he ascended to the upper hemisphere.

That *Gad* assumed *Aries* as his ensign is probable from the traditions, but I chiefly infer it from the text before us, and from a passage which I shall have presently to cite from Deuteronomy.

*Gad*, as I have already observed, originally signified a troop; and we must remember, that the sign of *Aries* is called *Princeps Zodiaci*, *Ductor exercitus Zodiaci*, *Dux gregis*, *Princeps signorum*, &c. It is said, that a troop shall overcome *Gad*, but that he shall overcome at the last. *Aries* seems to be the symbol of the Sun, who after having descended to, and returned from, the lower hemisphere, contends for his place in the upper hemisphere; and the ancients accordingly represented him as struggling against the constellations, which they typified by a ram butting with his horns. In the 33d chapter of Deuteronomy we read, that "*Gad* had provided the first part for himself, because there, in a portion of the lawgiver, was he seated." The year of the Hebrews commenced in the month *Nisan*, when the Sun was in *Aries*, and thus we may understand how *Gad* provided the first part for himself. He was seated in a portion of the lawgiver, whom we have seen to be *Cepheus*; and according to Hipparchus, the Zodiac, *ab Iunctis 8 mediâ parte ad 14*, descends with the crown and sceptre of *Cepheus*. In the Persian sphere, a young man is here represented sitting on a throne.<sup>1</sup>

<sup>1</sup> It is to be observed, however, that at the period when the text was written, *Aries* occupied the place now held by *Præces*. I find that the star in *Ursa Minor*, which is next to *Cepheus*, the lawgiver, is called *Giadi*, or *Gadi*, by the Arabians. Perhaps the relative positions of these constellations with *Aries* may be alluded to in the text.

*Out of Asher his bread shall be fat, and he shall yield royal dainties.* The *Balance*, according to Kircher, was the emblem painted on the standard of *Asher*.

In the astrological calendar taken from Egyptian monuments, I find under *Libra* the following emblems of that abundance which the text indicates as coming out of *Asher*.

*Vir utraque manu spiculum tenens.*

*Vir arvom equis arans.*

*Vir aratrum trahens.*

*Villa cum domibus benè ornatis.*

*Arbor fioudosa in horto, &c.*

In the account of the Indian sphere, and under the sign of *Libra*, I read as follows :

*Homo in tabernâ institoriâ in foro manu tenens stateram ad emendum et vendendum.*

In the 33d chapter of Deuteronomy, Moses thus addresses *Asher*—*Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass, and as thy days so shall thy strength be.* The happy season, when the Sun was in *Libra*, was represented by a man ταυροκέφαλος in the Egyptian Zodiac, who held a streaked rod in one hand, and a balance in the other. We sometimes find the balance alone. Perhaps when it is said, *thy shoes shall be iron and brass*, some allusion is made to the scales of the balance.<sup>1</sup>

IX. *Naphthali is a hind set loose; he giveth goodly words.* This seems to me to be unintelligible. I have no hesitation in translating with Bochart, *arbor surculosus edens ramos pulchritudinis*.<sup>2</sup> The traditions allot the sign of *Virgo* to *Naphthali*.

*A tree* then was probably the symbol painted on the standard of *Naphthali*; but what has *a tree* to do with the sign of *Virgo*? R. Avenar, the Jewish astrologer, tells us that a tree was repre-

<sup>1</sup> Two of the sons of *Asher* are called *Jinnah* and *Ishuah*—he that shall distribute or weigh out any thing—and he who shall equalise—evidently alluding to the sign of the balance.

<sup>2</sup> Consult also the Septuagint.

sented by the Egyptians beside the sign of *Virgo*. In the Zodiacs found at Dendera, *Virgo* is represented with the branch of a palm-tree in her hand. In the calendar, to which I have so often referred, I find under the sign of *Virgo* the following emblems :

*Vir sub abiete sedens.*

*Arbor frondosa in gramine.*

When, then, we consider, that instead of translating *Naphthali* is a hind set loose, he giveth goodly words; we should render, *Naphthali* is a tree shooting forth, producing goodly branches; we shall have no great difficulty in fixing the sign, to which we may suppose Jacob made allusion.

We read in the 33d chapter of Deuteronomy, *O Naphthali satisfied with favor, and full of the blessings of Jehovah, possess thou the west and the south.*

Let us take the summer solstice in the sign of *Leo*, where it had been in fact, when astronomy was first cultivated in the East. After the solstice, then, the Sun entered the sign of *Virgo*, which I suppose to have been the emblem of *Naphthali*. The possession of *Naphthali* was consequently to be in the South and the West, for the Sun had begun to return from the northern hemisphere towards the equator. It will be observed, that this address of the sacred historian can be by no means applied to the geographical position of the tribe of *Naphthali*.

X. *Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over a wall.* In the original the words are as follow :

בן פרת יוסף בן פרת עלי עץ בנות צעדה עלי שור.

According to the traditions, *Taurus* was the emblem of *Ephraim*, who assumed the standard of his father Joseph, whom Moses compares with a young bull.

I find the Hebrew words, above cited, full of allusions to the sign of *Taurus*.

The words בן פרת, which are translated a fruitful bough, may be rendered *filius vaccæ*. Thus we find in Job פרתו his

cow. Should my reader, however, prefer the usual interpretation, he will find that Theon compares the *Pleiades*, the concomitants of *Taurus*, with clusters of grapes; and Onkelos, in his Targum, gives us to understand, that the *fruitful bough* in question was a *vine-branch*.

That עַי *ain*, in a metaphorical sense, may signify a well, is undeniable; but its proper meaning is an eye. Now it will be recollected, that the great star, which the Arabians commonly call *Aldebaran*, is also named by them *Ain-al-tor*, the bull's eye; and, (if I understand Riccioli rightly) it is sometimes termed simply *ain*, the eye. I cannot help thinking that *ain*, in the passage before us, means *ain-al-tor*, the bull's eye.

בְּנוֹת *benoth* properly signifies *daughters*, and it seems very strange to translate it "*whose branches*." But I imagine, that an allusion is here made to the *Pleiades*, which the Chaldeans called *Succoth Benoth*, and the Arabians بنات النعش *Benat Ahush*. This group of stars was represented by a hen and seven chickens; and *Succoth Benoth* is thus symbolised in the Mithraic monuments, and in the Egyptian Zodiacs. But my reader will find this more fully explained in the *Pantheon Hebræorum*.

The word שׁוֹר *shor* is translated *a wall*: its more obvious signification is *a bull*.

*The archers have sorely vexed him, and shot at him, and hated him.*

Immediately after the Sun has passed into *Sagittarius*, the head of *Taurus*, according to Columella, begins to set.

*But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel.*

I cannot help suspecting, that the word קֶשֶׁת *is not always properly translated a bow*. The bow, indeed, is only called קֶשֶׁת from its being stiff, and hard to bend.

*Arms* in English may signify either *arma* or *brachia*, but it is only in the latter sense that זְרָעִי can be translated arms. Now *brachia manuum ejus* seems to me to be very like nonsense. I conceive the proper meaning of זְרָעִי is *semina*. The Patriarch seems to be alluding to that season when the Sun is in *Taurus*, and when all nature may be said to germinate.

*From thence is the shepherd, the stone of Israel.*

I am unable to say what is the astronomical allusion intended in this place. Perhaps reference is made to the brilliant constellation of Orion. I observe, that the Arabians call one of the stars of Orion by the name of *Al rai*, the shepherd. Perhaps an allusion was made to *Horus*, the type of the vernal Sun, and the representative of the principle of generation among the Egyptians.

We may then translate the whole passage literally—*A son of a cow*, (meaning the celestial bull, or sign of *Taurus*) is *Joseph, a son of a cow-beside Ain*; (meaning *Ain-ul-Tor*, the great star commonly called *Aldubaron*,) the *Benoth* (meaning *Succoth Benoth*, or the *Pleiades*, whose station is on the back of *Taurus*) walk upon the bull. The archers (probably alluding to *Sagittarius*) have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the seeds of his hands were strengthened from the hands of the mighty one of Jacob, whence the shepherd, the stone of Israel.

Now let my reader turn to Hyde, *Hist. Rel. Vet. Pers.* p. 113. where he will find four representations of the Sun in *Taurus*, taken from the Mithraic monuments, and let him compare them with the passage before us.

Mithras is represented upon the back of a young bull, which he pierces with a dagger, and its blood, the symbol of fertilization, trickles down upon the ground. At some distance is seen the head of another bull, and a fruit-tree is placed over its head. If, therefore, we prefer the common translation of *בן פרת* *a fruitful bough*, we shall have the sense explained by this monument, where we see a fruitful bough upon the bull's head, where is the star called *Ain*, or *Aldubaron*. In the next compartment, a hen and seven stars, called *Succoth Benoth*, or the *Pleiades*, are seen on the back of a bull, and the text says, the *Benoth* walk upon the bull. A flying arrow is represented as ready to pierce the breast of *Taurus*, and we are told, that the archers shot at Joseph. But his bow abode in strength, and the seeds of his hands were made strong by the hands of the Mighty One of Jacob. Before Mithras and the bull stands the personified principle of generation, who sheds his seed upon the ground. Now be it observed, that the God *Hor* was the



*Priapus* of the Egyptians, and Kircher has proved, that *Taurus* was the station of *Hor*. Lucian has described this God,—but I must give the translation of the passage in Latin—*dextrâ manu sceptrum tenebat—lavrâ suam ipsius mentulam arrectam, quòd semina humo tecta in apertum emittat.*

If Jacob really meant to make no allusion to the sign of *Taurus*, it seems very strange that we should find so many circumstances which seem directly to relate to it.

XI. *Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night (evening) he shall divide the spoil.*

I differ from Kircher and Dupuis concerning the ensign of Benjamin, which I suppose to have been the *Twins*.

The entire appearance of the constellation of *Centaurus*, and his *Wolf*, is fixed by Columella for the 5th of the Nones of May.

Among other Oriental symbols of the sign which we call *Gemini*, Avenar, the Jewish astrologer, reckons the *Wolf*, which he calls זֶרֶב *zev*, the very word in the text.

In the account of the symbols contained in the Persian sphere, I read, at the second decan of *Gemini*—*Homo tenens instrumentum musicum aureum, quo canit. Bestia arbore insistsens. LVPVS, in cujus anteriore pede est signum.*

My reader may also take the following circumstances into consideration :

1. Among the Egyptians, *Gemini* was the sign in which *Anubis* had his station.

2. *Anubis* was the type of the planet Mercury, which is sometimes a morning, and sometimes an evening, star.

3. The horizon, immediately before the rising, and immediately after the setting, of the Sun, was symbolised by *Anubis*.

4. Diodorus Siculus represents *Anubis* as hunting for prey.

5. Julius Firmicus calls him *Anubis Venator*.

6. Bochart has shown, that the wolf was called **אנף** *quasi* **אנף**, that is, *zeeb, quasi golden*, from its color; and Jablonski pretends, that *Anubis* signifies *gold* in Egyptian, and that the God received that name *quasi golden*.

It may be observed, that Joseph and Benjamin were the sons of Rachel. But Rachel is Hebrew for a sheep. The signs taken by these brothers properly follow the sign of the sheep, which was variously called a ram, a sheep, and a lamb, in different languages.

12. The sign of *Sagittarius* alone remains for *Manasseh*; and if I be right in my former conjectures, I cannot be mistaken in this; but having already written so much on the standards of the tribes, I shall leave it to the ingenuity of my readers to supply what I have left unsaid on the subject of *Manasseh*.

It then is only incumbent on me to add, that Jacob's employing astronomical symbols, in order to convey his prophecies, can by no means take away either from their truth, or from their importance; nor do I conceive, that their application is less obvious now, than it was before.

OBSERVATIONS  
ON THE ARTICLE OF "*GRAMMAR*" IN DR.  
*REES' CYCLOPÆDIA.*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

IN your last Number I perceive you have given a place to some remarks of mine, imperfect, I confess, on the analogy of Latin with two living tongues. With all the diffidence that becomes a man, opposing one, to whom the republic of letters appears to me so deeply indebted, I ventured to assign my reasons for questioning the probable success of an attempt once meditated by Mr. Horne Tooke, of resolving Latin into two other languages exclusively. Had any progress been made, it must have been, I apprehend, given up in despair. A similar attempt on any tongue, with which we can be said to be acquainted, would, perhaps, be equally unsuccessful. On the original basis of any language must have been superinduced a considerable accession of words of foreign origin : war, whether terminating in victory or defeat ; the vicinity of nations in a more advanced state of civilisation ; intermarriages with foreign tribes, migrations, and all other accidents and intermixtures, to which human societies are subject, must have operated to debase the purity of each original idiom.

When presuming to differ with a man of Mr. Horne Tooke's acknowledged talents, and, in my own opinion, extraordinary merits, I trust that the respect which is due to him was observed. The complaints we make of uncertainty and defectiveness of evidence, in almost every pursuit of man, apply with peculiar force to etymological remarks. It is, therefore, in prudence, as well as in justice, incumbent on those engaged in a fascinating but comparatively unimportant pursuit, when collisions of opinion arise, to observe that urbanity which

becomes men, seeking to instruct themselves or inform others. When those remarks were, by your favor, committed to the press, I had not seen, or even heard of, an article in the edition of the Cyclopædia now publishing, intitled, "Grammar," in which some of Mr. Horne Tooke's opinions are assailed in another tone; and the opposite opinions of the learned and acute contributor to that work, are advanced in terms, which, I humbly apprehend, the degree of evidence to which he can resort does not entirely warrant. After stating that Mr. H. T. does not appear to have studied "the true theory of the human mind;" applying to his reasoning the terms, "sophistry and jargon," the learned author is pleased to say, that in "the boasted division of words into nouns, verbs, and their abbreviations, there is neither utility nor accuracy!" He then proceeds to lay down his own canons, by distinguishing "how many sorts of ideas there are in human knowledge:" immediately corresponding with which different sorts of ideas, there are asserted to exist "as many sorts of words in human language."

What the learned Cyclopædist's success may have been in detecting and classifying his own ideas, I certainly shall not take on me to conjecture. From the first moment of my perusing the *En. Nr.* to the present, I have been, and remain, perfectly well satisfied of the "accuracy, the utility," the truth, and the simplicity, of its author's theory, that all words are either nouns, verbs, or abbreviations of what once were nouns and verbs. Nor does it materially disturb that theory, that I cannot trace home with certainty all these abbreviations in every, or even in one tongue; or even that in the attempt so to trace them, Mr. H. T. himself may be sometimes mistaken. Him, whom I understand, I am willing to follow as a guide, in preference to another, who beckons me down the tortuous and briary bye-road of metaphysics; calling out, as does Thomas Diafoirus, *distinguo* between "*things*," and the "*attributes of things*;" and *distinguo* between the "*connexion of things*," and the "*relation of things*." For my part, I can agree neither with T. Diafoirus in his "*concedo*," nor his "*Nego*:" but most truly must I say, *non intelligo*.

To settle the "true theory of the human mind," would be, it seems, the fit and proper preliminary to all grammatical disquisition. In some future Number of the Cyclopædia, (which I am sorry to observe, by-the-bye, does not advance with a giant's pace,) we may possibly have to thank the author of this article for a more complete developement of his notions on that important subject. For the present we may observe, that neither he, nor Mr. H. T. have waited till the one had made the other a convert to the truth of his "theory of mind;" as I do not think it probable that they would have made sufficient progress in the controversy, even to agree on their common terms.

The article in the Cyclopædia, indeed, gives us no ground for hope that these learned Gentlemen would agree about any thing. Almost every citation from Mr. H. T. is made for the purpose of controverting it. May I be pardoned in expressing a wish that the contrariety of opinion stated in a work intended as a *Κρῆμα ἐς ἀεὶ*, had appeared in language more measured and temperate. Mr. H. T. has asserted that a certain class of Latin words had been derived from the *Teutonic*; the Cyclopædist takes on him "to prove the reverse." And what is his *proof*? merely the production of a counter list, showing that these words, or their primitives, or something like them, exist in Greek, in Hebrew, or in Chaldean. This, he asserts, *clearly shows*, that the Northern language is a corruption, and renders Mr. H. T.'s labors *perfectly nugatory*. A Latin word being taken, each asserts that a corresponding word exists in another language. What right has the Cyclopædist to assume that its origin is in the East, rather than in the North? like equal and opposite quantities in an Algebraic equation, assuming all the facts to be true, they would destroy each other, and leave the point of origin perfectly uncertain. Much of each of these authors' assertions, ignorant as I am, I must take on trust; Hebrew and Chaldean I must leave as I find, but as to Greek, I do not admit the probability that *νικη*, a complex term, can be the parent of so simple a term as *neco*, nor that *πύγη* can have produced *pingan*, or *μύλλω* a mill, or *ἀμέλγω* milk. Of the truth of several other of the Greek derivations I am equally

unconvinced; but were the contrary the case, I should by no means admit, that the author had proved his assertion of "the Northern language being a corruption of Latin, Greek, Hebrew, and the other Oriental tongues:" no, not if his list were tenfold more numerous, and the evidence ten times more complete, than (as to the Greek at least) I really can admit to be the case.

What could the learned author say in favor of his hypothesis, that this Northern tongue *must* have an *Eastern* origin, if the response were, that the etymologist can go still nearer the Sun, and produce authorities from the Shanscrit, or the Bengalese, or the Siamese, or the Chinese, and so forth? But if we may credit those most to the East, (if that be the birth-place of language, and of all human science) Paradise is by them placed under the North pole. According to *their* notions, therefore, the Teutonic has the best chance of being the mother-stock. The truth of the matter seems to be, that this Cyclopædist, and many other learned men, have constructed a sort of glossometer, in which they are pleased to graduate the value and antiquity of languages, according to a scale of their own construction; at the head of which, of course, stands Hebrew. Now, looking at History alone, applying the rules of probability to this tongue, there cannot, I think, be a doubt that, of all the tribes of man, this tribe must have spoken the most corrupt, and the most impure dialect, if indeed they preserved any dialect of their own. When they migrated into Egypt, the whole tribe did not amount to 200 in number. They mixed with, and remained subject to a comparatively polished and powerful people, 430 years.

In all human probability, they therefore, at that period, spoke Coptic. During their abode in the Desert, we are told of the miraculous preservation of their clothes, but not of their language. In their independent state, they remained a warlike tribe, sometimes vanquished, sometimes victorious, ὀλλυντες καὶ δαλύμενοι; surrounded by commercial and more powerful nations, their tongue must have received daily alterations. During their captivity, for instance, it must have taken a Babylonish tinge. With this writer's leave, I therefore conclude, though in opposition to him, and at the hazard of being also

branded with the epithets, "ridiculous and mischievous," that the Hebrew tongue does *not* carry us back to the infancy of society; 'no, not even to the Court of King Pharaoh; that it does *not* "with a fairer specimen of language," nor with so fair a specimen as others may, spoken by men, whose History does not present us with the direct proof of having received so much foreign admixture, and endured so much domestic misfortune.'

So confirmed a Hebraist is the author of this article, that he actually assigns as a reason for denying the existence of Onomatopœias in any tongue, the non-existence of any such in Hebrew; taking occasion to assert his belief, that this is by far the most ancient even of Asiatic tongues. With such slender memorials as we possess of Hebrew, and with our ignorance of its pronunciation, it seems too much to assume that no Onomatopœias existed. But even were that the case, can this be adduced as an argument against the evidence of our senses, that in our own tongue, for instance, no terms echo, or attempt to echo, the sound? As to the word cuckoo, for example, the author denies that a Foreigner would recognise the bird from the sound, and tells us, that in Chaldee it signifies a magpie. On the other hand, I have not the smallest doubt, in opposition to his Chaldean authority, and his own opinion, that this name would most certainly bring the bird to any Foreigner's recollection, if he knew its note. As to this bird, I think the author peculiarly unfortunate: again he brings it on the carpet, in order to deny H. T.'s derivation of cuckold, and set up his own. Few know, he says, what the cuckoo does, but all know how the *cock* acts on such occasions. On what occasions? on the occasion of cuckolding? whom does the cock cuckold? Few know, says our author, *how* the cuckoo does; true, but those who imposed the name, it seems, knew. It drops its egg in other birds' nests: neither cock nor hen, whatever their Eastern names may or may not be, play this foul trick. Cuckold is a participle passive: he on whom the name has been imposed has been served as those birds are, with whom the cuckoo takes a similar liberty. Mr. H. Tooke, to whom we are obliged for this etymology, has stated it, I apprehend, with his usual

ingenuity ;<sup>1</sup> and on his opponent might be retorted some of his own epithets.

Too large a space in your pages would be taken up in the discussion of all the points, and they are numerous, in which I completely differ with the certainly ingenious and deeply-read author. To one subject only, a little nearer home, will I now advert. He confounds constantly and misnames Welsh, Celtic. Welsh is not Celtic; the latter tongue is really spoken by three distinct tribes in the British isles, who mutually understand each other, though, at this day, certainly with some difficulty. In this, however, they all agree, in naming their own tongue Galek, or Gailck; and the Welsh, Kimraigue, or Cimbric. The same names do the Cimbri themselves give. Where they come into contact with Celts, for instance, in Basse Bretagne, they term their neighbours' tongue, Galek. Of the three former dialects, a dictionary which I have seen, is compiled; it will, I trust, be speedily committed to the press. The original identity of the three dialects will not be more apparent from this work, than its dissimilarity at this day from the Welsh. Not one of these tribes now speaking Celtic, had ever been subjugated by the Romans: but the present difference of their dialects from the Welsh is too great to have resulted from that cause alone. Some persons, skilled in Celtic and Welsh, believe in the origination of both from the same source: but the discordance at the present day is much too great to admit the Welsh to assume the appellation of Celtic. Pure, or impure, ancient or recently corrupted, are questions with which I meddle not: I merely mean to say, that I wish for no other, or better test, than the people's own declaration; one set of these denominates their tongue Celtic, the other does not.

I remain, Mr. Editor,

Your's, &c.

CELTA.

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<sup>1</sup> *Epea Pterocuta*, Vol. II. p. 21-3.



# EMENDATIONES IN ÆSCHYLI SUPPLICES.

NO. II.

V. 723. et sqq. sic disponendi.

	Καὶ πρῶτα πρόσθιν ἄμμασιν βλέπουσ' ὁδὸν	
+	οἴκας εὐθυτῆρας ἑστί' του νῆος,	
	κάλως λυούσης πάντας εἰς ἡμ', οὐ φίλης·	
	πρέπουσι δ' ἄνδρες νῆοι μιλαγχίμοις	726
	γυίοισι λιυκῶν ἐκ πεπλωμάτων ἴδριν·	
	στολμοί τε λαΐφους καὶ παρὰρῖνους νῆος	
'	καὶ τ' ἄλλα πλοῖα πᾶσα θ' ἡ 'πικουρία	
	ὑπὸ πρεπτός· αὐτὴ δ' ἡ γαμὼν ὑπὸ χθόνα	730
	στοίλασα λαΐφος παγκρότως ἐρίσσεται.	
ΚΟ.	ἴσως γὰρ ἂν κήρυξ τις ἢ πρέσβυς μῶλοι,	
	ἄγειν θέλοντες, ῥυσίῳ ἰφάπτερες.	
ΔΑ.	ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσῃ τί νιν·	
	ἔγνω· ἀρῶγόνες ξυνδίκους ἤξω λαβών·	735
	ἔμωσ' ἄμεινον, εἰ βρεθῶνται μοι βοή,	
	πρὸς πρῶγμ' ἐρώσας, τῶνδε μὴ ἀμελεῖν θιῶν·	
	ἀλλ' ἡσύχως χερὶ καὶ σισσφορισμῶνως	
	ἄλκης λαθίσθαι τῆσδε μεθαμῶς πρότι.	739

In. v. 724. Pro ὑστάτου dedi ἑστί' του. Sæpe του indefinitely positum corrumpi solet : vide Porson. Hec. 1169. In v. 725. Vulgo ἄγων καλῶς κλύουσά γ' ὥς ἂν οὐ φίλη. E quibus planè mendosis erui πάντας κάλως χαλῶν· εἰς ἡμ', οὐ φίλης. Ad proverbium Πάντα κάλων κινεῖν Æschylus respicere videtur ; de quâ locutione multa protulit Falck. Diatrib. p. 233. à quo locus Epicratis sic corrigitur ad nostram rem accommodatus ; εὐτρεπῇ τι τὸν κόντον ποιεῖν· Καὶ τοὺς κάλως ἐκλύει (vulgo καλοὺς ἐκλύει) καὶ χάλα πόδα. Nec multum distat Euripideum illud in Med. 278. Ἐχθροὶ γὰρ ἐξῆῶσι πάντα διὰ κάλων.

V. 755. Vulgo Θάλαππι βραχίον' ὑπὸ κατηρῖνιμῆνους. At Rob. Θάλαππι. Lego Θελαπτὶν βρ. Eadem analogiâ formantur σιπτὲς, πρεπτὲς, κρεπτὲς, et alia.

V. 762. Vulgo Εἰ σοί τι καὶ θεῶν ἰχθυεῖσιν. Sed planè ratio postulat, Ἐν ὅσῳ γὰρ καὶ θεῶν ἰχθυεῖσιν. Quippe qui vel Diis inuisi sint.

V. 766. Defectum versûs antistrophici supplet Ask. D. legendo οὐδὲν ἰκαίοντες. quæ lectio tamen est interpolatoris. Vera scriptura, ἀλίγοντες οὐδὲν. Mos enim Æschyleus est, ut voces eædem sibi respondeant in versibus antitheticis; vide Hermann. Observat. Crit. p. 130. Cùm verò in exemplaribus nonnullis, teste H. Stephano, inseritur καὶ ante κυνοθαεῦς θεῶν, totus locus sic legi debet. Μυμασγε-  
μένοι κυνοθαεῦς τι καὶ θεῶν ἀλίγοντες οὐδὲν. Cf. Hom. Il. Π. 388. Θεῶν ἔστιν οὐκ ἀλίγοντες. Excidit sæpe τι ante καὶ. In Agam. 202. pro νῶν καὶ πεισμέτων edidit Porsonus νῶν τι καὶ πεισμέτων.

V. 767. Vulgo Ἄλλ' ἔστι φήμη τοὺς λύκους κρείσσους κυνῶν: ubi Porsonus τοὺς obelo notavit, nec iniquè: articulus nihil hic locum habet. Lege τις: cf. supr. 302. ὡς λόγος τις.

V. 771. Sic lego, Οὗτοι ταχίως καυτίκου στρατοῦ στολῇ Εὐρομος οὐδὲ πεισμέτων σωτηρία Εἰς γῆν ἐνγκεῖν. Vulgo ταχίως—στολή: sed Datis, ym præbent Med. Rob. Mox οὐδ' ἔρμος sententiæ officit. Junge Εὐρομος cum σωτηρία: et subaudi ἔστι.

V. 783. Vulgo in antitheticis, contra metrum et sensum:

Ἴὼ γὰρ βουνίτι ἱδνικὸν σίβας | ἄφυκτον δ' οὐκὲν ἂν πίλοι κίερα.

Lege,

Ἴὼ βουνίτι, ἱδνικὸν γαίης σίβας | ἄφυκτον τοῦδ' οὐκὲν ἂν μῆχαρ πίλοι.

V. 801. Vulgo—ἀπρόσδοικτος εἰσέφρων ἐρήμας γυνῆς πίερα. Sed locus est manifesto mendosus. Lego—ἀπρόστιπτος εἰσέφρων ἐρήμας γυνῆς πίερα. Mihi quidem vox ἀπρόστιπτος innotuit: at cognata certè vocabula στιπτή et ἀστιπτος extant in Soph. Philoct. 33. et 2. Nec malè exponi potest ἀπρόστιπτος per illud Lucretianum; Nullius ante trita solo. Mox, εἰσέφρων Pauwio debetur; dein ἐρήμας est Doricè pro ἐρήμας.

V. 813. Vulgo Τί' ἄμφ' αὐτᾶς ἔτι πύρον Εὐρώ γάμον καὶ λυτήριον. Sed Rob. ἀφ' αὐτὰς et Med. τίμνω. Lege Τί', ἄφαντος ἔτι, τιμῶν γάμων ἄκη λυτήριον. Quod ad ἄφαντος cf. supr. 788. et Soph. Œd. T. 851. Quod ad τιμῶν ἄκη λυτήριον, vide v. supr. 237. Et profecto dicitur ἄκος τίμνωιν medicamentum paratq; non τίμνωιν πύρον de re eadem. In strophicis lege Πρὶν ἀλίκτορας κυρῇ | σοι, καρδίᾳς βίᾳ, γάμον. Hesych. Ἀλίκτορας—ἀντιπάρους καρδίᾳς, ἀνάνδρους. Ἰση. Εὐρυπύλαις. Vulgo Πρὶν δαίκτορας.

V. 815. et sqq. Hos versus in ordinem antistrophicum VV. 40D. redegerunt, numeris tamen non omnibus absolutis. Lego

ἰὺς ὀμφάν οὐραίναν	στερ.	γίνος γὰρ Αἰγυπτογενὲς	
καὶ μάλῃ λίτανα θεοῖς·		δύσφορον ἄρσιν ὕβριν·	
τίλμα μοι πιλόμαι· ἀ-		ματαδρόμοις μὲ διόμι-	
μάχαν· ἄλλουσιν πως·	818	νοι φυγάδ' ἄταισι	826
ἔπειθ' ἅπτε· βίαια γ' εἰ φιλιῖς ὀρεῖν		πολυθρόοις βίαια δίζηται λαβεῖν.	
ἄρμασιν ἰνδικίοις· σισί-		σὸν δ' ἐπιπῶν ζῦγον ταλαί-	
ζου δ' ἐκίτας σίθιν,		του, τό γε νύσσεται,	
γαῖάσθι παγκρατὲς Ζεῦ.	822	διαταῖσι τίλειοι ἔσθι.	830

In V. 815. Ald. οὐραίναν: mox Ditrochæus καὶ μέλῃ λιτ respon-  
det Choriambō δὺσφόρον ἄρ: dein θεοῖς est dissyllabon. In v. 817.  
redde τίλμα πυρτίας; cf. supr. 129. Vulgo τίλμα δι μοί πως πιλόμαι  
μοι λύσιμα μάχημα. Unde quæ vides erui. Quod ad ἄλλουσιν cf.  
supra 537. In v. 819. Med. βίαια μὲ φιλιῖς ὀρεῖν. At solæcum est  
μὲ φιλιῖς: melius Turn. εἰ φιλιῖς ὀρεῖν. In v. 823. Vulgo Αἰγύπτου—  
ἀρσιπτογινίς. At Burneio debetur Αἰγυπτογενίς: mox ante ἄρσιν subaudi  
κατὰ: idem sonat ἄρσιν ὕβριν ac ἀνίαν ὕβριν in 433. et in 537.  
ἀνδρῶν ὕβριν. In v. 826. Planè ineptum est μάταισι: quod ad  
ἄταισι cf. supr. 113. ἄταις ἐπιταί μ' ἀνάγκοις. In v. 829. Vulgo τί  
δ' ἄπυ σίθιν: quod defendi fortasse potest; at *Æschylus* respicere  
videtur ad Hom. *Il.* A. 524. Οὐδ' ΑΤΕΛΕΥΤΗΤΟΝ γ' ὅ, τί κιν  
κεφάλῃ καταπίσσω: respicit certè ad Homericam de Jovis trutinis fabu-  
lam in *Il.* Θ. 69. Redde τό γε νύσσεται in quam partem inclinatum  
fuerit. In v. 830. vulgatur ἔσθιν.

V. 873. et sqq. Sic dispone,

	στερ.		αντιστερ.
ΧΟ. αἰ αἰ αἰ αἰ		ΧΟ. οἱ οἱ οἱ οἱ	883
καὶ σὺ γὰρ		ὄλλυμαι·	
δυσπαλαμῶς ὅλοιο		τίς δ' ἐπαρωγὸς ἀλκή;	
δι' ἀλγῖντον ἄλσ-	876	πικρὴν περὶ βενά-	
ος κατὰ Σαρπηδόνην		ζυῖς· ἐρωταῖς ὁ μάγας	887
χῶμα πολὺν κμμοι ἀλούς		Νῆλος ὑβρίζοντ' ἀποτρεψ-	
Εὐρυκλίδηνος ἀφραῖς·	879	ει βᾶρειν αἴστον.	

ΚΗ. ἰὺς καὶ λάκαζι καὶ κάλοι θεῖς. ΚΗ. βαίνειν κελύμ βᾶρειν εἰς ἀμφίστροφον  
Αἰγυπτίαν δι βᾶρειν νύχ υπερωγῶν. ὅσον τάχιστα, μαρτί τις σχολαζέται·  
βία· πικρότερον ἀνχεῖ νόμον οἰζύος. ὁλκή γὰρ οὗτοι πλόκαμοι οὐδ' ἀμ' ἄλζεται.

10 v. 874. Vulgo deest σύ. In v. 876. Vulgo πολυψάμενον ἀλαθείας. Prior quidem vox admitti potest, primâ syllabâ Choriambi resolutâ ; posteriorem neque lingua neque metrum patitur. Dedi ἀλαύς. Horatius *Prensus Ægeu*. In v. 879. Vulgo Εὐρέϊαις ὠ. Med. εὐρυχωρίας. In quâ scripturâ nonnullis fortasse vox εὐρυχέρις latere videbitur. Nobis tamen præplacet Εὐρυκλύδωνος. Quam voculam restituit Toupius, vol. II. p. 289. Act. Apostol. xxviii. 14. et MS. unus confirmat. Nec malè V. D. laudat Etymol. M. ubi τρυφὴν exponitur ἡ τοῦ ἀνίμου σφοδρὰ πικρὰ ἔς καὶ ΕΥΡΥΚΛΥΔΩΝ καλεῖται. Quod ad metrum, Choriambo Ditrochaus respondet. In v. 882. Vulgo ἰῶζι καὶ βόα πικρότερ' ἀχίων οἰζύος ὄνομ' ἔχον. Quæ sensu et metro carent. Delevi ἰῶζει καὶ auctoritate Burncii, et mutatur ὄνομα, in νόμον è conjecturâ Butleri. Ludit Æschylus in v. οἰζύος. ut patet è sequenti οἶ. In v. 881. Vulgo οἱ λύμασις ἡ πρὸ γᾶς ὑλάσκει. Ex his corruptissimis erui ὄλλυμαι τις δ' ἐπαρωγός ἀλκῶ. Cf. Eurip. Hec. 166. ἡ δαίμων ἰστ' ἐπαρωγός. In v. 887. Vulgo ἐρωτᾷς. Dedi ἐριωλᾷς. In MSS. nonnullis valde similes sunt, τ et λ. Vox ἐριωλᾷς olim corrumpebatur in Apollon. Rhod. I. 1132. Hesych. Ἐριωλαῖ, ἀνίμων συστροφαί. In v. 889. Vulgo ὕβριν. Dedi βᾶριν. Præco modo dixerat βᾶριν, ad quam vocem Chorus spectat ; pari ferè modo Præconis verba (v. 872) ὀλομέναις παλῆμαις irridet Chorus per δυτπαλαμῶς. Vide Butlerum ad 912,3. In v. 890. ἀμφίστροφον servavit Schol. pro ἀντίστροφον : mox Pauwio debetur οἰδάμ' ἄζεται. pro οὐ δαμάζεται.

V. 892. et sqq. Sic dispone,

	στρ.	ἀντίστρ.
οἱ οἱ πάτερ, βροτῖσσι		902
"Ἄριος ἄτα μ' ἀλάδ' ἄγει	δίπους μαιμῶ ὄφεις, ἔχιδν-	
ἄραχ' αἰς βάδην	α διπους μίτι-	
ὄναρ ὄναρ μέλαινα.	895 σί με πύδ' ὑδακοῦν.	905

In v. 892. Vulgo βροτῖσσι ῥοτάται μαλθακάγει. Med. βροτῖσσι Turn. βροτῖσσι ῥοτάται. Eustath. OD. A. p. 1422. 19ῃ βροτῖσσι ἄρος' ἄτα. E quibus erui βροτῖσσι "Ἄριος ἄτα : mox μ' ἀλάδ' ἄγει est è conjecturâ Schutzii, quem sequor et in antistrophicis reponentem μίτισι με πύδ' loco μί τι πύδ'.

V. 920. et sqq. sic dispone, versuum ordine mutato,

	ἀλλ' ἣ γυναικῶν ἐς πόλιν δοκαῖς μολεῖν ;	
	ξίτος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι,	
	καὶ πόλλ' ἀμερτὸν οὐδὲν ὄρθωσας φρενί·	
KH.	τί δ' ἠεπλάσεται τῶνδ' ἡμοὶ δίκης ἄτις ;	923
BA.	κέρβανος ὦν Ἑλλησι ἑγχλείεις ἄγαν	
KH.	πῶς δ' οὐχί ; τὰπολυλόθ' εὐρίσκων ἔχω·	
BA.	· ποίοις πειποῖς ; προξίνοις ἑγχμερίοις ;	
KH.	Ἐρεῖ μὲν γίστην προξένῳ μαστηρίῳ	927
BA.	· θείοισιν εἴπωι τοὺς θεοὺς οὐδὲν εἰβι.	

In v. 926. Vulgo ποιοῖσιν εἴπωι προξίνοις. Sed εἴπωι ἐ v. 928. nascitur, nec sententiæ congruit. Supple ἑγχλείεις post πειποῖς.

V. 932. Vulgo Κλάοις ἂν εἰ ψεύσταις οὐ μάλ' ἐς μακράν. Med. οὐδὲ μάλ' ἐς. Ald. οὐδὲ μ' ἄνης. Guelph. οἰδὲ μάν ἐς. Turn. εὐδ' ἂν ἐς : quæ postrema scribendi ratio, modo legas ἄκρην, proba nonnullis fortasse videbitur, propter Iph. A. 951. Οὐδ' εἰς ἄκρην χεῖρ' : at locus iste non vitio caret. Malim equidem huc referre gl. Hesychianam βάλλ' εἰς ἄκρην. quam exponunt alii specialiter per Ἄκρην insulam Lesbi vicinam ; alii generaliter per quamlibet oram. Similis ferè locutio apud Latinos *in extremas oras relegare*. Lego igitur Κλάοις ἂν, εἰ ψεύσταις, ἂν βάλλ' εἰς ἄκρην.

V. 933. Post h. v. inscre,

BA.	ἀβουκόλητοι τοῦτ' ἐμῷ φρασηματι·	
	ἀλλ' ὥς ἂν εἰδῆς ἐνέπω σαφῆστί σοι.	
	“ οὗτοι ξινοῦμαι τοὺς θεῶν συλήτορας.”	
	λίγοις ἂν ἐλθὼν παῖσιν Αἰγύπτου τάδε.	
	καὶ γὰρ ἡρέπει κέρυκ' ἀπαγγέλλαι τορῶς	937
	ἕκαστα.	
KH.	τίς, φῶ, πρὸς τίνος τ' ἀφαιρεθείς	
	ἦμεις γυναικῶν μ' αὐτανέψιοι στόλοι ;	
BA.	τι σοι λίγην χρεὶ τοῦτο μὲν ; ἐν χρεὶν μαθὼν	
	ἴσται σύ τ' αὐτὸς χοὶ ξυνέμποροι εἶθιν.	941

In v. 938. Vulgo πῶς φῶ et mox ἦμαι γυναικῶν αὐτ' : quæ nequeunt intelligi. In v. 941. Pulcherrimam Bothei emendationem reposui vice ἴσθι γὰρ αὐτὸς ; vero propius Med. ἴσθι nec multum distat Ald. ἴσται σὺ αὐτὸς. .

V. 957. Vulgo ἴσθι καὶ ἤδη πόλεμον κίρῃσι νόον. At libri vetustiores ἴσθι μὲν et mox ἰεῦσθα. Rob. κίρεῖσθαι. Lege igitur. ἴσθ' οἶν

τάδ', εἰ δὲ, πόλιμοι αἰρεῖσθαι νίεν. Botheo debetur ἴσθ' οὖν et Porsono δι' αἰρεῖσθαι: cf. supr. 448 et 346. πόλιμοι αἰρεῖσθαι, ut recte exhibent Guelph. Ald.

Ibid Post. h. v. insere Οὗτοι δικάζει κ. τ. λ. usque ad Βίον.

V. 958. Lege Ἔσται δὲ νίκη καὶ κράτη τοῖς ἄρσιν: cf. Hec. 877. Καὶ πῶς γυναιξὶν ἀρσίνων ἔσται κράτος: vulgo ἔλα. Sed optativus nihil hic habet.

V. 964. Versus hicce manifesto spurius, interpretamentum scilicet sequentis: qui post 968 poni debet.

V. 968. Quid sibi velit μονοξήθους δόμους ignoro. Citat Stanley Lycophron. v. 960. μονοκλήτους ἑδρας. Unde malim legero μονοθρόνους ἑδρας.

V. 970. Vulgo Πάρισι λατίσασθαι: quod ad syntaxim, benè; quod ad metrum, secus. Huic vitio medetur Canterus, illi offendit, legendo λατίσασθι. Corrige Ἀτρεΐτα λατίσασθι.

V. 976. Tautologum est κρίνοσι propter sequentia τοῦ γὰρ προτέρη μῆτις. Lege πρόμολον.

V. 990 - 1. Hi duo versus sunt graviter corrupti et fortasse interpolati.

V. 994. Med. Rob. et Ald Καὶ μήτ' αἰλπτως δορὶ κἀνημέρῳ Θανάων λάθοιμι. Unde Porsonus eruit (teste V. D. Edinburgh Rev. No. xxx.) δορικανῷ μόρῳ. Optimè quod ad μόρῳ. Sed vereor ut δορικανῷ genuina scriptura sit; quoniam, illâ receptâ, planè insulsum fuerit θανάων λάθοιμι. Malim igitur Καὶ μήτ' δουριληπτὸς αὐθέντη μόρῳ Θάνοιμι. Chorus olim dixerat (v. supr. 166.) sibi necem suspendio consciscere meditatam esse: cf. quoque 343, 794, et sqq.

V. 996. Pro εὐπερυμνῇ φρενὸς manifesto legendum est ἐν περὶ μνη φρενός.

V. 1001. Vulgo γλῶσσαι εὐτυχον φέρει κακὴν. Spanhemius εὐτυχον. Mihi placet εὐτροχον. Euripides usurpat γλῶσσαι εὐτροχον in Bacch. 264.

V. 1004. Vulgo Ὀραν ἔχουσιν τήνδ' ἐπίστρεπτοι βροτοῖς. Ineptum est ἐπίστρεπτον. Lege ἐπίστρεκτον.

V. 1005. et sqq. Sic dispone,

καρπύματ', ἴσθ', οὐ ζῶντ' ἀκήδισιν Κύπρις  
ἄνωκα θὺς κηλοῦσα τοῦν ἔμην' ἔσθ.  
τίρην' ἐπ' ἄρα δ' εὐφύλακτος οὐδαμῶς  
θῆρες δὲ κηραίνουσι καὶ βροτοὶ τί νιν  
καὶ κνώδαλα πτιροῦντα καὶ πιδουτιβῆ.

In v. 1. vulgantur *καρπώματα στάζοντα κηρύσσει*. sed Ald. *καρπώματι* et *κηρύσει*. Quod ad *ἀκρόστιον* Homericam vocem exponit Hesychius per *ἡφροντίστησιν*. Redde οὐ ζῶντα *marcentia*. In v. 2. Ita Stanleius conjecit; vulgo *κάρμερα*; mox pro *καλύουσιν ὡς μύκιν* ἔρω dat Med. *καλύουσάν θ' ὡς μύκιν ἔρω*. Unde erui voces *κηλοῦσα* *θῆς νοῦν ἔμην' ἔρω*. Hesychius, *Καλιῖ, βίλγαι, περὶ αὐτῆς*. Quod ad *νοῦν ἔμην* cf. Epigramm. apud Suid. v. "Αδης.—ἧ καὶ σὴν Κύπρις ἔμηνι φρίσσει. Euripidi (Iph. A. 329) restituitur *Κύπρις ἔμηνι* ad Troad. 376. In v. 3. redde *ἑπάρει* *ἡνα*. Hesych. 'Οπάρει—σταφύλη.

V. 1043. Vulgo *Διὸς lege* *Θιὸς* scil. *Κύπρις*: mox vice *θῆς lege* *Διός*.

V. 1046. Sic lege, *Μετὰκοινος δὲ φίλας ματρὶ πάριστιν Πάθος· οὐ γ' οὐδὲν ἄπαρρον τιλέθης θύλακτι Παιδῶν δίδεται δ' ἀρμονίᾳ μοίρῃ Ἀφροδίτας ψαφιστροβίων ἐρώτων*. In his pauca mutavi; scilicet pro *δ' αἱ φίλαι* cum Botheo reposui *δὲ φίλας* cui favet *δὲ φίλαι* in Ask. D. Mox vice *Πάθος* dant *Πάθος* MSS. 2. cum Ald. Turn. Dein οὐ γ' inserui, ob οὐδ' omissum. Mox egregiè Botheus *ΘΕΛΑΚΤΟΡΙ* pro *ΘΕΑΚΤΟΡΙ*. Dein vulgo *πιθοι*. Ald. Rob. *πύθοι*, Pauwio debetur *πιθοῖ*. Mox vulgo *δίδεται*: sed *δίδεται* extra controversiam est lectio genuina; nam respicit Chorus ad Deos *Ζυγίους* quos adnumerat Plutarchus Qu. 1 st. Rom. p. 264. B. scilicet *Δία*, *Ἥραν*, *Ἀφροδίτην*, *Παιδῶν καὶ Ἀρετιμίδα*. Denique vulgantur *ψιδυρὰς τρέσοι τ'*. quā au. toritate nescio: nam libri vetustiores dant *ψιδυρὰς*, *ψιδυρὰς*, *ψιδυρὰς*. quæ postrema lectio est vero proxima. Id patet ex Hesychio; ubi legitur gl. *ψαφιστροβίων, περὶ τοὺς λόγους τριβομένων*: sed legi debet *ψαφιστροβίων*. Sæpe post φ. excidit *εξ*.

V. 1051. Vulgo *φυγάδας δ' ἐπιπνοίας*. MSS. 2. Ald. *φυγάδες δ' ἐπιπνοίαι*. Unde erui possunt *φυγάδισσιν δ' ἐτι ποιῆς*.

V. 1063. Lege *Σὺ θύλοισι τῶν ἀβέλητον*.

V. 1076. Malim *Καὶ κράτος ἥμοι γυναιξ—*in τὸ βίλτερον· *κακοῦ καὶ τὸδ' ἄμοιρον αἰνῶ*. Vulgo τὸ δῖμοιρον. quod nequeo intelligere. Hesych. *Ἄμοιρος, ἐκτὸς αἰνῶ* scil. *μοίρας*.

V. 1079. Lege *Καὶ δίκαι τύχας ἔπασθαι*: Vulgo *δίκας*. Error *δακν*-nis Vid. Heraclid. 461. et Antig. 387.

#### ADDENDA.

By accident the following remarks were omitted in their proper places in the last Number:

V. 303. et seq. Sic dispone,

ΣΟ. καὶ κρυπτὰ γῆμα τῶντα παλλακισμάτων

ΒΑ. τί δὲ; πατρὸς ταῦτ' ἢ χόλωσ'" *Ἥραν Διός*;

ΧΟ.	βοῦν τὴν γυναικᾶ ἴθακεν Ἀργεία θύς·	306
ΒΑ.	οὐκοῦν πιλάζω Ζεὺς ἐπ' οὐκείῳ βοί;	
ΧΟ.	φάσιν κρείοντα βουβόρῃ ταύρῳ δέμας·	
ΒΑ.	πῶς οὖν τιλευτᾷ βασιλῶνι νίκῃ τάδε;	
ΧΟ.	τὸν κύμα πανόπτην φυλάκ' ἐπίστησιν θιά.	310
ΒΑ.	ποῖον πανόπτην οἰοβούκων λόγους;	

In v. 309. Vulgo κρυπτά γ' Ἦρας. Ald. κρύπτ' Ἀγῆρας. Unde erui κρυπτά γῆμαι. In v. 310. Vulgo Τὸν πάθ' ἐρῶντα φυλάκ' ἐπίστησιν βοί. Sed olim volui Τὸν κύμα πανόπτην et nunc volo. Hanc enim lectionem agnoscere videtur Schol. Min. ad Soph. Electr. 5. Ταύτας γὰρ (scil. Ἰοῦς) ὁ Ζεὺς ἐκασθεὶς μεταβιβάσκειν αὐτὴν εἰς βοῦν, λαθίῳ περιώμενος τῇ Ἦραν ἢ δὲ γυνῶσα, ΤΟΝ ΚΥΝΑ τὸν Ἀργεῖον τὸν ΠΑΝΟΠΤΗΝ ΕΠΕΣΤΗΣΕ ΦΥΛΑΤΤΕΙΝ αὐτὴν ὃν Ἐρμῆς ὑπὲρ τοῦ Διὸς ἀποπιμπθὺς ἀπείκτισεν. Hæc quàm aptè verbis *Æschyli* congruunt! Vice βοί ad versus finem restitui θιά: nam βοί abundat bis repetitum in 307. et 312.

V. 641. et sqq. Sic dispone,

μήτι περίσφατον ἰς	διοὶ ἐπαιδόμενοι	654
τὰν Πιλάσγων πόλιν	πρώτορ' ἄτ' αὖ σκόπον	
μήτ' ἄλ' ἔχει βοῶν	δυσπολίμετον, ὃν	
μάχλων Ἀρην κτίσαι	614 τίς δῖμος ἀντιχοί	
τὸν ἀρέτοις θειζ-	ἐπ' ἐρόφῃ βιβάζ-	658
οντα βροτοῖς ἐνόπλοις·	οντα; βαρὺς δ' ἐφίξι.	

In v. 641. Vulgo μήποτε περίσφατον. Olim volui πῆρ ἄφατον: nunc volo μήτι περίσφατον. Hesych. Περίσφατα, τὰ ἐπιθρήνητα καὶ ἰσχυρὰ καὶ μοχθηρὰ ἐπιφανήσεως ἄξια. Ammonius V. Διαβόητος hæc habet Ἐπιβόητος ὁ μοχθηρὸν ἔχων φέρειν—τοῦτον δ' ἔτι τῶν ποιητῶν ἐπίσφατος καλοῦσιν, ubi non sine jure ἐπίσφατον Valckenacrium offendit. Lego περίσφατον. De mutationibus vocum τὸν in μήτ', ἐν ἄλλοις in ἐνόπλοις et ἐπιδόμενοι in ἐπαιδόμενοι. olim dixi: restat igitur, ut de reliquis mutationibus dicam.

In v. 655. Vulgo πρώτορ' αὖ σκόπον. In v. 656. vulgo ὃν οὕτως: sed ἄν ex οἷ nascitur: mox ἄν ἔχει in ἀντιχοί mutatur, subaudito ἄν: quod interdum fit post τίς interrogativum: cf. Chæph. 590. Ἀλλ' ὑπερταλμένοι ἄνδρες φρόνημα τίς λίγος et Antig 613. τίς ἀνδρῶν ὑπερβασίαν κάτωχοι. In v. 658. Vulgo μιμίνοντα. Stanleius βαινόντα: unde Butlerus ἐμβαίνοντα. Quorum utrique metrum obstat. Mihi quidem placet βιβάζοντα Hesych. Βιβάζων, εἰς βαίνων. ubi corrigunt VV. DD. βιβάζων ex Ιλ. N. 809. et O. 676. sed ibi MSS. βιβάζων. quæ melior est lectio, iudice Toupio, vol. iv. p. 297. Et certè præstat βιβάζοντα.



hoc quoque in loco. Mos enim est Æschyleus ut voces vel ejusdem vel similis formæ eundem et strophæ et antistrophæ locum teneant : ut monuit Hermannus, *Observat. Crit.* p. 130.

The length of this article, already extended through four Numbers, precludes the possibility of performing the promise given on a former occasion to produce such extracts from Mr. Butler's notes, as would enable the reader to form his own judgment of Mr. Butler's editorial labors. We trust, however, on the appearance of another volume of Æschylus, to which we shall pay an early attention, that an opportunity will be afforded us of doing this act of justice to Mr. Butler, and at the same time to gratify our own feelings, by having occasion to speak less of ourselves, and more of him. But in order that Mr. Butler may secure the favorable suffrages of scholars, we recommend him most earnestly no longer to waste his own time, nor to tire our patience, by stringing together his Notes Philological; which, compiled as they are for the most part from the long-winded commentary of Schutz, and the absurd communications of Müller, can be expected to throw but little light on the obscurities of Æschylus. And when Mr. Butler has freed himself from this millstone about his neck, we may then, but not till then, hope, that he will have leisure and inclination to acquire that intimacy with his author, which he at present seems to have but slightly gained. On the necessity of such acquaintance to an Editor, it is needless to expatiate. Our ideas on this subject will be best illustrated by stating the marked superiority of Stanley over Schutz in this very respect. The former knowing well, that an author is the best comment on himself, has been able by a frequent perusal of Æschylus, to enrich the poet with a commentary, where accuracy of illustration, and variety of information, are no less conspicuous than felicity of emendation; while, on the other hand, Christ. Godofr. Schutz, thinking it easier to manufacture Latin Notes, than to wade with patient toil through the difficulties and corruptions of Æschylus—has loaded his author with a perpetual commentary, which none but a German would write, and scarce a German read; and in which is to be found all the prolixity of the school of Heyne without any of its learning.

*Reply to various Critiques on the First Part of Dr. A. CLARKE'S  
Hebrew Bible.*

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

A WRITER in your last Number, under the signature *التفتيش*, has advanced a variety of reasons why the נחש nachash of Moses, Gen. c. iii. should be considered as a mere *serpent*, and that no other kind of animal is intended. To prove this, he has professed to trace the word through the different ancient versions, and thinks that they all concur in considering the original as implying a *serpent*, and they have translated accordingly. But this gentleman was not aware that as the *Samaritan*, with the *Hebrew-Samaritan text*, retain the *original* word, therefore they cannot be produced as evidence; because, whatever animal the Hebrew term means, *they* must mean the same, which is the point in question; nor does he appear to have considered, that all the other versions have been made *since* the *Septuagint*, on which he and others lay so much stress; that some of them were actually made from it, and that the *Septuagint*, and also the *Fulgate*, which in multitudes of places closely follows it, have been a sort of ground-work to almost all posterior versions. I have already touched on this point in the note, which has given rise to your correspondent's animadversions, and for any thing he has said to the contrary, see no occasion, either to reconsider the subject, or to retract my opinion.

The above writer might have saved himself all the trouble of proving that נחש signifies a *serpent*; this I had given in my note as the third acceptation of the word, adding, "but of what kind is not determined:" and therefore it is perfectly disingenuous in him to produce Num. xxi. 9. thus; "Moses cannot be said to have lifted up a brazen ape, nor could it have been a fiery winged ape that stung the Israelites." Had I asserted that the word *never* did signify a *serpent*, the above passage might have been considered a fair one—but this I never did; I gave all the acceptations of the word, and *this* among the rest, and only queried the propriety of that translation in Gen. iii. a sense which no learning, art, or ingenuity of man, has ever brought

to a rational bearing on the above passage. I therefore did not say, that Moses hung up a brazén ape, no more than I said he hung up a *conjurer*, or a pair of *fetters*; which, even according to this writer's own concession, are meanings of the original word. A writer in the *Evangelical Magazine* has used the same disingenuous mode of quotation, but this is perfectly consistent with the *inuendoes* in the same paper. It may be necessary also to correct the writer in another of his positions—he every where assumes that I say, the creature that deceived Eve was an *ape*: Some other gentlemen, with equal justice, have said the same thing; but I have not said so—I have said, “It appears to me that a *creature* of the ape, or ourang outang kind is here intended.” I have said also, that certain Arabic words, which I there quote, “signify an ape, or satyrus, or any creature of the *simia*, or ape genus.” But, while I knew that the *simia* or *ape genus* included not less than 83 species, I should have been as fearless as these gentlemen, had I restricted the meaning to what they appear to understand by *ape*, which is the common school-boy translation of *simia*, and in a multitude of cases, sufficiently incorrect.

Your correspondent unnecessarily appeals to the *Ethiopic*, as we have no edition of the Pentateuch in that language. As to his Arabic criticisms, and the argument which he says I might draw from them, p. 73.—I may beg leave to inform him, that I would not appeal to any such authority, where *similarity* and *analogy* are almost totally wanting; and as to the Arabic version, we can only say, it has followed its predecessors, and is as indeterminate as they are.

In p. 71. he says, “Though the ape abounds in craft and sagacity,” &c. “yet he can scarcely be said to be more subtle than the serpent, which lies in wait for its prey, and of which some species make the attack without hissing.” This is a most extraordinary sentence; but, I shall notice nothing of it but its argument, which goes as roundly to prove that the creature in question may be a *dog*, for some of them bite without *barking*; or a *cat*, for she lies in wait for her prey, and seizes it without *meowing*.

As to the reference to the *bubler*, on the *hypothesis* in the note on Gen. iii. it is, in my opinion, perfectly correct, and what

the doctrine of *association* would at once suggest to the mind of the writer.

When your correspondent states that the serpent, "was a favorite object of terror to the augurs, and that the ancients even believed, that some of the species charmed their prey to its destruction;" does he wish us to believe by this quotation—

*Frigidus in pratis cantando rumpitur aguis,*

that the *nake* burst its *prey*, by incantation, or that the snake *itself* was burst by it? I can no more reconcile this to good sense, than I can "a *favorite* object of *terror*" either to my *understanding* or my *nerves*.

In p. 74. this writer asks, how St. Paul could have used the word ὄφις, serpent, and St. John δράκων, dragon, if an *ape* had been intended? I answer, that neither St. Paul in 2 Cor. xi. 3. nor St. John in Rev. xx. 2. refers to the *instrument* used in the original temptation, but to *Satan* himself; and therefore both the ὄφις and δράκων are equivalent to διαβόλος; and Σατανᾶς, as St. John himself expressly teaches, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διαβόλος καὶ σατανᾶς. And here the inspired writer seems evidently to refer to some of the *names* by which the deceiver of mankind was distinguished among the Jews. There are 23 of these which are in frequent use among the ancient Jewish doctors; I shall only mention a few: he is called SAMMAEL סמאל, the chief of all the Seraphim, and is represented as having twelve wings. He is called שטן SATAN, or the adversary הנחש hannachash the NACHASH — נחש ברך NACHASH bariach, the *erect* Nachash. נחש הקדמני NACHASH hakkudamoni, the *old*, or *ancient* Nachash, to which name St. John refers in the above passage, Rev. xx. 2. calling him τὸν ὄφιν τὸν ἀρχαῖον, translating the נחש Nachash of Moses, by the ὄφις of the Septuagint. He is also called רוח הכמאה Ruach hattumah, the *unclean spirit*, which name our Lord uses, Matt. xii. 43. Luke. xi. 24. Those who contend for the literal meaning of the word נחש, which they suppose to signify a *serpent* or a *snake*, may with equal propriety contend for the literal meaning of the following terms, which are all used as names of this old deceiver, among the Rabbins. In *Yalkut Rubeni*, he is called השור hashor, the *ox*; and הכלב hacleleb, the *dog*; and in *Yalcut shadash*, he is called החזיר hachazir, the *HOG* or *swine*. And

Rab. Menachem, in his gloss on Zech. ix. 9. calls him דָּמֹר *chamor* the ass; behold thy king cometh unto thee—riding on an ass—"this ass," says he, "is Sammael." He is also denominated שַׁעִיר *seir* the GOAT; עֹרֵב *oreb*, the RAVEN, &c. &c Those who wish to see more, may consult *Stehelin*, *Bartolucci*, *Buxtorf*, and the *Rubins*, passim. Had a certain writer who has lately printed a captious note in his Commentary on Rev. xii. 9. by which he has neither done credit to himself, justice to the person whom he insidiously traduces, nor honor to "the words of the living God," for which he professes so great reverence,—considered, that probably the sacred writer was simply borrowing a few of the well-known epithets, by which his own countrymen designate the enemy of man, he would have expressed himself with a little more caution, and if capable of it, with a little more candor; for, as a *commentator* he should know, that a principal part of the peculiar phraseology of the Apocalypse, is borrowed from Jewish forms of speech, which forms exist in their writings to the present day; and he who pays not a proper attention to these, is not likely to give even the literal meaning of the Book of the Revelation; and if he neglect to avail himself of such helps as these afford, such neglect can be no proof of his "reverence for the words of the living God:" at present, I shall leave this to his consideration—In the mean time it may be necessary to inform him, that many of the Jews did not believe that a *serpent*, or *snake* of any kind was intended by the original word נָחָשׁ. Rabbi Eliezer in פרקים Perek, 13. gives a long circumstantial account of the means used by the great Apostate for the seduction of our first parents: he says, that "Sammael the great prince and chief of the six winged seraphim, taking his troop, descended with them to the earth, and having considered all the creatures which the holy and blessed God had created, found none among them *so wise to do evil*, חָכָם לְהָרַע, as the Nachash, (according to what is written, Gen. iii. 1. *now the Nachash was more cunning than all the beasts of the field*): וְהִיא דְּמוּתוֹ כְּמִלְּעֵלָה וְרָכַב עָלָיו, and his likeness was according to the species of the CAMEL, and he mounted and rode upon him." See the piece at large in Bartolucci. vol. 1. p. 220. I quote this, merely to show, that though the Rabbins use the word נָחָשׁ, they do not all suppose it to

mean a *serpent* of any kind, unless we could imagine that with them, the *serpent* and the *camel* were creatures of the same species. It is true that several of these interpreters, like our own, are exceedingly confused and perplexed on the subject; and some of them make the whole account an allegory, and state that the *serpent* or *nachash* means only the יצר הרע, or *evil principle* in the human heart.

Ib. "However, even supposing the *nachash* to have been an ape, in what manner can we reconcile to ourselves, that this simian dragon lives also in the waters, as we understand from Isaiah, xxvii. 1." &c. ? This is another instance of this writer's want of candor; as, if he had ever read my note, he must have seen, that when I give the various senses in which נחש is used in the Scriptures, I show, that in Isaiah, xxvii. 1. it appears to mean the *crocodile*, or *alligator*, and he should have proved, that this opinion was unfounded, before he had coined his absurd term *simian dragon*; but as he appears not to be very conversant with Natural History, we must allow him this, as a *new species*. It is strange that afterwards this writer should actually produce the *crocodile*, as probably the creature intended by the נחש of Moses, see p. 75.

Ib. "But the serpent is of the class of amphibia, and will, therefore, in every point of view, apply to the dragon." How many naturalists in Europe will receive this saying? Does he mean that the *draco* or dragon belongs to the class of *serpents*? But how does "the serpent in every point of view apply to the dragon?" so far is this from being correct, that Linné and every correct naturalist, places the *draco* in the third class of *reptiles*, and not among *serpents*, from which it has characters essentially distinct.

In p. 73. this writer, to evade the force of the argument, that Eve testified no surprize at the serpent's address to her, says "To this it may be answered, that before the fall, we are led to understand, a perfect unanimity subsisted between all that God had created; hence, therefore, before the degeneracy of their powers, it would neither be absurd nor fanciful to conjecture, that a mutual understanding prevailed between man and beast." What! does the objector mean, that before the fall every animal had the gift of speech;—or that man and beast

intuitively understood each other's meaning?—But he proceeds; “since Adam has evinced his knowledge of their nature by the names which he has given to them.” Does Adam's giving names to the different creatures prove, that a *mutual understanding* prevailed between man and beast; and that, therefore, they understood his nature, as well as he did theirs? By this mode of reasoning, the inferior animals could, with equal precision, have given *him* his name, as he gave names to them. This is certainly a most wonderful conjecture; how far it may be deemed “*absurd*” or “*fanciful*,” I must leave to others. But he proceeds; Ib. “the belly of other animals is either בֶּטֶן, or קֶרֶב.” This is a hasty assertion, בֶּטֶן is found in upwards of 70 places in the Hebrew Bible, and with the exception of Job, xl. 16, is never, as far as I can recollect, applied to the *belly* of any of the inferior animals, but when used in this sense, (for it means also the *Pistachio nut*, Gen. xliii. 11. a *protuberance*, or the *middle* of a thing, 1 Kings, vii. 20. the *thoughts of the mind*, Job, xxxii. 18. &c.) it is invariably applied to the *belly* or *womb*, of the human being.

His second word קֶרֶב, is not found in the sense in which it is here used in any part of the sacred writings; it means the intestinal canal, or the contents of the abdomen, but never the *belly* in the sense contended for by this writer, but it is probably a misprint for קֶבֶב; this word is only found in the signification of *belly* in one place in the Hebrew Bible, Num. xxv. 8. and there, it means the belly of the *human female*; therefore, neither of these words is to the objector's purpose.

He adds, “but נָחַשׁ is universally applied to reptiles by the Rabbins, and therefore the *nachash* mentioned in Genesis, must be a reptile, and where can we find a reptile ape? When the objector has read one *fiftieth* part of the Rabbinical writings, I can assure him, he will feel much less inclined to hazard the assertion contained in the first part of this paragraph. The root נָחַשׁ, signifies *inclinare, incurvare se, procidere, procumbere, primum abjicere se*, see Buxtorf, Lex. Rab. and is repeatedly used by the Targumists in the signification of *bowing down, stooping, adoring, or worshipping*: and the same author under the root נָחַשׁ, gives a talmudic proverb, in which נָחַשׁ, is used in this sense, אֶתְּךָ נֹצֵא נֹחַשׁ וְתִלְחוּשׁ לָהּ “If thy wife be short

of stature, *stoop down*, and whisper to her," i. e. if she be weak, beat with her infirmities. As to the word נִחָן, in Hebrew, it only occurs *twice* in the whole Bible, Gen. iii. 14. and Levit. xi. 42. in the latter text it evidently means the *belly* or *breast* of reptiles, on this there is no controversy; in the former text, I suppose it to have a similar meaning to what the root has in Chaldee, and I might add, in Syriac also, (where the נ is changed into ה) to *stoop*, to *bend*, or *bow down*. I might also ask the objector where he found נִחָן among the Rabbins; and where, universally applied to reptiles? Has he not here risked too much, by consulting *Castel*, where he found "נִחָן m. venter, *pec. reptilium*?" who quotes the *two* only passages in which it is found, but whilst *Castel* considers it as implying peculiarly the belly of reptiles, he has too much sense and learning to say, that the word "is *uni-ver-sally* applied to reptiles by the Rabbins." As the word occurs only twice in the whole Hebrew Bible, and then only in the form of a *noun*, it is very difficult to fix its meaning; and hence a very intelligent lexicographer, Marcus Marinus Brixianus, has expressed himself thus on the subject: "Nomen formæ masculinæ quod semel legitur in statu absoluto, et semel cum affixo, et ignoratur quid propriè significet."

There is another point on which this writer needs some instruction; he confounds *reptilia* with *serpentes*, imagining that the former go upon their *bellies*, whereas the whole genus have generally four feet; and his own *draco*, on which he lays so much stress, is absolutely a *quadruped*, so are almost all the *lucerta* species, and yet all these, rank among the *reptiles* according to the Linnean system: when therefore, he says the nachash in Genesis must be a reptile, on this assertion it may be an *alligator*, or a *crocodile*, as he afterwards himself fancies; and when he asks, "where can we find a reptile ape?" I may answer on his own supposition, wherever he finds a *draco volans*, for like the ape, it delights to dwell among the trees. And here, it may be proper to notice the concluding paragraph of this curious critique: "It is not improbable," says he, "that the serpent might have been possessed of the power of darting itself from one tree to another with great velocity; and might have fed upon the fruits in its original state; so that it might not have been obliged to crawl on the ground, until the pronun-



ciation of the curse," p. 76. It will, no doubt, surprise the objector to hear, that the only animal known by the name of *dragon*, the *draco volans*, actually *darts from tree to tree, with great velocity*, and is precisely in that state at *present*, which he conjectures to have been its *original* state, though the curse has been pronounced on it, and on the earth for nearly 6000 years !

He asks again, "do apes eat dust with their food, more than the lion, the bear, and other inhabitants of the wood?" Yes, abundantly more than any *carnivorous* animal does—but this does not so particularly apply to the point ; for the comparison made in the note, is not between the nachash and other animals, but between what it was *before* its degradation, and what it is *now*. The reader will still be pleased to observe, that the *ape* is the objector's own animal ; I have said, "of the *ape* KIND," there may be a wide difference between what he calls an *ape*, and a variety of *other* creatures of the genus *simia*.

"Is not the serpent absolutely necessitated from his very nature to eat it, (dust) whenever he takes his food?" Not at all, for many of them feed on *birds* and *quadrupeds*, as the *crotalus horridus*, and *boa constrictor* : and not a few of them live almost constantly in the water, and feed on aquatic animals, as the *coluber scutatus*, *hydrus*, &c. and are therefore no more liable to *eat dust*, than the *lion*, the *bear*, the *dolphin*, or the *shark*.

P. 74. "Serpents are objects of terror and detestation in hot countries." Yes, because many of them are *mortally poisonous* ; and all ferocious and cruel animals are equally objects of horror and detestation in both hot and cold countries ; the lion, the hyena, wolf, royal tiger, &c. but a general prejudice has prevailed against the whole *serpent* tribe, because of the *poisonous* nature of a *few* ; and therefore, the objector is not correct when he says, "that had not Providence armed them with poison, the whole species, ere this, would most probably have been extinct ; for it is a fact well known to naturalists, that *four-fifths* of the whole race, so far from being *poisonous*, are in general, as innocent as earth worms : nor is there such an *enmity* prevailing against them in *Africa* and *Asia* as the objector speaks of," for in many parts of the former of these

countries, they are held sacred, and are objects of adoration ; and in Asia, the *coluber humanus*, is often domesticated.

Ib. " So tenacious are they of vitality, that unless their heads be bruised, it requires great difficulty to kill them." This is a total mistake, proceeding from a vulgar unfounded prejudice. The common snake, and I suppose the objector speaks of this alone, is very easily killed, a very slight blow or stroke with the lash of a whip disables it : and were it even otherwise, the argument would prove nothing in this case ; as the *eel*, the *tortoise*, and several other animals are much more tenacious of life than most of the serpent tribe. " The *tortoise*," says Linné " is so tenacious of life, that if the head be cut off, or the chest opened, it will live several days." " Syst. of Nat. vol. 1. p. 640. and consequently, on his mode of arguing, one of these animals is more likely to be the creature intended in Genesis, iii. than any *serpent*, he can suppose as being *much more* " tenacious of vitality."

There is little more in this critique that merits particular attention, the paragraph concerning Krishna's bruising the serpent's head excepted, on which I am sorry to be obliged to make any remarks ; and I heartily regret, that such an evidence was ever introduced in favor of the authenticity of the Mosaic account of the fall of man ; as I am afraid that when it is weighed in the balance, it will be found most pitifully wanting. The paragraph is the following, p 74.

" Amongst the Hindoos, we find that the enemies of the glorious Avatars of their gods, were personified by serpents." There is very little here correct, but I pass it by to make a few remarks on the following assertion : " Krishna, moreover, in his contest with the serpent Kaliya, is represented in many plates as crushing his head." I believe it has been generally supposed that the Hindoo theology casts considerable light on the Jewish and Christian scriptures ; and therefore, resemblances and traditions have been eagerly sought for among their writings, for the confirmation of the facts recorded in the scriptures of the old and new Testaments. The artful Bramins, seeing this strange propensity in their Christian masters, and hoping to ingratiate themselves with their rulers, *forged accounts* which, with a little wire-drawing, could be brought to countenance our scripture

facts; and having shown these to Europeans as *parts of their most ancient writings*, they were eagerly embraced, printed and widely circulated as wonderful confirmations of divine verities. I need scarcely mention the imposition practised on Captain Wilford, Sir William Jones, the Asiatic society, &c. by a learned Hindoo, who forged a passage concerning Satyavarman and his three sons Sherma, Charma, and Jyapeti, bearing some similarity to the scripture account of Noah and his three sons, Shem, Cham, and Japhet, inserted it very artfully in the *Pudma Puran*, and showed it to his European employer as a part of one of the most ancient writings among the Hindoos! It was a considerable time before Captain Wilford discovered the imposture, but the account came to Europe time enough for Lord Teignmouth to notice it in his preface to the life of Sir William Jones, though not in time to prevent his Lordship from inserting the Pundit's imposture, (which Sir William Jones had considered as an important and authentic record,) at the 367th page of his memoirs of Sir William's life. I am only surprised, that notwithstanding this discovery, the publishers should have sent out a second edition of his lordship's elegant work, in which the story is still retained in the body of the work as authentic, and only contradicted in the preface, as it was in the first edition.

I am afraid that, on examination, a *material* part of the story of the Hindoo *serpent bruiser*, the incarnate Krishna, will be found to stand on a foundation not much more respectable than that of the *Satyavarman* of the unprincipled Pundit, who imposed on Captain Wilford. The *many plates* mentioned by this objector, in which he says *Krishna is represented as crushing the head of the serpent Kaliya*, must, I suppose, be all referred to one in Sonnerat's voyage aux Indes, &c. to its professed copy in the History of *Hindostan*, *Sanskrit*, and *Classical*, vol.ii. pt. 3. and to one or two at most, in Moor's *Hindu Pantheon*. In the two former authors, there is another plate given of the *serpent biting Krishna's foot or heel*; and it is only from *this plate*, that the other can be considered to have any reference to the prophecy in Genesis: what these authors say upon the subject, I shall lay before the reader.

Mr. Sonnerat, after informing us that the river *Younoumadi*, and the wind that blew over it, were so grievously infected

with the poison of the serpent *Calangam*, as to diffuse death wherever they went, adds, "Quichena (Krishna) sauta dans la rivière pour le combattre. Le serpent s'élança sur lui, le ceignit de ses longs replis, et voulut l'étouffer; mais il n'eut pas beaucoup de peine à s'en débarrasser; après quoi, le prenant par la queue, il lui mit les pieds sur la tête, et l'écrasa: c'est en mémoire de cet événement que dans les temples de Vichenou dédiés à cette incarnation, on représente Quichena le corps entortillé d'une *couleuvre capelle*, qui lui mord le pied, tandis qu'il est peint dans un autre tableau, dansant sur la tête de cette même couleuvre. Ses sectateurs ont ordinairement ces deux tableaux dans leurs maisons." *Voyage aux Indes*, &c. vol. i. pp. 168.

169. 'This is the *whole* of the account as it stands in *Sonnerat*, who has accompanied it with two plates, which I shall notice shortly. The account given by the ingenious author of the History of Hindostan, who professes to have copied the plates from Sonnerat, and who gives him as his authority, is this: "To various inquiries concerning the two prints, of Krishna *trampling on the serpent, and encircled in its folds*, I take this opportunity of replying, that they are both to be found in Sonnerat, who adds, that no Veeeshnuvite of distinction is without these images in his house, in gold, silver, or copper; of such high moment has this subject been immemorially deemed in India." History of Hindostan—preface to the third part, p. vii.

Where, in Sonnerat, this elegant writer got the above account, I know not, as in the whole work, I can find nothing farther than what I have inserted above. On the *plates* and their *copies*, it may be necessary to make a few remarks. The plates in the History of Hindostan bear very little resemblance in their essential characteristics to those in Sonnerat. 1. In the latter, Krishna is represented as a short swarthy figure, with the usual sectarian emblem on the forehead, and a tiara essentially different from that on the head of the professed *coyy*. 2. The serpent *Calangam* that envelops the figure in Sonnerat, is represented *nibbling the second toe* of Krishna's left foot; but in the *copy*, this serpent's head is dexterously turned round towards the *heel*, and with open mouth seizes the whole of the instep close to the heel and leg, which the engraver has done evidently to force the similitude referred to on the dedication of the plate; "a

corruption of the grand primeval tradition preserved in India.\*

3. In Sonnerat's second plate, Krishna is represented *dancing* on the *body* of the serpent ; but in the *copy*, he appears *standing* on the *serpent*, with his left foot upon its *neck*, or according to the inscription on the plate, *trampling on the head of the crushed serpent* : a farther piece of infidelity in the engraver, in order to force another correspondence between the Indian mythology and "*the grand primeval tradition*," of which this is also said to be "*another corruption*." 4. In the pretended copies of Sonnerat's plates, there is a *lucid nimbus*, or glory, round the head of Krishna ; but nothing of this appears in the originals ! 5. In the History of Hindostan, it is asserted that Sonnerat says, *that no Veeshnuwite of distinction is without these images in his house, in gold, silver, or copper*. I find no such saying in Sonnerat : he says not a syllable about *gold, silver, or copper*, but simply states, "*Ses sectateurs ont ordinairement ces deux tableaux dans leurs maisons*." His followers have, generally, these two *paintings* in their houses." Here, therefore, is no notice of *images* of any kind, and there is consequently a gross corruption in the copy: the ingenious Englishman has either confounded two accounts, which he may have met with, or has been imposed on by some vivâ voce information, or has left the management of this business too much to his *engraver* : and it is well if the *original* itself be not found, at least, *partially* an imposture. I doubt whether any such *plates, paintings, or images*, be found among the Hindoos, as that where the serpent is represented *biting Krishna's heel*, on which the *whole strength of the resemblance* in the *other plate* must rest ; of which Sonnerat and his copier seem sufficiently aware. I shall give my reasons : 1. All the gentlemen I have conversed with on the subject, and some of them have been for many years resident in India, and intimately acquainted with the Hindoos, have uniformly declared they never saw such a painting or image as this. 2. No such image is found in the cabinets of the curious, as far as I have had an opportunity of examining. There are none such in the *British Museum*, either in the public collection, or in those of the learned gentlemen who belong to that institution, though many images of Hindoo gods, goddesses, &c. are there to be found. 3. There are none such in the *Museum of the East India house*. 4. There

is nothing of this kind in the *Baptist Museum* in Bristol, though almost every object of Hindoo worship has been carefully collected by their indefatigable and learned missionaries, and sent over to enrich this valuable collection. 5. There is no image of this kind in *my own collection*, which is not a small one, and which consists of their principal deities all in solid copper, from some of forty pounds weight, down to those of a single ounce; nor among the numerous *paintings* in my possession, where many subjects of Hindoo mythology are introduced. 6. I may add to this, that in all the manuscripts I have examined where subjects of the Hindoo mythology are handled, I have met with no such representations. And in a large quarto before me, consisting of about 1000 pages, written in Nagri, containing the whole history of this Avatar, and illustrated with 147 paintings, representing all the grand transactions of Krishna's life, he is not once represented as *having his heel bitten by the serpent*. In one he appears in his contemplative sleep, lying on the folds of the serpent *Sesha* with a thousand heads: and in another he is represented as sitting on these thousand heads as his throne; and in others, as standing on them while playing his flute to the *gopia*, or damsels of Mathra. 7. Nor is there such a representation in any of the 105 plates containing nearly 2000 figures, and attributes of Hindoo theology, given by *Mr. Moor*, in his *Hindu Pantheon*, who in all his long residence in India, and his frequent conversation with the Brachmans on the subject of their own mythology, never either saw such an image, picture, &c. nor heard of even the most distant allusion to it. As this gentleman has noticed this subject in a very particular manner, I beg leave to produce his own words.

“ It has been surmised by respectable writers, that Krishna destroying the serpent Kaliya, has reference to an awful event figuratively related in our scriptures,” (the fall of man) “ and Krishna is not only painted bruising the head of the serpent, but the latter is made to retort by biting his heel. Among my images and pictures of this deity, and they are very numerous, (for he is enthusiastically and extensively adored, and his history affords great scope for the imagination) *I have not one original, nor did I ever see one*, in which the snake is biting Krishna's foot, and I have been hence led to suspect, that the

*plates engraved in Europe* of this action, are not solely of Hind<sup>u</sup> invention or origin. I may easily err in this instance, but I am farther strengthened in this suspicion, from never having heard the fact alluded to in the many conversations that I have held with Bramins and others on the history of this *Avatara*.

*Nonnerat* was, I believe, the first who has exhibited Krishna crushing a snake: how otherwise would he, or any man, kill it so easily and so obviously, as by stamping on its head? nor can the reptile in any mode retort but by biting the foot of its assailant. Zeal sometimes has, in its results, the same effects as infidelity, and one cannot help lamenting, that a superstructure, requiring so little support, should be incumbered by awkward buttresses, so ill applied, that they would, if it were possible, diminish the stability of the building that they were intended to uphold." Moor's Hindu Pantheon, pp. 199. 120.

In short, no where can I find through the whole history of this *Avatar*, any such resemblance to the ancient prophecy in Genesis, as to warrant me to suppose that it was even a *corruption of the grand primeval tradition*; and while I have the blasphemies of Volney before me, who wished to make it appear that the whole history of our most blessed Lord and Saviour Jesus Christ, was no other than a marred copy of the history of the Indian Krishna, I judge it highly imprudent and dangerous, to admit of such vouchers for the authenticity of the sacred records. And as for the resemblances which some think they have happily discovered in Hindoo pictures and images, to the facts recorded in the old and new Testament, I must own I can see no greater similitude between them and the sacred facts to which they are referred, and of which they are supposed to be expressive illustrations, than I can find in the history of *George and the Dragon, adorned with cuts*."

I do not deny, that there may be found in their ancient *writings* references to accounts in the Jewish scriptures; for what nation has not borrowed from this sacred source; but the major part of those which have already been produced from this quarter, and on which so much stress has been laid, is so precarious, uncertain, and dubious, as rather to disserve the cause of divine revelation, than to promote it.

I have entered thus into detail on this subject, not merely in

answer to the objector in the Classical Journal, for his observations on this head merit no particular attention; but because I see a propensity among many learned and pious men, to grasp at shades of similitude in the mythology of the Asiatic nations, in order to represent and authenticate the substantial verities of divine revelation; this procedure, however well intended, has hitherto done little good. Had the cause of divine revelation been a bad one, it would have suffered injury by these proceedings; but, supported by its own intrinsic excellence, it will ever remain unprejudiced by the ill-directed attempts of its friends to support it, or the most violent and best directed efforts of its enemies to destroy it. All the virulence and malignity of the latter have served no other purpose than to demonstrate the inexpugnable nature of the divine building, and to illustrate the well known fable of the *riper* and the *file*.

I need not follow the objector in his reference to the fables of *Apollo killing the Python*; the *Golden fleece*; *labors of Hercules*, and the *Anguipede Giants*, because they can have nothing to do with the subject: they may have been originally borrowed from the eastern nations, and *Krishna* killing the serpent *Kaliya*, may have given birth to *Apollo* killing the *Python*; but the most judicious mythologists have shown that they all refer to subjects of *astronomy*, which most nations delight to clothe in enigmatical language.

In p. 75. this writer gives up a considerable part of the point in dispute, for after having contended through several pages, for the common acceptation of the word שָׂרָפ, he says, "That the creature was not at that time, (before the fall) a reptile, is abundantly evident from the curse." So then, it was not, according to this confession, a *serpent* before the fall, for as he understands a reptile to be a creature *without feet*, and says, that it is *abundantly evident*, that the שָׂרָפ was not a reptile, therefore it could not be a *serpent* of any kind, before the first transgression. What then was it afterwards? Why, strange to tell, a *crocodile*! for he thus proceeds, "although the idea that the serpent had feet be derided, yet there is nothing absurd in the hypothesis, as we know that the crocodile is possessed of them"—here the *serpent* is confounded with the *crocodile*, and that this was not inadvertently done, we find from the next



sentence, " crocodiles are of the lacerta class : which animals Ray classes with quadrupeds, Brisson makes a distinct class of themselves, and Linneus ranks with *serpents*." So far is Linneus from ranking the *crocodile* with *serpents*, that he places it in the fourth class of the first order of AMPHIBIA (*Reptiles*) called LACERTA; and makes *serpents* the second order, of which the characteristics are essentially distinct. The LACERTA he thus defines; " body FOUR FOOTED, tailed, naked, long; LEGS equal." *Serpents* he thus defines, " mouth breathing by the lungs only, body tapering, neck not distinct, jaws dilatable, not articulate: *feet*, fins and ears, NONE; motion undulatory." Linneus' Syst. of Nat. by Turton.

But supposing the crocodile to be classed by Linné, or even by Solomon himself in the order of serpents, can we suppose that he walked *erect* before the fall, and that since only, he has been obliged to go on his *belly*? Let this writer know, that both before and after the fall, such a mode of progression to such an animal, ever was, and ever will be, physically impossible.

In the next paragraph, he appears to give up the crocodile hypothesis, and to suppose that the *UṬ* was originally a *quadruped* snake, that had its legs cut off afterwards! The information on this point which he has partly extracted from Castel's Heptaglott Lexicon, I shall give in his own words, and with this I shall conclude my observations on his paper. " Collateral evidence," says he, p. 75. " may be adduced to support the supposition: for Sherzer, Tril. p. 100. gives an account that the serpent was created with feet, which were afterwards cut off; and in this he corresponds with the spurious gospel of St. Barnabas." " (*O sententium necessitate confusam!*)"—Is it not as rational to suppose that the nachash was formerly a *speaking* animal, *walking erect*, and that God, as a punishment, deprived him of *speech*, and caused him to walk *on all fours*; as to imagine, that it was a *quadruped snake*, which, for its transgression, had its feet cut off? How feebly supporting is this " collateral evidence!" drawn originally from the delirium of a stupid *Rabbin*, and accredited by a lying *apocryphal* *gospeller*!—

—Par nobile fratrum!

Nequitia et nugis, pravorum et amore gemellum ;—  
Quorum abeat sani? Cretà an Carbone notandi?

Hor.

I am sorry that so learned a man as **الفتيش** should be necessitated by his hypothesis to keep such company. •

As in laying my hypothesis concerning the Nachash of Moses, before the religious public, I had nothing in view but the discovery and establishment of truth, and the credit of divine revelation, I hope I shall ever rejoice in seeing these ends accomplished, whatever may be the fate of my well meant labors, for no interest lies so near my heart as the interest of TRUTH. Most divines, who have taken pains to acquaint themselves with the writers *for* and *against* the sacred scriptures, have lamented that many important facts have been badly defended, because ill understood. Some, indeed, have very unwisely asserted that there were no difficulties in the Bible, because they found none: and they found none, because they read *superficially*, or leaped over the difficulties which occurred: and these very persons are of all others the most disposed to think uncharitably of those who propose their doubts, or labor so to understand the records of their salvation, as to be able to give, on all important points, a reason for the hope that is in them. The doctrine of the *Fall of Man* has ever been considered in the Christian Church, a doctrine of the highest importance; and the pens of the ablest divines and critics have been employed in stating, illustrating, and defending it. While the great majority of those who are termed orthodox, have generally agreed in the *thing*, how few have agreed in the *mean*: by which the fall was produced; and the mode in which the principle of evil operated, in order to effect it! Indeed this has involved the awful question of the *Origin of Evil*, a point which has never yet been properly cleared; and which will probably require the light of eternity to illustrate, and bring within the comprehension of finite minds.

A shrewd and dexterous infidel, M. De Voltaire, influenced by enmity to Christianity, called all its doctrines in question; and finding that the stream of pious commentators ran down on the plan of the most *literal* interpretation of certain difficult scripture facts; or else turned them into allegory, wrote his famous piece intitled *Le Taureau Blanc*; the chief characters in which are the *speaking serpent* of *Genesis*; the *speaking ass* of *Numbers*, and *Nebuchadnezzar* turned into an *ox*, in *Daniel*;

all which, the more effectually to ridicule the sacred records, he puts under the keeping of the *witch of En-dor*. Though this piece is sufficiently contemptible, and destitute of all argument, yet the wit, raillery, and sarcasm it contains, have, no doubt, made or confirmed many profligates. From the hands of such men, and their unhappy disciples, who, that fears God, or loves man, would not wish to wrest those weapons, by which they are destroying themselves? I have endeavoured; in great simplicity of heart, to do this: and I have not been altogether unsuccessful, even in the opinion of those who differed from me in their judgment, relative to the meritorious extent of the death of Christ, and the doctrine of the free unnecessitated agency of man. I have endeavoured to find out a more consistent, rational, and may I not add, literal method of explaining the circumstances relative to the original temptation, and the dreadful catastrophe connected with it. I have proved, and so might any man, that no *serpent* in the common sense of the term, can be intended in the third chapter of Genesis; that all the circumstances of the case, as detailed by the inspired penman, are in total hostility to the common mode of interpretation, and that some other method should be found out. And I conceive I have made it very probable, that a creature of the genus *simia* may have been the animal employed on this occasion, if the account is to be understood, not as an *allegory*, but as a simple narration of facts. Of what *species* this animal was, I have not pretended to say; indeed I have asserted nothing on the subject, though some writers who seem to pay less regard to correctness than is to their own credit, have roundly asserted, like the wordy writer in the Classical Journal, that I have said it is an *ape*—another, that I have endeavoured to prove it to be a *monkey*, and a third, that I make it a *baboon*. I pity these men, not only for their disregard of accuracy, but because they speak of what they do not understand, as some of them appear not to know the difference between a *serpent* and a *reptile*; a *monkey* and an *ape*. One of these, however, has used the best argument on his own side of the question, which I have yet met with, leaving the inaccuracy of his statement out of the question: "Dr. Clarke has made the *serpent* in Genesis into an *ape*; but it has been a *serpent* for 2000 years, and we cannot

consent to its becoming an *ape* now? He and his followers may make it *what they please*; I shall not fall out with them for differing from me in this or any other sentiment: I shall never attempt to force my opinions on any man. I propose what I think best intitled to credit on points confessedly difficult, and leave my neighbour to determine for himself:—

— Hanc veniam petimusque damusque vicissim.

Should any person be disposed to enter on a defence of the common interpretation of Gen. iii. 1. for his information and mine, I wish to fix his attention on the 1<sup>th</sup> verse, *and the Lord God said unto the serpent, because thou hast done this, thou art cursed above all the cattle, and above every beast of the field*: And probably he may find it difficult to alledge the reason, why in this curse, the נחש should be compared with the CATTLE הבהמה, and with the BEASTS of the field חיות השדה, and not with רומש the reptile, or creature that creeps on the ground.

Chaiyat חיות, he will find to signify generally a *beast*, a *wild-beast*, *fera*, *bestia*: דויה significant *agrestes feras*, BOCH. but not a reptile of the snake or serpent kind; except merely, as they are included among *animated* beings. This is fully determined, by Gen. i. 25. 30. where it is distinguished from בהמה cattle, רומש reptiles, and עוף fowls.

BEHEMAH בהמה, is never used to signify *serpents* of any kind, but it *principally* designates the *larger cattle* or quadrupeds, and those which are employed in domestic and agricultural purposes, as distinguished from all reptiles, and from all the smaller quadrupeds, which creep *close to*, or *into* the ground: such as the weasel, mouse, ferret, chameleon, snail, mole, &c. See Levit. xi. 2—7. 24. 30. *jumenta et greges, et omne domesticum pecus*, BOCH. If, therefore, the nachash was previously a reptile, or a serpent in the common meaning of the word, how comes it that the Divine Being should say, *cursed art thou above all CATTLE, and above every BEAST of the field*, if he neither ranked with the *savages of the forest*, nor with *domestic animals*, or *beasts of burden*? Is it not natural to suppose, that God in degrading him would compare him with creatures of his own genus, and make him the *lowest of these*? But if he belonged to the serpent tribe, why compare him with the nobler animals,

as if *these* were in an inferior state to the class or order to which he belonged ? In such a case, we must expect to hear, *cursed art thou above every creeping thing that creepeth upon the earth!* But on the contrary, if he ranked with the CATTLE and BEASTS of the field, the *seræ, bestiæ, pecuiles, or jumenta* according to my hypothesis, at the head of which, and next to man, he probably stood, for the Nachash, says Moses, was more subtle ערום wise, or intelligent, than all the beasts of the field, (and so the Rabbins understood it, as we have seen above, for they translate ערום, by חכם, *he was wise*.) how natural is it to find him degraded by the equal and just judge, *below* the lowest of the order to which he originally belonged ; and compared *with what he was*, and with *them*, to be reduced to a state more wretched and contemptible than that of all cattle, and of all the beasts of the field ?

There is another difficulty which those who undertake to support the common hypothesis, have to remove : They will be expected to inform us *what sort of a serpent* they mean, and to what *genus* it belongs : and that this will not be any easy task, they will at once perceive, when they understand that the ORDER of Amphibia, called SERPENS, is divided into *seven GENERA*; and that these are subdivided into 254 distinct *species and varieties* :—hence the *investigator* of this subject will find that he has got a wide field to range in. See Linneus' System of Nature, by Turton.

To the objection made by a *disguised* writer in the *Christian Guardian*, who loudly complains in behalf of himself and his friend, who had begun conjointly to read the *first number* of my work, that this is a new hypothesis, and tends to unsettle and disturb received opinions, so that plain people know not what to believe, I would simply answer, that the common opinion is a mere *gratuitous hypothesis* ; and in my opinion, stands upon a much more improbable basis than that which I have proposed : an hypothesis, in which very few learned men are agreed, and which some of the first note in the Republic of Letters, and in the Church of Christ, have in different ages laid aside, and have contended that the whole account is a mere ALLEGORY ; and that the *serpent* itself only means the principle of *concupiscence* in the heart of man, or, what the ancient Jews called עֵצֶר דָּרָע,

the evil principle, afterwards called the corruption of nature, produced in the soul by the influence of Satan.

From the arguments used by this writer it appears that *he* and his friend never had any just notion of the text in question—they have believed *they know not what*, and had their faith in this point either stood in the power of God, or even in the wisdom of man, it would not have been so easily shaken, nor their minds so alarmingly distressed as they represent them to have been, by reading the note on Gen. iii. 1. which is proposed with much more modesty than their piece in the *Christian Guardian*. But to such men, every thing new wears an alarming appearance, unless it be in unison with their own creed or prejudices: and we may see from their oblique hint about the tables on the Solar System (absolutely essential to any interpretation of the first chapter of Genesis) what sort of a comment they would choose, and what sort of information such a comment would be likely to contain—it must have nothing that might not be said by any person, nor dare to produce a thought upon a text, that had not been hackneyed by hosts of copyists, from time immemorial. By such writers, and such readers, I must be satisfied to be condemned—I look for *reason* in divine revelation; and I am never disappointed. When I meet an interpretation of any passage that is *irrational*, I consider it at once to be *erroneous*, and endeavour to find out that meaning which is consistent with the dignity of revelation, and the honor of God. I have no new opinions on religion; the creed which I hold is as old as the revelation on which it is founded; and I hope, as firm. I cannot believe that the common interpretation of Genesis, iii. 1. is correct, and I am not alone. Many wise and learned men have declared their dissent from it, to whom, as well as to myself, it has appeared, as irreconcilable to the text and context, as it is repugnant to common sense, and to every rational method of interpreting the oracles of God.

An anonymous writer has a number of advantages; should he make a thousand blunders, when they come to be detected, *shame burns not his cheek*: he may console himself with,

Οὐτις ἡμοῖν' ὄνομ' ἐστ', Οὐτιν δέ με κικλήσκουσιν

Μήτηρ, ἢ δὲ πατὴρ, ἢ δὲ ἄλλοι πάντες ἐκείνη.

He is Nobody, concealed, and probably, would be *nobody* if known; and yet he claims the privilege through the means of periodical publications, or anonymous pamphlets, to slander or destroy his neighbour's good name or reputation, while himself is covered with thick darkness! To the unfathered productions of such writers, no attention should be paid; but calumny meets with a pretty general reception, and the periodical publications are becoming *proverbial* for their conveyance of literary abuse. I hope, sir, that you will be ever able to take care that the pages of your very respectable work, shall never be stained by the productions of such writers, however learned they may appear to be. Though I believe I should find little difficulty to trace التفتيش and some others to their bed-chambers, yet, as I am pretty certain they may have good reasons for their concealment, I shall permit them at present to enjoy their retreat.

I am, Sir, your's, &c.

A. CLARKE.

London, May 1st. 1811.

*Davidis Ruhnkenii Animadversiones in Xenophontis Memorabilia ex Editione Quartâ. Lib. 1, 2. 16.*

The following notes were subjoined to Ernesti's fifth edition of the *Memorabilia*, 1772. They have not been reprinted entire by Zeunius, Schneider, or Benwell; and the original edition is grown exceedingly scarce. Such of our readers, as are fond of literary anecdote, and unacquainted with Wyttenbach's Life of Ruhnkenius, will probably not be displeased with the following extract from that very amusing book.

"Quandoquidem is [Ernestus] Xenophontea Memorabilia sæpius edidisset, sed pro more ipse suo et levi apparatu; cupiebat Ruhnkenius Ernestum novâ editione operæ pretium facere suæque ipsum existimationi apud peritos quidem judices consulere, eique, ad ornandam novam editionem varias codicum scriptorum lectiones et suas ipse animadversiones submittebat: porro Valckenari<sup>1</sup> persuadebat, ut et ipse suas adnotationes adjungeret. Sed hoc negotium similem ferè atque in Callimacheâ<sup>1</sup> editione habuit

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<sup>1</sup> While employed in editing Callimachus, Ernesti received the offer of Valckenar's notes, which he declined, *intelligens suas copias in tantis auxiliis obrutum iri*.—Wyttenbach. p. 80.

exitum. Nam Valckenarius, dum Xenophontis locos attingebat, simpliciter reprehendebat Ernestum, idque candidè et simpliciter, sicubi eum in priorè editione errasse deprehenderet; itaque correctiones non magis in Xenophontem quàm in Ernestum scribebat, sperans eà se diligentia bonam potius quàm malam apud hunc gratiam initurum. Quod paulò secùs evenit. Hæc Ernesto censura minùs grata accidebat: parùm aberat quin totam Valckenarii operam ab institutà editione excluderet. Ruhnkennii tamen arbitrio factum est, ut partis, quâ ipse comigeretur, rationem haberet quantam ipse vellet, omisâ Valckenarii mentione: at sub hujus nomine adderet libello reliquas annotationes, quæ ad ipsum Xenophontem referrentur. Hæc igitur unde ad hanc paucitatem ac brevitatem redierint, jam intelligitur. p. 155—156.

NO. 1.

**ΑΠΟΠΗΔΗΣΑΝΤΕ** Σωκράτους. Hunc locum respicientes **Ælian.** v. h. iv. 15. et **Olympiodorus Comment. MS.** in **Platonis Gorgiam**, alter pro ἀποπηδήσαντε, ἀποδράντες, alter ἀποφοιτήσαντες, scripserunt. Quæ verba propriè dicuntur de *discipulis, qui magistri scholam temerè, aut cum contemptu relinquunt.* **Plato, Gorg.** p. 298. E. πρῶτερόν με προδιδασκεν, ἵνα μὴ ἀποφοιτήσω παρὰ σοῦ. **Liban. Ep.** 79. ἔπειτα παρ' ἡμῶν ὡς τάχιστα ἀπεπήδησεν. Vide **L. Bos Proleg. ad Hosciam**, vii. 13. et **I. Toupium Emend. in Suid.** Γ. iii. p. 327. Ceterùm miretur aliquis, **Isocratem** **Busirid.** p. 222. C. negare, **Alcibiadem** à **Socrate** eruditum esse. Sed **Isocrates** quomodò intelligendus sit, docet **Olympiodorus Comment. MS.** quem modò laudavimus: ἄλλως τε ὅε, οὐδὲ πολὺν χρόνον παρέμεινεν Ἀλκιβιάδης Σωκράτει, ὡς δρᾶσά τι εἰς τὴν ψυχὴν αὐτοῦ τοὺς λόγους. ἀμέλει καὶ Ἰσοκράτης μέμνηται τοῦτου ἐν τῷ Βουσίρϊδι λέγων· ὃν οὐδεὶς ᾔσθετο παρ' αὐτῷ παιδευόμενον. δηλονότι διὰ τὸ ὀλίγον τοῦ χρόνου.

**Ibid.** 22. εἰς ἔρωτας ἐγκυλισθέντας. Omnino hæc lectio præferenda alteri ἐγκυλισθέντας. Est quidem apud **Aspasium** ad **Aristotel.** **Nicom.** vii. p. 127. αἰ πρὸς ἡδονὰς ἐγκυλίσονται. sed rectius **ibid.** ix. p. 149. τὸν ἐκ σπουδῆς εἰς φαιλότητα ἐγκυλισθέντα. Eadem formâ dicitur ἐκφέρεσθαι, ἐξοκέλλειν, ἐξολισθαίνειν, ἐκχύεσθαι πρὸς ἡδονὰς. At ἐγκυλίεσθαι dativo jungitur apud eundem **Aspasium**, vii. p. 128. οὐ γὰρ αἰ τῷ πάθει ἐγκυλίεται. et paulò post: ἄμφω γὰρ ταῖς ἡδοναῖς ἐγκυλίεται. **Athenæus**, vi. p. 262. B. τοσαύταις ἐγκαλινδούμενον λιχνείαις.



Ibid. 24. ὑπὸ σεμνῶν γυναικῶν θηρώμενος. Habet ex hoc loco Philostratus, v. A. iv. p. 165. ὁ καλὸς τε καὶ ὑπὸ τῶν καλῶν γυναικῶν θηρευόμενος.

Ibid. 30. ὅτι οὐκ ἔστι δοκοῖν πάτχειν. Imitatur, quamquam in aliâ re, Plutarchus de Vitios. Pudor. p. 535. F. καὶ μὴ πάθος πάσχειν ὁμῶς, ὑπὸ κνημοῦ καὶ γαργαλισμοῦ παρέρχοντα χρῆσθαι βῆσταν τῷ δεομένῳ. Rem ipsam cum verbo προσκινᾶσθαι hinc sumsit Max. Tyrius, Diss. xxvi. p. 317.

Ibid. 31. τὸ κοιῆν τοῖς φιλοσόφοις. scilicet τὸ ἀδολέσχῃν περὶ τῶν μετέωρων, quod Scholiast Aristoph. ad Nub 97. κοινὸν τῶν φιλοσόφων ἔγκλημα vocat. Comici quoties philosophos ἀδολέσχας dixerint, nemo nescit. Plato, Phædon. p. 381. B. Οὐκοῦν γ', ἂν οἶμαι εἰπεῖν τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμωδοποιὸς εἴη, ὡς ἀδολέσχῳ. ubi respicit Eupolidis versus, quos Olympiodorus Comm. MS. in Phædonem conservavit: Τί δῆτα ἐκείνον τὸν ἀδολέσχην καὶ πτωχόν, ὃς ταλλὰ μὲν πεφρόντικεν, ὁπόθεν κατὰ φαργὴν ἔχει, τοῦτου δὲ κατημέληκε. Fortè eosdem versus unâ cum Aristophanis Nubibus in animo habuit Xenophon. Œconom p. 58. καὶ ταῦτα ὦν ἄνθρωπος, ὃς ἀδολέσχῃν τε δοκᾷ, καὶ ἀερομετρεῖν, καὶ τὸ πάντων δὴ ἀνοητότατον δοκοῦν εἶναι ἔγκλημα, πένης καλεῖμαι. Maximus quidem Tyrius, Diss. xxiv. p. 293. Socratem ab Aristophane πένητα καὶ ἀδολέσχην appellatum dicit. Sed confundit Eupolidem cum Aristophane. Nam etsi Socrati in Nubib. v. 175. fames exprobratur, tamen non disertè πένης aut πτωχὸς vocatur. Eupolidis versus etiam laudant Etymol. M. p. 18 9. et Proclus Comm. MS. in Platonis Parmenidem, cujus locum ponam, si fortè ad numeros versuum restituendos prodesse posset: αὐτὸν μὲν τὸν Σωκράτην πτωχὸν ἀδολέσχην καλούντων τῶν κωμωδοποιῶν, καὶ τοὺς ἄλλους δὲ ἀπαξάπαντας, καὶ τοὺς ὑποδυομένους εἶναι διαλεκτικούς, ὡσαύτως ὀνομαζόντων. Μισῶ δὲ καὶ Σωκράτην τὸν πτωχὸν ἀδολέσχην, ἢ Πρόδικος, ἢ τῶν ἀδολέσχων εἰς γέ τις. ubi ante ἢ Πρόδικος excidit καί, alterius versus indicium. Nam Aristophanis versus est posterior, non Eupolidis. Schol. ad Nub. 360. Ἀριστοφάνης ἐν Ταγηνισταῖς.

Τὸν ἄνδρα τοῦτον ἢ βιβλίον διέφθειρεν,

ἢ Πρόδικος, ἢ τῶν ἀδολέσχων εἰσφγῆσις.

Sic illud fragmentum benè correxit Kuster. ad Suid. v. Πρόδικον.

Ibid. 37. τῶν σκιντέων καὶ τῶν τεκτονῶν. Similitudines et exempla, quæ Socrates à fullonibus, coriariis, figulis, petere

solebat, sæpe Sophistis rîsui fuerunt. Callicles apud Platonem *Gorg.* p. 299. B. ἀλλ' σπουδᾶς τε καὶ κνηδείας καὶ μαγαίρους λέγων καὶ ἱατροῦς οὐκ ἐν πύργῳ. Adde Dion. Chrys. Or. LV. p. 560. D. 564. A. et Liban. Apol. Socrat. p. 643. C Sed hanc disserendi rationem plus habuisse in recessu, quàm fronte promitteret, præclare docet Plato, *Sympos.* p. 335. G.

.. Ibid. 48. καὶ Φαίδων δέ. MS. Leid. habet: καὶ Φαιδώνδης, ut in Codice suo reperit Bessarion. Quam lectionem si sequamur, non Phædon Eleus intelligendus, sed Phædondes Cýrenæus, qui, teste Platone in Phædon. p. 376. B. morienti Socrati affuit. Is apud Auctor. Epist. Socratic. p. 36. et Suidam v. Σακράτης non patronymicâ formâ Φαιδώνδης, sed primitivâ Φαίδων dicitur: de quâ formarum commutatione disputavimus in *Histor. Crit. Orat. Gr.* p. 90 100.

Ibid. 52. ὥστε μηδαμοῦ. Etsi me non pœnitet conjecturæ, μηδὲν μηδαμοῦ, quâ Xenophonti exquisitum Atticismum restitui, ut apud Euripid. *Iphig. Taur* 115 καὶ δ' εἶπεν οὐδὲν οὐδαμοῦ. nunc tamen promior sum in eam partem, ut vulgatam servandam putem. Aristides, T. II. p. 268. eâdem constructione: καὶ τὸ χαρίζεσθαι μηδαμοῦ τίθεντας πρὸς τὸ ἰσχυριστοῦ. Sic alii μηδαμοῦ τιμᾶν dicunt pro *τιμᾶν* facere. Vide Abresch. *Animadv. ad Æsch.* III. p. 91. Est igitur μηδαμοῦ εἶναι simile Latino, *nullo loco* esse, *unde* αμοῦ τιθεσθαι, *nullo loco numerare*, ut loquitur Cicero de *Fin.* II. 28.

Ibid. 58. τοὺς δημότας. Zonaras, *Lexico* MS. Δημότην οἱ Ἴωνες τὸν τῶν πολλῶν ἑνα. οὕτως καὶ ἰερότατος. τῶν δὲ Ἀττικῶν μόνος Ξενοφῶν. οἱ δ' ἄλλοι τοῦτον μὲν ἐγμωτικὸν, δημότην δὲ, τὸν τοῦ αὐτοῦ δήμου, ὡς φυλῆτην, τὸν τῇ πόλει ἡγεμόνα καὶ λοχίτην, τὸν ἐν τῇ αὐτῇ λόγῳ κατατεταγμένον. Vide de *Rep. Atheniens.* p. 692. A. ubi ἐμωται et ἐμωτικῶν promiscuè dicuntur.

Ibid. 60. ὧν τινες καὶ ἄλλοι. Obliquè carpit tum alios Socratis discipulos, tum imprimis Aristippum, qui primus Socraticorum philosophiam mercede docere instituit. Etiam disputationes de voluptate II. 1. de bono et pulchro, III. 8. alieni ab Aristippo animi indicium habent. Vide Phaniam apud *Diog. Laert.* II. 65. Quæ cum ita sint, Auctor *Epist. Socrat.* p. 43. qui Aristippum facit Xenophontis hospitio in Scillunte utentem, minùs commodè finxisse dicendus est.

Ibid. 61. ἔχας τὴν ἰσχυρίσασθαι. Hunc locum, vix verbis mutatis, à Xenophonte sumpsit Plutarch. *Cimone*, p. 484. F.

καίτοι Λίχαν γε τὸν Σπαρτιάτην ἀπ' οὐδενὸς ἄλλου γινώσκωμεν ἐν τοῖς Ἑλλησιν ὀνομασθὲν γενόμενον, ἢ ὅτι τοὺς ξένους ἐν ταῖς Γυμνοπαιδαῖς ἐδείκνυνεν. Ejusdem convivia memorat idem in Politic. Præf. p. 823. D. Hunc autem Lichan non diversum ponimus à Lichæ, Arcesilai F. de quo plura Thucydid. v. 51. et Xenophon Hellen. III. p. 490. D. Sanè bigæ, quas ad ludos Olympicos misit, argumento sunt, opibus abundâsse hominem.

C. 3, 4. οἷτινες παρὰ τὰ πα à τῶν θεῶν. Expressit Ibyci, antiquissimi Lyrici, versus, quos Plato affert in Phædro, p. 248. B. καὶ πῶς ἐδυσωπούμην, μήτι παρὰ θεοῖς ἀμπλακῶν, τιμὰν πρὸς ἀνθρώπων ἀμείψω. Vide quæ notavimus ad Timæi Lex. Plat. p. 66.

Ibid. 5. Τὴν ἐπιθυμίαν τοῦ σιτοῦ ὄψον. In hoc dicto imitando ipsi veteres certârunt. Teles apud Stob. Tit. v. p. 69. ἡ οὐκ ὄψον ἀλάπανον καὶ ἀτρυφῆρον παρασκευάζω σοι τὴν πείναν; Onosander Strateg. p. 47. ὁ γὰρ ἀπὸ τῶν πόνων λιμὸς καὶ τὸ δίψος, ἱκανὸν ὄψον ποιεῖ, καὶ γλυκὺ κρέμα. Dio Chrys. Or. vi. p. 89. B. λιμῶ μὲν ἔχρητο καὶ δίψει. καὶ ἐνόμιζε τοῦτο ἱκανώτατον καὶ δριμύτατον τῶν ὄψων. Bis diversis modis idem expressit Cicero de Fin. II. 28, et Tusc. Dispp. v. 34. ubi vide Davisium.

Ibid. 9. ἡ τῶν ἐραστῶν. Mendosa lectio. Quis enim σωφρονοκοῖς opponat ἐραστάς? Nec multò melius est θρασέων, quod in MS. suo reperit Leunclavius, habetque Cod. Leidens. cùm θρασὺς vix differat à ῥιψικινδύνη, quod statim sequitur. Fortè Xenophon scripsit: ἡ τῶν ὑβριστῶν. Nam σάφρων et ὑβριστῆς centies opponuntur, ut hoc ipso libro, p. 14. οὐδὲ ὁ σάφρων, ὑβριστῆς γένοιτο. Huc addc, ἐραστῶν non esse interpretamentum, vocis θρασέων, ut placet viro doctissimo, sed θρασέων vocis ὑβριστῶν. Suidas: Ὑβριστάς. τοὺς θρασεῖς. Nec tamen hanc conjecturam tam veram puto, ut de illâ cum quoquam contendere velim.

Ibid. 9, καὶ εἰς μαχαίραν. Descripsit Ælianus, Ep. 16. σὺ μὲν μοι δοκεῖς καὶ εἰς πῦρ ἄλλεσθαι, καὶ εἰς μαχαίρας κυβιστῆσαι.

Ibid. 12. ὅτι τὰ φαλάγγια. Hæc ad verbum descripsit Clemens Alex. Pædag. III. p. 301. cum quibus Socraticæ suavitatis studiosos juvabit comparâsse locum alterum, qui parem leporem habet, Cyropæd. v. p. 117. ὥς τὸ μὲν πῦρ τοὺς ἀππομένους καίει, οἱ δὲ καλοὶ καὶ τοὺς ἀπολεν θεωμένους ὑφάπτουσι. Eum laudat Plutarch. apud Stob. Tit. LXIV. p. 410. atque imitatur Sympos. v. 7. p. 681.

C. 4. 2. μηχανώμενον. Dudum conjecturâ ductus videram, μηχανώμενον expungendum esse tanquam variantem verborum μηχανῇ χρώμενον. Postea, quod suspicatus eram, à codice MS. quem Is. Vossius contulit, confirmatum deprehendi.

Ibid. 6. ἡμὸν βλεφάρῳ. Nullus hic locus esse potest voci ἡμός. Nam quid simile colo habent palpebræ? aut quem usum colum adversus ventos præstet? Ut ventus, aut pulvis vento jactatus tenuetur? Sic video cepisse Ioach. Camerarium Comm. utr. L. p. 103. At ne tenuissima quidem sine periculo transmittuntur. Hanc ob causam nihil melius occurrit Petri Victorii invento, qui V. L. xxiv. 15. pro ἡμὸν, vel, ut passim mendosè scribitur, etiam in cod. Leidensi, ἰσθμὸν, reponit θειγκὸν, eamque correctionem cum aliunde firmat, tum è Cicerone, Xenophontea vertente, de N. D. II. 57. *Munitæque sunt palpebræ tanquam vallo pilorum.* Nimirum ut horti hæc etiam de causâ maceriâ (θειγκῶ) sepiuntur, ne ventus teneris plantis noceat, sic natura oculos palpebris adversus ventos, et alia, quæ lædere possent, munivit. Ciceronem suum sequitur Lactantius de Opif. Dei, cap. 10. *Nam et ipsæ palpebræ, quibus mobilitas inest, et palpitatio vocabulum tribuit, pilis in ordine stantibus vallatæ, septum oculis decentissimum præbent.* Sed alii quoque scriptores, quoties palpebras describunt, toties à vallo similitudinem petunt. Varro apud Non. Marcell. p. 218.

*Quos (oculos) cutiblypharo naturali palpebræ  
Tinctæ vallatos mobili septo tenent.*

Plinius, H. N. XI. 37. *Alia de causâ palpebras natura dederat, cum vallum quoddam visus, et prominens munimentum contra occurrentia animalia aut alia fortuitu incidentia.* Seren. Samm. v. 667.

*Namque oculos infesta pilorum tela lacessunt,  
Quodque illis dederat vallum natura tuendis.*

Sed quid opus est aliorum testimoniis, cum ipse Xenophon hæc similitudine utatur de venat. p. 982. A. ἔχει τὰ βλεφάρῳ ἐλλείποντα, καὶ οὐκ ἔχοντα προξολὴν ταῖς αὐγαῖς. Eandem loquendi formam ad supercilia transtulit Apulej, de dogm. Platón. p. 260. *Superciliorum scpes promuniant oculis, ne desuper proruat, quod teneras visiones mollesque perturbet.*

Ibid. 6. ἐπεὶ δὲ τὰ ἀποχωροῦντα. Hunc locum è Xenophonte sumisit Varro Prometheo apud Non. Marcell. p. 217. *Retrimenta cibi quæ exierant per posticum vallem feci.* Sic edd.

veteres et MS. Vossian. Malè Merceriana prior, *vallem fecerunt* : deterius posterior, *è valle feci*. quæ tamen scripturæ, menda induxerunt Salmasium Exerc. Plin. p. 907. ut legeret *exulle fecerunt*, et Gesnerum Thes. L. L. v. *Exull Jacio*, ut divisim scriberet, *e valle feci*, obscurâ, vel dicam, nullâ sententiâ. Paulò emendatiorem locum dedit Jos. Scaliger ad Varron, Fragn. p. 168. *Retrimenta cibi quâ exirent per posticum vallem feci*. Jam fonte, unde Varro hausit sua, reperto, facile est emendare : *Retrimenta cibi quæ exirent per posticum, canalem feci*. Prometheus loquitur. Ambros. Hexaëm. vi. 9. *Decore creator noster ductus reliquiarum* (i. e. *ἔχτρος*, canales) *à cultu hominum avertit, ne, dum alvum purgamus, iniquitatemus adspectum*. Vide Davis. ad Cic. de N. D. ii. 56. Xenophontea eleganter ad alia traduxit Plutarch. de cap. ex inim. util. p. 91. E. τῶν παθῶν τούτων ποιούμενος ἀποκαθάρσις εἰς τοὺς ἔχτρούς, καὶ ἀποστρέφων, ὥσπερ ἔχτρούς, κοββάτω τῶν ἐταίρων καὶ οἰκείων.

Ibid. 8. ἐρώτα γοῦν, καὶ ἀποκρινοῦμαι. Hæc verba, undecunque inculcata, è contextu tollenda sunt. Nec illa reperit in codice suo Bessarion, certè in versione omisit. Sic etiam iudicabat vir doctissimus, idemque mihi amicissimus, cujus certus et verus in his literis sensus est, Claudius Salgasius.

Ibid. 19. ἐν ἐρημίᾳ εἶεν. Hic pro formâ Atticâ εἶεν restituenda est communis εἴσαν, auctoritate Grammatici veteris in Bibl. Sangerm. Εἴσαν ἀντὶ τοῦ εἶεν. Ξενοφῶν Ἀπομνημονευμάτων α. Vulgaris forma etiam est in Sympos. p. 153. Sic ἤμην pro Attico ἦν, Cyrop. vi. p. 149. E.

C. 6. 5. ὅτι ὁ μὲν ἤδιστα ἐσθίων. Hæc usque ad vocem ποτοῦ, vix verbo mutato, descripsit Teles apud Stob. Tit. v. p. 69. ubi item, quæ sequuntur, ἢ διψᾷ χιόνα; ἀλλ' οὐ ταῦτα διὰ τρυφὴν ζητοῦσιν ἀνθρώποι, expressa sunt ex ii. 1. 30. τοῦ θείους χιόνα περιβέβουσα ζητεῖς.

Ibid. 10. μηδενὸς δεῖσθαι θεῶν. Vix ullum nobilius est Socratis pîctum, celebratum maximè à Diogene, aliisque Cynicis. Id ex hoc loco hauserunt Pseudo-Crates, Epist. ii. Philo Jud. T. ii. p. 686. Plutarch. Caton. maj. p. 354. F. Diogen. Laërt. ii. 27. et alii plures, quos commemorare longum est. Censorin. de D. N. cap. 1. breviter sic vertit : *Nihil egere, est Deorum : quàm minimè autem, proximum à Diis*. Pluribus verbis Apulei. Apolog. p. 35. *Equidem didici, eâ re præcedere*

*maximè Deos hominibus, quod nullò re ad usum eis indigeant. Igitur ex nobis, cui quam minimis opus sit, cum esse Deo similiorem.* ubi vide Pricæum. Hinc etiam fluxit, quod legitur in Socratic. Epist. p. 14. ὁρῶ τῷ μηδενὸς δεῖσθαι αὐτὸν ὑπερβάλλοντα ἡμᾶς—καίτοι σοφώτερόν τε εἶναι εἰκὸς, ὅστις ἑαυτὸν ἀπεικάζει τῷ σοφωτάτῳ, καὶ μακαριωτάτῳ ὑπάρχειν, ὃς ἂν ὅτι μάλιστα ἐξωμωθῇ τῷ μακαρίῳ. ubi si pro μακαριωτάτῳ scripseris μακαριώτατον, locum ex obscuro clarum et perspicuum reddes. Plura de hoc dicto Menag ad Diog. Laert. vi. 105. et Spanhem. ad Julian. Cæsar. p. 113.

Ibid. 13. ὥσπερ πόρονους. Videor mihi in his verbis interpolatoris manum deprehendisse.

C. 7. 5. ἀπατεῶνα δ' ἐκάλει. Hic quoque interpolatores grassatos esse, libri scripti ostendunt. Exc. Voss. ἀπατεῶνα δ' ἐκάλει μικρὸν μὲν, τὸν εἰ τις ἀργύριον. MS. Leidensis vulgatam quidem exhibet, sed τὸν post ἐκάλει omittit, quod etiam abest ab edit. Basil. Vix dubito, quin Xenophon scripserit: ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἰ τις ἀργύριον, &c. οὐ μικρὸς est μέγας, et opponitur πολὺ μεγίστῳ.

L. II. c. 1. 17. ἄλλογε ἢ ἀφροσύνη πρόεστι. Xenophontis consuetudo postulat: οὐ πολλή γε ἀφροσύνη πρόεστι; II. 1. 8. τοῦτο πῶς οὐ πολλή ἀφροσύνη ἐστὶ: ibid. II. 3. 18. οὐκ ἂν πολλή ἀμαθία εἴη; Plato, Theæt. p. 138. F. πῶς οὐ πολλή ἀλογία; Sic etiam legebat Gisbertus Kœnius, cujus immaturâ morte Græcæ literæ fecerunt damni plurimum.

Ibid. 20. Ἐπίχαρμος. Non Epicharmo, sed Platoni, Comico, ut opinor, hunc versum tribuit Scholiast. Hermogenis, p. 377. cujus locum, quod liber in perpaucorum manibus est, hic totum ponam: Πλάτων τε γὰρ φησί· Τῶν γὰρ πόνων παλουσιν ἡμῖν οἱ θεοὶ τὰ ἀγαθὰ· καὶ Σόφοκλῆς· Πόνος γὰρ, ὡς λέγουσιν, εὐκλείας παύει· καὶ ὁ ἐν Μιλήτῳ θεός· οὐδὲν ἄνευ καμάτου πέλει ἀνδράσιν εὐπετὲς ἔργον. καὶ πάλιν. Πάντα πόνος τεύχει δὲ βροτοῖς, μελέτη τὲ βροτοῖσι. Senarium sub Sophoclis nomine laudatum, ex Enripidis Licymnio affert Stob. Tit. xxix. p. 198. Sed mirum est, priorem hexametrum, qui inter Milesii Phocylidis sententias, v. 151. reperitur, Milesii Apollinis dici; si modò locus corruptelæ. Posteriorem Archilochο tribuit, et sic scriptum exhibet Joannes Sicekiota Comment. MS. in Hermogenem; Πάντα πόνος τεύχει βροτοῖς, μελέτη τ' ἀρίστη. Legendum: Πάντα

πόνος, τὸν χεῖρ θνητοῖς, μελέτη τε βροτείῃ. Dicerem, hanc sententiam, non Epicharmi, ut Lambinus putat, expressisse Horatium i. Serm. 9. 60. *Nil sine magno Vita labore dedit mortalibus*, nisi tam vulgaris esset, ut cuivis non stultissimo in mentem venire posset. Epicharmi autem versum, quem Xenophon attulit, sine poetæ nomine laudat Eustratius in Aristotel. Nicom. III. p. 43. addens alium simillimum: Ἐκ τῶν πόνων τοὶ τὰ γὰρ αὖξεται βροτοῖς. quem ipsum, poetæ nomine suppresso, laudat Lucian. rhet. præc. p. 8. τὸν ποιητὴν ἐκεῖνον ἀληθεύειν ᾤμην, λέγοντα ἐκ τῶν πόνων φύεσθαι τὰ ἀγαθὰ. Sed ex Euripidis Erechtheo ductus est, teste Stobæo Tit. xxix. p. 199. Epicharmeum dictum ita vertit Priscianus, Praëx. Rhet. p. 1333. *Laboribus vendunt Di nobis omnia bona*. Nescio, an illud in animo habuerit Dionys. Halic. T. II. p. 317. οὐδὲν τῶν μεγάλων μικρῶν ἐστὶ πόνων ὄνιον. Mox Xenophon idem suis verbis sic effert: τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδάσιν ἀνθρώποις, quod fortè expressit Philo Jud. T. I. p. 168. παντὶς ἀγαθοῦ καὶ ἀρετῆς πάσης ὁ θεὸς ἀνέδειξε ἀνθρώποις πόνον, οὐ χωρὶς τῶν καλῶν παρὰ τῷ θνητῷ γένει συνιστάμενον οὐδὲν εὐρήσεις. Sed valeat hic etiam, quod modò de Horatio diximus.

Ibid. 22. ὅμματα ἔχειν ἀναπεπταμένα. Zeno, modestam virginem describens, apud Clem. Alexand. Pædag. III. p. 296. ἔστω ὁφρὺς μὴ καλειμένη, μηδὲ ὅμμα ἀναπεπταμένον, μηδὲ ἀνακεκλασμένον. cujus loci elegantiam non cepit Potterus. Quæ sequuntur, ἐσθῆτα δὲ, ἐξ ἧς &c. furtim descripsit sutor centonum satis lepidus, Aristænetus, I. 25. ut indicio Dorvillii, Vann. Crit. p. 302. cognovimus: τὸ δὲ ταραντινίδιον, ἐξ οὗ διαφανῶς ἡ ὥρα διέλαμπεν. θαμὰ δὲ καὶ τὴν πτέρυναν αὐτὴ πρὸς ἑαυτὴν ἐπιστρεφομένη δισκοπεῖτο. πολ- λάκις δ' ἅμα τε ἑαυτὴν θεώρει, καὶ εἴτις αὐτὴν ἄλλος θεᾶται. ubi è contextu expellendum est δ' ἅμα, quod librarius temerè repetiit ex præcedenti θαμὰ.

Ibid. 30. οὐ μόνον τὰς στρωμνὰς μαλλικὰς. Huc pertinet locus Varronis Hercule Socratico, apud Non. Marcell. p. 539. 542. *In omnibus rebus bonis cotidianis: cubo in Sardinianis tapetibus: chlamydas et purpurea amicula*. Quæ et mutila sunt et mendosa. Quòd excidit, conjecturâ, qui poterit et volet, assequatur: mēdæ hoc modo corrigendæ: *In omnibus rebus bonis, quotidiano cubo in Sardinianis tapetibus: chlamydas et purpurea amicula*. Scaliger ad Varron. Fragm. p. 112. scribit *quotidianus cubo*. Malè. Nam Voluptatem, non Herculem, loqui,

clarum est. De adverbio quotidiano, vide quæ notavimus ad Rutil. Lup. i. p. 11. *Sardiana tupetia*, quæ Sardibus purpurea tingebantur. Nam à Σάρδεις est Σαρδιανός et Σαρδιανικός. Vide Steph. Byz. ex eoque corrige Etym. M. p. 708. 29. Apud Polluc. vii. 77. editur: καὶ ῥαρδωνικός δὲ χιτῶν τις ἐκαλεῖτο, sed è Codicum scripturâ Σαρδανικός faciendum Σαρδιανικός. *Tincturam Sardianicam* ex Aristoph. Acharn. 112. et aliunde illustrârunt Interpretes ad Hesych. v. Βαμνα Σαρδιανικόν. Nostram in Varrone emendationem egregiè confirmat Heraclides Cypæus apud Athen. xii. p. 514. C. διῆει διὰ τῆς τούτων αὐλῆς περὶς ὑποτιθεμένων φιλοταπιῶν Σαρδιανῶν.

Ibid. 31. διὰ νεότητος τρεφόμενοι. Non dubito, quin Xenophon scripserit φερόμενοι idque verbum περῶντες confirmat. *Λιπαροὶ* et αὐχμηροὶ qui dicantur, exponit Pollux, hunc locum laudans, ii. 34.

C. 2. 3. εἰλικρινὴς ἀδικία. Atticè et exquisitè pro *meû inijuriâ*. Sic etiam καθαρός et λαμπρός dicuntur. Aristophan. Avib. 1548. Τίμων καθαρός. quod Hemstephusius benè vertit Plautinâ locutione: *Timon purus putus*. Grammaticus MS. Bibl. Sang. καθαρὸς δοῦλος, οἶνον ἀπηκριβωμένος. Ἀντιφάνης Ἰγροίκω. Alciphron, iii. 21. Παρμένων, ζημία καθαρά. ubi vide Berglerum. Idem iii. 38. ἦν δὲ οὗτος μάλα λαμπρὰ ζημία. Sic ibi scribendum.

Ibid. 8. ἐπὶ τῷ βίῳ παντί. Id est, *cū conditione, ut vitam salvam habeat*. Nota vis præpositionis ἐπὶ cum dativo. Aristoph. Avib. 153. Ὅποιόντιος οὐκ ἂν γενοίμην ἐπὶ ταλάντῳ χρυσοῦ. Dio Chrys. Or. xxxiii. p. 407. D. γυναικὶ μὲν ἐν τοιαύτῃ ξυνοικεῖν οὐδεὶς ἂν ἐβλήσειεν, οὐδὲ ἐπὶ πεντακοσίοις ταλάντοις. Vide Wesseling. ad Diodor. Sicul. ii. p. 138. Est autem figura pro-verbij, qualis Cyrop. iii. p. 69. B. καὶ τῆς ψυχῆς πριαμένη, ὥστε μήποτε λατρεῦσαι ταύτην.

Ibid. 14. τοὺς μὲν θεοὺς παραιτήσῃ. Zonaras Lex. MS. Παραιτούμαι σε, καὶ παρητήσατο αὐτόν, καὶ παρητήσατο τὸ πρᾶγμα, οὐ δὲ λέγειν, ἀλλ' οἶον ὅτι, παραιτούμαι σε συγγνώμην ἔχειν, καὶ παραιτούμαι σε μὴ χαλεπαίνειν. Εἰνοφῶν, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμνας σοι εἶναι. Eadem leguntur in Lexico MS. Regio, ubi benè additur: λέγουσι δὲ ἐπὶ τοῦ αὐτοῦ παρίεμαι de quo verbo quædam notavimus ad Timæi Lex. Plat. p. 149.

C. 4. 1. ὡς πάντων κτημάτων κράτιστον. Hunc locum expressit Cicero de Amicit. 15. *Quid stultius, quam cetera parare*.



quæ parantur pecuniis, equos, famulos, vestem egregiam, vas-  
pretios.: amicos non parare, optatum e' pulcherrimum, velle,  
ut ita dicam, suppellectilem? item Dio Chrys. tum alibi, tum  
Or. vi. p. 97. D. τοῦ δὲ καλλίστου καὶ λυσίτεσττου κτήματος  
πάντων ἐστὶν ἀπορώτατος εὐνοίας καὶ φιλίας.

Ibid. 4. τὸ πλῆθος εἰδότες. Hæc quoque imitatus est Cicero  
de Amicit. 17. Sæpe querebatur, quid omnibus in rebus homines  
diligentiores essent; ut capras et oves quot quisque haberet  
dicere posset: amicos quot haberet, non posset, dicere: et in  
illis quidem parandis adhibere curam, in amicis eligendis negli-  
gentes esse.

Ibid. 7. ἀ δὲ αἵτε χεῖρες. Hæc imitando sua fecit Dio Chrys.  
Or. iii. p. 53. D. εἰ δὲ ἄφθαρτοι, καὶ γλῶτται καὶ χεῖρες ἀνθρώπων  
τοῦ παντός, ἄξια, &c. ubi ante καὶ γλῶτται librariorum negligentia  
elapsum est καὶ αἷτα. Res clara cum è Xenophonte, tum multò  
magis ex iis, quæ consequuntur apud Dionem: καὶ διὰ μὲν αὐτῶν  
οὐκ ἂν τις ἀφύσται . . . καὶ τῇ μὲν γλώττῃ, &c.

C. 5. 5. πωλῇ καὶ ἀποδῶται τοῦ εὐρόντος. Viri docti εὐρόντος  
capiunt pro εὐρεθίντος, durissimâ enallage, ut benè judicat  
Dorvillius ad Charit. p. 113. Tamen multò durior est ratio  
Abreschiana, Diluc. Thucyd. Auct. p. 326. Omnino corrigen-  
dum τοῦ τυχόντος, quod etiam Fr. Porto in mentem venisse video.  
Dio Chrys. Or. xxxii. p. 385. A. ἀλλ' ἐστὶν ὁ ἀγὼν ἀνδραπόδων  
ὑπὲρ τοῦ τυχόντος ἀργυρίου. Pollux, v. 162. οὐδὲ τοῦ τυχόντος  
ἀξιος, οὐδὲ τοῦ προστυχόντος. Suidas: "Ἄξιος τειχός. ἐπὶ τοῦ εὐτε-  
λοῦς καὶ τυχόντος. Sed ut tandem tricandi finis sit, sciant, qui  
vitiatam lectionem defendunt, τοῦ τυχόντος clarè et perspicuè  
legi in Codice, quem contulit Is. Vossius, Nec aliam scriptu-  
ram in MS. suo reperit Bessarion, quamvis malè vertat: vendit  
eum cuicumque οὐκ οἶο. Πωλαῖν et ἀποδιδόναι etiam conjunguntur  
in Sympos. p. 164. ὁ ἐν ἀγορᾷ πωλῶν καὶ ἀποδιδόμενος.

C. 6. 5. εὐόςκος δὲ καὶ εὐξύμβολος. Minus benè, meo sensu,  
junguntur εὐόςκος et εὐξύμβολος. Verissima emendatio est:  
εὐόργος, δὲ καὶ εὐόγος. Εὐόργος et εὐόργητος dicitur, in qua res signifi-  
catiorum lenitas, qui in meliorem partem accipit omnia. Hes-  
ychius: Εὐόργος τοῦ μὴ ἀργιζομένου ἐφ' οἷς δεῖ, ἀλλὰ πάντα εὖ  
φέρμεν. Hinc εὐόργησία pro lenitate morum apud Euripid.  
Hippol. 1039. Ὅς τὴν ἐμὴν πέποιθεν εὐόργησία ψυχὴν κρατῆσιν,  
ubi hanc portionem doctè et copiosè declaravit Cl. Valckenarius.  
Εὐόργη opponitur δυσπρόσοδος καὶ τῇ ὀργῇ χαλεπῇ (difficultatis

moribus) ἡρώδης ἐς πάντας, qualem Pausaniam de Scythia Thucyd. i. 130. ubi vide Dukeram.

Ibid. 21. δυσμενῆς μὲν - ἔως, μισητὸς δὲ ὁ φίλος. Elegantiūse Exc. Voss. et MS. Leid. δυσμενὲς μὲν - ἔως, μισητὸν δὲ ὁ φίλος. quod item H. Stephanus ē libris suis revocavit. Herodot. iii. p. 218. σοφὸν δὲ ἢ προμηθεῖ. ubi vide Wesselingium. Pro μισητὸν sensus postulat μισητικὸν, ut pulchrè vidit Saigaeus meus. Nisi forte hoc verbale inter illa referre malis, quæ et agendi et patiendi vim habent. Sic ὑβριστὸς pro ὑβριστικὸς Cyrop. v. p. 147. C. et ἀμειπτος pro μὴ μεμφόμενος, ibid. viii. p. 224. C. ut μεμπτός pro μεμφρέτης apud Sophocl. Trachin. 480. et apud alios alia, de quibus Hemsterhusius ad Lucian. Halcyon. p. 179. Sed quoniam notatum est à Grammaticis, agendi significationem frequentem esse in verbalibus cum a priv. compositis, rarissimam in aliis, non dubitem μισητικὸν vulgato μισητὸν præferre.

Ibid. 27. τῶν ἀγαλῶν ἀφροδισίοις ἡδόμενοι. Magna scripturæ varietas in hoc loco. Ed. Aldina ἐλόμενοι, MS. Leid. et Ed. Basil. ἡλωμένοι, quod participium Græcis inauditum puto. Exc. Voss. ἐλόμενοι, quod etiam Bessarion in libro suo reperisse videtur, vertens, *quamvis voluptate ducantur*. Xenophontis simplicitati maximè convenit, quod dedit H. Stephanus, ἡδόμενοι. Sic in Hieron. p. 196. καὶ ἀφροδισίοις πάντα ὁμοίως ἡδεσθαι ἔοικε τὰ ζῶα.

Ibid. 39. ἀλλὰ συντοματάγ. Vertit Cicero de Offic. ii. 12. simul tamen respiciens ad alterum locum, i. 7. ὡς οὐκ εἴη καλῶν ὁδὸς ἐκ' εὐδοξίαν, &c. *Præclare Socrates, hanc viam ad gloriam proximam, et quasi compendariam dicebat esse, si quis id ageret, ut, qualis haberi vellet, talis esset.* Vid. P. Victorium, var. lect. v. 11. quem hic locus fugiebat.

C. 8. 1. πόθεν φαίνη. Attica loquendi formula. Plato, Protagor. init. Πόθεν, ὃ Σώκρατες, φαίνη; quod Cicero apud Priscian. vi. p. 706. vertit: *Quid tu? unde tandem appares, o Socrate?* Platonis imitatione Theophrastum suum sic incipit Æneas Gazæus: Πόθ' δὲ καὶ πόθεν, Ἀξίθες; Fortè et Horatius Sermonem quartum, lib. ii. *Vnde, et quò Catius?*

C. 9. 3. καὶ ἔφη, ῥᾶστον εἶναι. Simili fere formâ dicitur Anab. iii. p. 292. C. τὰ δὲ τῶν φίλων μόνος ἄετο εἶδέναι ὅτι ῥᾶστον ἀφύλακτα λαμβάνειν. Sed MS. ab Is. Vossio tollatus sic habet: καὶ εὐφροέστερος ὢν ἀπὸ τῶν συκοφαντῶν λαμβάνειν. *Quæ Lectio?*

nihil elegantius et verius, modo *ἄν*, quod alienum est, deleatur. Cypri. i. p. 94. B. *γενόμενοι οὖν τις οὕτω φύνηις καὶ πρὸς τὸ εὖ ἐξαπαντῆν καὶ πρὸς τὸ εὖ πλεονεκτεῖν, ἴσως δὲ καὶ πρὸς τὸ φιλοκερδεῖν αἰεὶ ἀφωεῖς ὄντες.* Qui locus codicis scripturam egregiè confirmat.

C. 10. 3. καὶ μὴ μόνον τὰ. Legendum: καὶ μὴ μόνον τοῦτο. abjectis verbis, *καλεούμενον* *ικανὸν ὅτα ποιῶν*, quorum ingrata est repetitio. Sic etiam Bessarion in libro suo reperisse videtur.

L. III. c. 1. 1. ἀκούσας - - ἤκειν. Lexicon MS. Bibl. Sangerm. *Ἀκούσας ἤκειν, οὐχ ἤκοντα, Ξενοφῶν ἐν Ἀπομνημονεύμασιν ἔφη, καὶ Μέγανδρος, καὶ ἄλλοι.* Akera tamen cum participio constructio exquisitior est et Attica magis.

C. 5. 6. ἡ πολέμους δίδωσιν. Benè Brodæus et Ernestus V. C. corrigunt *πολεμίους*: quod Exc. Vossiana confirmant. Polyb. vi. 42. loco simillimo: *ὅταν μὲν ἡ διὰ πολεμίων φόβον, ἡ διὰ περιστάσιν χειμῶνος, ὁρμὴ παραστῇ τοῖς ἐμβάταις, συμφρονεῖν καὶ προσέχειν τὸν νοῦν τῷ κυβερνήτῃ, γίνεται τὸ δέον, &c.* Xenophontem more suo imitatur Dio. Chrys. Or. xxxi. p. 360. B.

Ibid. 17. πολλὴ μὲν ἀπειρία. Ex antecedentibus verbis, *ἐπηρεάζουσιν ἀλλήλοις*, venit mihi in mentem legere: *πολλὴ μὲν ἐπηρεία καὶ κακία.* Eadem voces permutantur in Artemidoro, iv. 72. p. 243. *Διοκλῆς ὁ Γραμματικὸς φοβούμενος ἐξ ἀπειρίας ἀργύριον ἀπολίσαι.* ubi vir doctus Animadv. p. 711. reponere tentabat *ἐξ ἐμπορίας, per mercaturam*; sed legendum: *ἐξ ἐπηρείας, per calumpniam et vexationem.* Alio modo idem verbum corruptum est in Libanio, Ep. 802. *χρημάτων δὲ πολλῶν αὐτῷ οἰχομένων ἐν τοῖς κακοῖς ἐκαίνοις, ἃ αὐτῷ παρὰ τῆς Προφητίου γέγονεν ἐπικειρίας.* ubi Wolfius reponit *αἰκίας*, Dorvillius *φιλονεικίας*. Neuter benè. Libanius scripsit *ἐπηρείας*.

c. 6. 12. αὐτόθεν. Grammaticus Ms. Bibl. Sangerm. *Αὐτόθι. Ξενοφῶν ἐν μὲν Ἀπομνημονεύματων γ'. Ἡρόδοτος ἐν ἱστορίῳ γ', ἀντὶ τοῦ αὐτοῦ. Scribe: ἀντὶ τοῦ αὐτοῦ.* Herodoti locus est p. 225. *τῶν γινομένων αὐτόθεν χρημάτων.* ubi Cod. Arch. αὐτόθι, ut Grammaticus MS. Sed αὐτόθεν utrique loco accommodatius judicamus.

C. 7. 4. κατὰ μέγας. Grammaticus MS. Bibl. Sang. *Καταμέγας, ἀντὶ τοῦ ἰδίου. Θουκυδίδης α' Ξενοφῶν Ἀπομνημονεύματων γ'.*

C. 9. 6. τὴν ἀνεπιστημοσύνην. Grammaticus MS. Bibl. Sangerm. *Ἀδυστήν. Ξενοφῶν Ἀπομνημονεύμασιν. Ἀδυστήν. γοητὴν ἰωνικά, quā Lexica carent, est apud Democritum Stobæi, Tat. vi.*

p. 84. pro *ingore, animi morore*. Aliam formam *αδημοσύνη* edidit servarunt Hesych. et Suid. in v. Vide Facium *Œcon. Hipp. vi* *Ἀδύμονες*. Suspexi aliquando, hoc vocabulum, cujus nullum vestigium in Memorabilibus reperitur, à Grammatico lectum esse iv. 2. ubi nunc vulgatur: *ἀν τις, ἐν ἀθυρίᾳ ὄντος φίλου, δέισας, &c.* Verùm Grammaticus, ut opinor, non scripsit *αδημοσύνη*, sed *αδαημοσύνη*, eamque vocem ex hoc ipso loco petiit, ubi nunc textum occupat *ἀνεπιστημοσύνη*, quæ est interpretatio vocabuli rarioris. *Ἀδαημονή* est Homeri Od. *12.* 243. *δαημοσύνη* Orphei Argon. 726. Apollon. Rhod. *11.* 175. *14.* 1273. cui eandem vocem *11.* 1264. benè reddidit Arnaldus Lect. Gr. p. 240. Quod si quis vocem poetis usitatam in Xenophonte non ferendam putet, scito, hunc scriptorem, in summâ simplicitate, plura vocabula poetica, quàm quemquam Atticorum, qui prosâ oratione scripserunt, frequentasse: quod verissimum est iudicium magni Hemsterhusii ad Thom. M p. 26. Et quid causæ est, quare Xenophonte minùs dignum putetur *αδαημοσύνη*, quàm *δαημονέστατος*, Cyrop. *1.* p. 6. C. aut *αδαής*, p. 37. A. In Anabas. *1.* p. 266 D. vulgò editur: *ἐνθα Κύρος εὐμαθέστατος* - *ἰδόκει εἶναι*. ubi Mssti, quos viri docti adhibuerunt, pro *εὐμαθέστατος* benè legunt *αἰδημονέστατος*. Nec aliter MS. cujus excerpta penes me sunt. Sed qui primus *εὐμαθέστατος* in textum intulit, non *αἰδημονέστατος*, sed *δαημονέστατος* in suo codice invenit, cujus explicatio est *εὐμαθέστατος*. Hæc satis probabiliter disputata videntur pro voce *αδαημοσύνη*. Verùm tamen una, ne quid dissimulem, superest ratio vulgatæ scripturæ defendendæ. Potuit Grammaticus *αδημοσύνην* vel *αδαημοσύνην* ducere è deperdito Memorabilium loco. Periisse autem haud pauca, non solum apparet è codd. Msstis, quorum alius alio plenior est, sed etiam è Grammaticis antiquis, qui nonnulla è Memorabilibus laudant, quæ in libris nostris frustra quærentur. Mæris Atticista, ut hoc utar, p. 151. inde affert *ἰθελέχθρας*, p. 164. *ἐπιτηδείους* pro *cognatis*, quorum neutrum Piersoni sagacitas invenit. Quid? Cicero quoque integrior exemplo usus videtur, de N. D. *1.* 12. *Atque etiam Xenophon paucioribus verbis eadem ferè peccat: facit enim in iis, quæ à Socrate dicta retulit, Socratem disputantem, formam Dei quæri non oportere: eundemque et Solem et animum Deum dicere: et modò unum, tum datem plures Deos.* Locus de formâ Dei non quærendâ extat iv. 3. Sed ubi Socrates

in his libris Solem, ubi animum Deum dixit, ubi denique unum aut plures esse Deos?

C. 11. 1. Θεοδότη. Hunc locum laudat Athenæus v. p. 220. F. cujus verba per festinationem pro Xenophontis accepit N. Heinsius ad Ovid. Trist. II. 418. Theodote postea cum Alcibiade consuevit, eumque mortuum, muliebri sua veste contectum, cremavit. Vide Athenæum, XIII. p. 574. F. Est inter nobilissimas Græciz meretrices commemorat Libanius, F. 1. p. 582.

Ibid. 6. τὰ πρὸς τὸν βίον. Huc respexit Grammaticus MS. Bibl. Sang. Blos, ἐπὶ ἀλόγων ζώων. Εὐνοφῶν Ἀπομνημονεύμασιν.

Ibid. 8. ὅτι μὲν γὰρ τῆς νυκτὸς νέμονται. Cum hoc loco comparandus alius, et re et verbis conveniens, Cyrop. I. p. 36. A. Utroque loco ὁσμὴ legitur, non ὀσμὴ, quā tamen formā Xenophon usus est, teste Phrynicho de Diction. Attic. p. 30.

Ibid. 14. διαφύγουσα, ἕως ἂν ὡς μάλιστα δεηθῶσι. Hoc præceptum tenebat meretrix apud Terentium, Heaut. II. 3. 125.

*quendam miserè offendi militem,*

*Ejus noctem orantem: hæc arte tractabat virum,*

*Ut illius animum cupidum inopidā incenderet.*

Alciphron. II. 1. p. 202. τὰς ὁπωσοῦν ἄλλως ταχὺ μαραινομένας μεσελαβούσας χάριτας, ἵνα μᾶλλον ἐξάπτωνται τοῖς διαστήμασι. Sic ille locus legendus. Ordo verborum est: μεσελαβούσας τὰς χάριτας μαραινομένας ταχὺ ὁπωσοῦν ἄλλως.

Ibid. 17. φιλωτέρα σου ἔνδον ἤ. Venustè, ut nihil supra. Est enim propria meretricum, amatores excludentium, formula, ἔνδον ἑτερος. Lucian. Dial. Meretr. XII. p. 310. μητ' ἀπέκλεισα ἐλθόντα, ἔνδον ἑτερος, εἰπούσα. VIII. p. 300. ἐπειδὴ δὲ ἐλθόντα ποτὲ ἀπέκλεισα. Καλλιάρχης γὰρ ἔνδον ἦν.

C. 12. 2. ἰὰν οὕτω τύχωσι, τὴν χαλεπωτάτην δουλείαν. Hæc verba desunt in codice Bessarionis, et ed. Basil. Teneam τὴν χαλεπωτάτην δουλείαν, sed faciliè abesse patiar ἰὰν οὕτω τύχωσι, quæ è præcedentibus temerè repetita videntur.

L. IV. c. 2. 2. διὰ ξυκουσίαν τινὸς τῶν σοφῶν. Allusit ad notissimum senarium sive Euripidis, sive Sophoclis:

*Ἄσφοι τέραντοι τῶν σοφῶν συνουσίῳ.*

Ibid. 5. ἐν ὑμῖν ἀποκινδυνεύων. Eleganter et appositè ad hunc locum Plineus, H. N. XXIX. 1. *Discunt periculis nostris, et expe-*

*vimēta perimōrtēs agiūt* : *Medicoque tantum hominem occidisse inhumitas summa est.* Ἀποκινδυνεύειν τοῦτο, *vel in tōtō est periculum facere.* Ἰσχυίας, p. 96, ἀλλ' ἀπεικονίζουεν τοῦτο.

Ibid. 8. ss. γράμματα. Phrynichus, παρασκ. Σοφ. MS. Γραφεὺς καὶ ὁ ζωγράφος, καὶ Γράμμα, τὸ ζωγράφημα, καὶ ἐπιστολῶν Γράμματα, καὶ τὰ ψηφίσματα, ὡς Δημοσθένης, καὶ τὰ συγγράμματα τῶν ἀρχαίων ἀνδρῶν, ὡς Ξενοφῶν. Vide de Venat. p. 998. A. et Valkenar. Anim. ad Ammon. p. 55.

C. 8. 8. καὶ τοῦτο φιλανθρωπία. Post hæc verba Codex Excerptorum ē Xenophontis Memorabilibus, quem apud virum amplissimum, Ger. Meermannum, evolvimus, egregium supplementum præbet : τὸ δὲ καὶ αἶρα ἡμῖν ἀφθόνως οὕτω πανταχοῦ διαχῦσαι, οὐ μόνον πρόμαχον καὶ σύντροφον ζωῆς, ἀλλὰ καὶ πειλὰν περὶ αὐτοῦ, καὶ τὰ ἐπιτήδεια ἄλλος ἀλλαχόθι καὶ ἐν ἀλλοδαπῇ στελλόμενος πορίζεσθαι, πῶς οὐχ ὑπὲρ λόγον ἀνέκφραστον ; Scilicet hęc quoque accidit, quod infinitis aliis locis, ut, librarii oculis ab altero τὸ δὲ ad alterum aberrantibus, quæ in medio erant, omitterentur. Notandum autem, σύντροφον hęc dici pro simplici τροφὸν, ut paulò ante, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, pro simplici τρέφειν. Ælianus, qui plura ex hoc Xenophontis loco expressit, apud Suid. v. Ἀρίσταρχος Τηγ. καὶ αἶρος σπᾶν, καὶ ἔχειν τροφήν ζωῆς τὸ ἐξ αὐτοῦ πνεῦμα. *Auras vitales* dicunt Poetæ Latini, ut Virgil. *Æn.* i. 387. Mox Valkenarius noster emendat : καὶ τὰ ἐπιτήδεια ὅλλον ἄλλοσε πη στελλόμενον ἐν ἀλλοδαπῇ πορίζεσθαι. Denique ultima vox ἀνέκφραστον non est Xenophontis, sed Grammatici, explicantis formulam ὑπὲρ λόγον.

Ibid. 9. ὅτι οὐκ ἂν ὑπενέγκομεν. Eadem aliis verbis dicit Cyrop. vi. p. 161. C. quem locum comparent Atticæ venustatis studiosi. Hinc multa duxit Dio Chrys. Or. iii. p. 49, 50.

Ibid. 13. ἀτριβῇ τε, καὶ ὑγιᾷ, καὶ ἀγῆρατον. Similis locus in divinâ illâ Cyri morientis oratione, viii. p. 237. C. οἱ καὶ τὴν τῶν ὄλων τήνδε τάξιν συνεχουσιν ἀτριβῇ καὶ ἀγῆρατον καὶ ἀναμάρτητον. unde corrigendus Pollux, ii. 14. Ξενοφῶν δὲ, τὴν ἀγῆρατον ὁῖξαν. Scribe τάξιν.

C. 4. 5. δίκαιους ποιῆσασθαι. Δίκαιος dicitur vel de re, vel de personâ, in quâ nec abundat aliquid, nec deficit, quæ numeri suo par est, numeri suis absolutâ. Herodot. ii. 149. αἱ δ' ἐκατὸν ὄργανα δίκαια εἰσι στάδιον ἑξάκλειδρον. quod respicit Grammat. MS. Bibl. Sang. Δίκαιον μέτρον, τὰ ἴσα. Ἡρόδοτος β'. Æschines adv. Ctesiph. p. 441. τίς οὖν ἀποδίδειται λόγος δίκαιος

συγγράφει. ubi vocis vim præclare illustravit Jo. Taylorus. Latini eodem sensu *justum* dicunt, ut Fabricius Bibl. Gr. Vol. II. p. 71. malè reprehendat interpretem Luciani de Hist. conscr. p. 52. δίκαιος συγγραφεὺς, *justus scriptor*, vertentem. Huic notioni affinis est altera, quâ δίκαιον dicitur, quod omnibus partibus æquabilitatem servat, frequens illa in Hippocrate, et copiosè explicata a Foësius in Œcon. sed minimè intellecta ab interpretibus in Xenophonte nostro Cyrop. II. p. 50. Β. οὐτὰ γὰρ ἄρμα δῆπου ταχὺ γίνονται ἂν βραδείων ἵππων ἐνόντων, οὐτὰ δίκαιον, ἀδίκαιον συνευγμένον. ubi δίκαιον ἄρμα est *currus æquabilitatem in eundo servans*, ἀδίκαι ἵπποι, *equi inæquales vel robore, vel velocitate*. Sic a Polluce, I. 196. δίκαιος τὴν γνάθον dicitur equus *qui maxillam æquabiliter mollem habet*: contra à Xenophonte de re equestr. p. 936. et à Polluce, I. c. 197. ἀδίκας τὴν γνάθον *cui pars maxillæ mollis est, pars dura*. Δίκαιον autem ἄρμα quàm temerè vexavit Leunclavius, apparet ex Lexico MS. Bibl. Sangerm, 'Αδικομάχους ἵππους Ξενοφῶν τοὺς δυσπειθεῖς λέγει, καὶ Δίκαιον ἄρμα, τὸ εὐπειθέ. ubi corrigendum videtur: 'Αδικογνάθους ἵππους, quos Xenophon eodem loco etiam ἑτερογνάθους appellat. Hæc scripseram, cùm Cl. Beiotto, Hist. Academ. Inscript. T. XXXIV. p. 17. eandem Xenophonte loci interpretandi rationem placuisse viderem. Sed ut redeam illuc, unde deflexi, sæpe miratus sum, tamdiu tamque patienter pro Xenophonteis legi potuisse verba putida et præter rem inculcata, φασὶ δὲ τινες καὶ ἵππον καὶ βεῦν τῷ βουλομένῳ δικαίους ποιήσασθαι. πάντα μιστὰ εἶναι τῶν διδασκόντων. quæ sciolus formâsse videtur ex Platone Apolog. Socrat. p. 359. G. εἰ μὲν σου τῷ υἱέϊ πῶλῳ ἢ μόσχῳ ἐγένεσθην, εἴχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν, καὶ μισθώσασθαι, ὃς ἔμελλεν αὐτῷ καλῶ καὶ γαθῶ ποιήσῃ τὴν προσήκουσαν ἀρετὴν.

Ibid. 6. ἔτι γὰρ σὺ - - ἐκεῖνα τὰ αὐτὰ λέγεις. Dio Chrys. Or. III. p. 40. C. hæc memoriter sic laudat: πάλιν σὺ ταῦτα, Σώκράτης; ubi scribendum: πάλιν πρὸ ταῦτα ταῦτα.

C. 8. 8. εἰ δὲ βιώσομαι πλείον χρόνον. Perspicua imitationis vestigia videntur in Auctore Socrat. Epist. p. 33. ubi scribendum, γῆρας ἐπικύψαι, et in Dione Chrys. Or. XXXIII. p. 291. C.

**CRITICAL REMARKS**  
**ON DR. ADAM CLARKE'S ANNOTATIONS ON**  
**THE BIBLE.**

NO. 1.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

IT must necessarily be admitted, that there is not any thing of greater moment to Christians of every denomination, than to have proper conceptions of the Divine Being, in their addresses to him. They, who are in the habit of thinking, see the necessity of being settled in their views concerning this first grand essential of the religion of the Bible. Such as are careless concerning this matter, are no doubt of that number to whom those words were addressed, *Ye know not what ye worship*. Therefore my view, in this article, is to offer to the consideration of your readers. some reasons for asserting, consistently with the Bible, and the faith of the Apostolic churches, *the Unity of God*, in one divine person, without denying a Trinity in the divine nature.

From the time of the Apostles to the famous council of Nice, the Unity of God was the primary doctrine of this pure Apostolic church. But when Arius brought forth his views, to the present day, most of the Christian churches have entertained a different opinion, viz. that instead of one God, as had heretofore been the belief of all who were sound in the faith, the doctrine of three persons, *out of* the Divine nature, and not three persons *in* the Divine nature, has been held forth to the injury of the Christian religion, and in express contradiction to the sacred scriptures.

It must, however, be acknowledged, that there is a Trinity of persons *in* the Divine nature, and the difference of sentiment has arisen from considering God as existing in a threefold visibility, or in *three distinct persons out of* himself, instead of



*three persons in himself. All churches have been guilty of this error in some degree; but it certainly is not consistent with the Articles, Homilies, Creeds, and Liturgy of the Church of England, which are clear and express as to this doctrine. Though some of her members may be of a contrary opinion, I trust I shall prove in this article, that the doctrine of the Church of England is perfectly consistent with the doctrine of the Apostolic churches on this important subject, consequently with the scripture; and that we worship one God in Trinity, and Trinity in Unity; neither confounding the persons; nor dividing the substance.*

On the ground of believing that there is a Trinity of persons out of the Divine nature, has arisen the false and dangerous notion of a plurality of Gods. This is a charge which is always brought by those who call themselves *Unitarians*, against those who believe that there is a Trinity of persons in God. If we worship a Trinity out of the Divinity, or three distinct persons, co-eval, co-existent, and co-eternal with each other, and who are co-partners in the essential principles of Deity, we certainly do not worship either agreeably to the express letter of scripture, or consistently with the definition which is given in the Articles, Liturgy, and Homilies of the Church of England. In this sense *we should confound the persons, and divide the substance*. But if, on the contrary, we worship a Trinity of persons in the Divinity, *co-eval, co-existent, and co-eternal* with each other, we neither *confound the persons, nor divide the substance*. The Godhead of the Father, of the Son, and of the Holy Spirit, is all one: *the glory equal, the majesty co-eternal. The Father eternal, the Son eternal, the Holy Spirit eternal, and yet they are not three equals, three incomprehensibles,—three uncreates,—three Gods—but one.*

But there is a greater error which modern *Unitarians* have fallen into, even than that of worshipping three distinct persons out of the Divinity: for if they reject a Trinity of persons out of the Divinity, and in their addresses attempt to personify Deity, they must necessarily worship an unknown God, like some of the ancient Jews, who having views of this nature, were told, *ye worship ye know not what*, an infinitely extended metaphysical being like infinite space, which cannot possibly be

an object of worship. Therefore they who address the Divine Being in His essence, without that Being existing in a form, must necessarily address a non-entity. Such persons cannot be said to worship a God; it is a phantom, a God of their own forming, which exists only in their imagination. Those who attempt to personify the infinite and incomprehensible Deity, or the *Father*, to the exclusion of the person of Christ, are truly followers of the Sabellian heresy, which, in fact, was the doctrine of Arius, and his followers; allowing them to have views of the essential principles of Deity in human form, which was an article of their belief. But this doctrine was rejected by the great body of Christians at that day, by which we understand that the worship of *one God in Trinity, and Trinity in Unity*, was the doctrine taught by Christ, and the Apostolic churches.

This doctrine of the unity of the Divine Being is so consistent with enlightened reason, that there is no possibility of accounting for the vast progress of the Mahometan religion, which spread over nations far more extensive and populous than all the Christian nations, but on the ground of that favorite tenet of Mahomet, that *God is one*. It was this that prepared the way for the reception of the religion of the Koran, and in the seventh century almost swept the Christian church from half the world.

Many writers, in every age, since the time of the Nicene council, have attempted to show, that the doctrine of three persons, or a plurality of Gods, is to be proved from the word **אֱלֹהִים** Elhoim, God, which they say is a plural noun. A modern commentator on the Bible, Dr. Adam Clarke, says, that **אֱלֹהִים** Elhoim, God, is certainly the plural form of **אֱל** El. As this plurality appears in so many parts of the sacred writings to be confined to *three* persons, hence the doctrine of the Trinity. But being sensible, that the very first verse in the Bible contradicts a supposition of this kind, where the noun **אֱלֹהִים** Elhoim, God, is joined with a verb singular to prevent any objection on this ground, he endeavours to give his gloss upon it as follows — “The verb **בָּרָא** Baara, *he created*, being joined in the singular number with this plural

ness, has been considered as pointing out, and not obscurely, the unity of these Divine Persons in this work of creation. • In the ever-blessed Trinity, from the infinite and indivisible Unity of the persons, there can be but one will, one purpose, and one infinite uncontrollable energy.”

It is natural to conclude, that when persons form a conception of the Trinity, or endeavour to define this mystery, they should render it plain by familiar examples. Surely, as Dr. Clarke has asserted it to be so, he should at the same time have informed us, how these *three infinities*, these *three eternals*, could be actuated “by *one will*,” and not by *three wills*; “by *one infinite and uncontrollable energy*,” and not by *three infinite and uncontrollable energies*. These words, I admit, are high-sounding words, but they certainly convey no information to the mind, nor is it possible for any one, from such a definition, to understand the doctrine of the Trinity.

It does not appear that this view of the Trinity, as given by this commentator, “has formed a part of the creed of all those, who have been deemed sound in the faith from the earliest ages of Christianity,” as he says, it has. Faith has become so common a word, that we find it applied in all cases to things which cannot be understood. It is not possible for us to have faith, or belief, in that which does not come within the grasp of our understanding; however it may be the confession of the lip, it certainly cannot be an object of faith. We know that there is a God; this we are compelled to believe, because the works of creation incontestibly prove it; and we may be asked, if we can comprehend him. If by comprehending God be meant his infinite perfections, the answer must necessarily be in the negative; because that which is finite can never go beyond its own sphere, consequently cannot extend its researches to that which is infinite. When we are told, that there are three distinct and visible persons out of the Divinity, and again, that these three persons are one, it never can be comprehended, because it is altogether inconsistent with common sense, and can form no part of our faith. But so far as God has made himself known by the person of Christ, so far God becomes an object of faith in unity; and this unity has formed

a part of the creed of all those who have been sound in the faith from the earliest ages of Christianity.

In order to obviate the plain and incontrovertible declarations, which prove that אֱלֹהִים Elhoim is not a plural, but a noun singular, this writer refers to a variety of passages, noticed by Parkhurst, who tells us, that the word אֱלֹהִים Elhoim, is joined with *adjectives, verbs, and pronouns plural*, from which they infer, that this word must be plural also. I shall examine a few of these passages.

In the 1st Samuel, iv, 8. the word אֱלֹהִים Elhoim, God, is supposed to be plural by Parkhurst and Dr. Clarke, because it is connected with הָאֲדִירִים haadirim, on the ground of the plural termination. But יִים yim, does not form the plural, as I shall have occasion to show. The translation of this verse, as it stands in our Bible, is as follows—“*Wo unto us, who shall deliver us; out of the hand of these mighty Gods, these are the Gods that smote the Egyptians with all the plagues in the wilderness.*” Had this writer but attended to the original, he would not have been so hasty in concluding that אֱלֹהִים Elhoim, God, was a plural noun. He must have been sensible, one would reasonably conclude, that the Egyptians were not smitten with the plagues in the wilderness, but in Egypt; and that for this reason there must have been some error in the translation of this verse, which Dr. Clarke will do well to remark when he publishes this part of the Bible.

There are three words in the original Hebrew, which are not rendered truly, and which are only noticed by the word *these*, viz. הָאֵלֶּה הַזֵּאת which ought to be rendered as in Gen. xxxix. 19. *after this manner, or, with these things.* The word מַכָּה makkaah, is also rendered *plagues*; but as the plagues were inflicted in Egypt, and not in the wilderness, as observed; neither can this be the true rendering.

This word is used here as it is in many other places of scripture, to signify *slaughter*; see the passages where the same word occurs, and is thus rendered; Jos. x. 19. 20.—Jud. xi. 3.—Ch. xv. 8.—1 Sam. vi. 19.—Ch. xiv. 30.—Ch. xix. 8.—1 Kings, xx. 21.—2 Chron. xiii. 17.—In this chapter we are informed, that the Philistines and the Israelites were opposed

to each other in the field; they had heard how God had interposed in their behalf when they left Egypt at the Red Sea. They had heard of the Ark of God, and of the destruction that took place on the Egyptians, when it was carried out of the sea to the camp of Israel. And now at this time, when they heard a great shout in the camp of Israel, and were told that the Ark of God had arrived, they said, *Who unto us, who shall deliver us out of the hand of this famous God? after this manner God smote the Egyptians with all the slaughter in the wilderness.* From which it is plain, that אֱלֹהִים *Elhoim*, God, is not a plural noun, and that this passage in Samuel is most injudiciously translated.

Again, Deut. v. 23. *God doth talk with man, and he liveth.* But this is no proof that אֱלֹהִים *Elhoim*, God, is a plural noun, because it is joined with אָדָם *Adam*: *Adam* is a noun singular. But admitting, for the sake of argument only, that it were plural, the Dr. and others who have noticed this, should have recollected that the ה *he* prefixed, is not noticed in the translation. It is emphatic, and is to be rendered by *the, this*. They also should have remembered, that God did not speak with man in the plural, but, as it will then read, *with the man*. They indeed heard his voice, but God spake only with Moses. The clause truly reads, *God doth talk with the man, and he liveth.*

Chap. iv. 7. אֱלֹהֵי *Eloeha*, God, which is evidently singular, is joined with אֱלֹהִים *Elhoim*, God; but had אֱלֹהִים *Elhoim* been plural, the venerable writer could not have committed such a blunder, as the verse would then read, *for what nation is so great who hath Gods so nigh unto them בְּיְהוָה אֱלֹהֵינוּ as the Lord our Gods.*

Gen. xxxv. 7. *And he built there an altar, and called the place El-bethel, because there God appeared unto him when he fled from the face of his brother.* The verb נִגְלוּ *Niglou*, is no doubt plural, but it is not connected with אֱלֹהִים *Elhoim*, God, therefore is no proof that it is a plural noun. This writer should have told us, that the translators have erred in the application of נִגְלוּ *Niglou*, as well as in the translation of that word; for it is rendered as the third person singular preter

of the verb, whereas it is the third person plural. And instead of its being applied to God as appearing to Jacob, it is in the original applied to Jacob and all his house, when they removed from Shechem to Bethel, viz. *they appeared*. It must be acknowledged, that if אֱלֹהִים *Elhoim*, were a plural noun, the clause should be rendered thus, *Gods appeared unto him*.

נִגְלוּ *Niglou*, is the third person plural preter in Niphal, to appear, be discovered, revealed, to be removed, captivity, Sam. ii. 14. וְלֹא נִגְלוּ *and they have not discovered*.—Ezek. xiii. 11. הַמָּצָה נִגְלוּ *these discovered*.—Jer. xiii. 22. תְּכָלֶיךָ נִגְלוּ *thy skirts are discovered*. The words אֵל בֵּית אֵל *El-beth-el*, which are thus retained in the translation, confuse the passage; they truly read *the mighty one of Bethel*. and the ה *he*, prefixed to אֱלֹהִים *Elhoim*, which is omitted in the translation, and not noticed by Dr. Clarke, is as necessary a word as any in the passage; it is emphatic, and is the same as the Greek *ὁ*, and the Latin *hic*, literally *the, this*, viz. *this God*, or *the God*, in opposition to the strange Gods, which his family had brought with them.

בָּבֶרֶךְ *Babarecho*, is rendered in the translation as the third person singular preter, in kal, viz. *when he fled*; but it is properly the infinitive, and should be rendered, *in his flying*, or *of his flying*. The Septuagint have understood the word in this sense, and have rendered it by the infinitive of the verb—ἐν τῷ ἀποδιδράσκειν, *in his flying*. All this will appear obvious to the learned, and the verse will be rendered consistently with the Hebrew, and the Septuagint, as follows: *And he built there an altar, and called the place, the mighty one of Bethel, because there they appeared, (Jacob and his family) before him, the God of his flying from the face of his brother; or, agreeably to the idiom of our language, thus: the God that protected him in his flying from the face of his brother*. From which it is plain, that this passage, when truly rendered, is consistent, without making אֱלֹהִים *Elhoim*, a plural noun, admitting it were connected with נִגְלוּ *Niglou*. Jacob and his family ceased to worship the idols they had brought with them, and they appeared before, or worshipped before, אֱלֹהִים *this God*.

*the mighty one of Bethel, the God who protected him from flying from the face of his brother.*

Chap. xxi. 7. **וְלֹא נָתַנוּ אֱלֹהִים** but God would not suffer him. Here **אֱלֹהִים** Elhoim, God, is plural, we are told, because it is connected with **נָתַנוּ** Nethano, which is supposed to be plural. I shall pursue my usual method of suffering the scripture to speak for itself; **נָתַנוּ** Nethano, is in this passage as it stands in the translation, truly rendered by *suffer him*. See Jud. xv. 1. but her father **וְלֹא נָתַנוּ** would not suffer him. I Sam. xviii. 2. and would **וְלֹא נָתַנוּ** not let him return. Chap. xxiii. 14. but God **נָתַנוּ** delivered him not. Therefore it is no proof that Elhoim is a plural noun.

Gen. xxxi. 53. **אֱלֹהֵי אֲבִרְהָם וְאֱלֹהֵי נָחוֹר יִשְׁפְּטוּ**, the God of Abraham, the God of Nahor Judge. This is perfectly right as it stands in the translation. **יִשְׁפְּטוּ** Yeshiphatou, is plural; but **אֱלֹהֵי** Elohea is not on that account to be rendered as a plural noun, it is only a noun singular in regimen.

There are in this verse two Gods mentioned by Laban, viz. *the God of Abraham, and the God of Nahor*. Abraham was a worshipper of the true God, Nahor was an idolater; so that Laban, who worshipped after the manner of his fathers, calls his God to witness, as well as the God of Abraham. Therefore the verse is correct without supposing **אֱלֹהִים** Elhoim to be plural.

Chap. xi. 7. *Go to, let us go down and confound their language*. Parkhurst and Dr. Clarke should have pointed out the noun or verb plural, which they say is connected with **אֱלֹהִים** Elhoim, God, in this verse. But **אֱלֹהִים** Elhoim does not occur in these verses, so that this commentator must have copied it from Parkhurst, without examining either the chapter or the verse. It must therefore have been an oversight in both these good men, and consequently cannot be any proof, that **אֱלֹהִים** Elhoim is a plural noun. The whole of this narrative concerning the confusion of tongues is very incorrectly rendered, and I am sorry to find that these writers have not given us any information on this important subject. An article on this

miracle of ages is intended to be sent to the Editor of the Classical Journal, to which I refer the reader.

Chap. iii. 22. *And the Lord God said, behold the man הָאָדָם is become as one of us to know good and evil.* There are two things in this clause which require our serious attention, viz. to whom the words *is become as one of us*, are applied; and the true meaning and application of לָדַעַת טוֹב וָרָע to know good and evil. It must be admitted, that Adam knew good and evil before the fall, otherwise he could not have been an accountable creature; evil to him would have been as good, and good the same as evil. "This passage," says Dr. Clarke, "on all hands is allowed to be difficult, and the difficulty is increased by our translation."

I have no doubt that the errors which have crept into many churches, respecting the *Trinity* and *Unity* of God, have arisen from the rendering of this passage, and from that similar one in Gen. i. 26. The word מִמֶּנּוּ *Mimennenou*, is rendered in all the European translations as the oblique case of *me*, but its true ideal meaning is to *appoint*; see Job, vii. 3. *and wearisome nights are appointed to me.* To number, 2 Chron. v. 6. יִפְנוּ *be numbered.* Dan. i. 5.—and the בְּ *men* prefixed forms the comparative. It must be admitted, that Adam was appointed to know good and evil; let the contrary for a moment be supposed, and he becomes incapable of thinking, or acting rationally. Adam was blessed with all knowledge intuitively; he understood the natures of the animals, their passions, and affections, and gave them names agreeably thereto. Thus he was appointed to know good and evil; but the great difference is between the knowledge of good and evil, and the rejection of good by the actual commission of evil.

The verb הָיָה *haayaah*, which is in all the European translations rendered *is become*, in the present tense, is in the preter tense; it ought to have been rendered *was*. The passage will then read agreeably to the literal sense of the Hebrew, *behold the man was, כִּמְאֹד equally the same appointed to know good and evil.*

Though this passage is "allowed on all hands to be difficult, and the difficulty to be increased by our translation"—this view



of the subject relieves us from the difficulty altogether. It clears away the rubbish which has been thrown on the Bible rendering by Deists, who have told us, if this be true as it stands in the translation, it imputes blame to the Divine Being, in placing man in a situation so as to be ignorant concerning the nature of good and evil, and then punishing him for such ignorance, as we understand by the words, *the man is become as one of us to know good and evil*. And also from a more inconsistent rendering by Dr. Clarke, who tells us, that he only knew good, viz. "he has added to the knowledge of the good, the knowledge of the evil." It also shows us, that Adam, in his primary state, was not ignorant concerning the nature of evil, but that he was innocent as to the commission of it, or the transgression of the commands of God: from which it is clear, that אֱלֹהִים *Elhoim*, God, by being connected with מִמֶּנּוּ *Mimmenuu*, which has erroneously been considered as the oblique case of *we*, is no proof that it is a plural noun.

JOHN BELLAMY.

REMARKS ON PROFESSOR MOOR'S ESSAY ON  
"GREEK PREPOSITIONS."

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

THE Essay on the Greek Prepositions by Professor Moor, of Glasgow, from his original, and, I believe, only, edition in 1766, is by your kindness preserved in the CLASSICAL JOURNAL for April last, p. 23—31. Its ingenuity and acuteness will amply reward the most careful perusal of its contents.

My direct objections to the Professor's doctrine on the true use and design of the three oblique cases of the Greek noun, shall be now given. Several things indirectly bearing against it will be found in the promised Essay of mine, on the Origin of the Greek cases, which, with your good leave, is to appear in an early Number of your work.

The principal points, on which I object to Dr. Moore's theory, are these—

1. It is quite gratuitously he assumes, that the three flexions of nouns were used to express the three chief circumstances of relation or connexion in human life, namely, *possession*, *interchange*, and *action*. "The relation between the possessor, and that which he possesses, mutual communication, whether of words or things, the relation between the agent, and what he acts upon," are ideas unquestionably belonging to the business of life. And yet, though possession is sometimes denoted by the genitive case, communication frequently by the dative, and action upon an object generally by the accusative; it by no means therefore follows, that such was the primary use and origin of those cases respectively.

Let us suppose for a moment, that certain short words, suffixed to the nominative case or noun itself, were somehow or other adopted at a very early period of the language, with a general understanding, that in this way were represented the ideas of possession, interchange, and action; ideas, by-the-bye, always of a complex, often when so taken, of a very subtle and shadowy kind.

On this supposition, if we are told, that these little terms were of themselves previously significant, but in a rude and narrow sense afterwards enlarged and refined by metaphor and extension of use; what probability is there, that they should have been any other than merely plain, material, sensible terms of local relation, like the common Prepositions? And if this was so, what local relations did they originally designate, qualifying them afterwards to signify possession, interchange, and action? Tell me this, and the whole question is exhausted at once.

But if, on the other hand, the metaphysical Grammarian answers, that these little terms suffixed to the noun had no prior meaning or value whatever, and were to derive their signification from arbitrary stamp and conventional usage alone, then is there an end of all rational inquiry into the formation of languages humanly considered, and we must accept at once whatever "abstract currency" is offered to us, in lieu of bullion or of coin. One such system of symbols purely conventional is well enough known, the new nomenclature of chemistry,

sulphite of soda, carbonate of iron, &c. &c. but whoever has the slightest notion how that nomenclature was formed by scientific men, to answer the purposes of scientific arrangement, must for the most obvious reasons reject every supposition of any thing like it, from all admission into the grammar of common language.

2. Next to Dr. Moor's gratuitous assumption of the meaning of cases apart from Prepositions, stands the following principal objection of vital importance to his theory. As soon as ever Dr. Moor proceeds to combine Prepositions with cases, he instantly forgets that those flexions of the noun had original and important meanings of their own. This old character the cases drop at once, to assume a function quite new, the aptitude merely to go along with Prepositions, according as each Preposition, with its case, expresses motion or rest in general, or some one particular and remarkable mode of the general signification. In the accusative case, indeed, with a Preposition, when it expresses only motion, and governs the accusative case, Dr. Moor sees a very proper and natural analogy, as all external action implies motion towards what we act upon. This same analogy, but in an inverted order, I thought I had discovered before the perusal of his Essay; as to my mind it was sufficiently clear, that *motion towards* that body which we act upon, more simply and naturally serves to imply what, in phrase often obscure enough, we call *action upon* an object.

In the genitive and dative cases, therefore, of the noun, when combined with Prepositions, Dr. Moor intirely loses sight of the two ideas of possession and communication, which, according to his own theory, it was the very fundamental design of those two cases to express.

It must suffice for the present, if "we article and object as above," what after all, perhaps, will only be interesting to a few curious scholars; *φανήντα συνητοῖσι*.

I am, Sir,

Faithfully Yours,

1811.

J. TATE.

**DR. GILLIES CORRECTED; AND VIRGIL, CICERO,  
AND SOPHOCLES, EXPLAINED.**

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

THE insertion of the subsequent remarks will greatly oblige a constant reader of your useful work.

Mr. Gillies says, in a note in his *History of Greece*, vol. i. p. 313,  
“ I know not why Ovid says

———— Peneus ab imo

Effusus Pindo spumosis volvitur undis.

Ælian says, that it flows smooth as oil, *διὸν ἰλαίῳ*. The following beautiful lines from Campbell's *Gertrude of Wyoming* will be a sufficient reply :

“ But silent not that adverse eastern path,  
“ Which saw Aurora's hills th' horizon crown,  
“ There was the river heard, in bed of wrath,  
“ (*A precipice of foam from mountains brown,*)  
“ Like tumults heard from some far distant town;  
“ But soft'ning in approach he left his gloom,  
“ And murmur'd pleasantly, and laid him down  
“ To kiss those caving curving banks of bloom,  
“ That lent the windward air an exquisite perfume.”

Part II. Stanza 2.

Ovid is speaking of the Peneus as descending from Mount Pindus, whereas Ælian is speaking of the river as flowing through the Vale of Tempe.

———— Namque aëra cursu

Dum sequor, et notâ excedo regione viarum.

Virg. *Æn.* II. v. 736.

Ainsworth understands by *regio* a road, or highway, but I do not see how he can justify such an interpretation. Heyne presents us with the following note: “ *Notâ regione viarum* pro *excedo*, *deflecto*, *de viis frequentibus*: tum pro *via* poni possunt *loca*, *partes*, *regiones*, per quas *vix* patent; *regio viarum* poetis ducta: exempla v. ap. *Burm.*” I must confess that I am not satisfied with this labor'd explanation: to make my own ideas the clearer, I shall

produce, from Gesner's Thesaurus, Varro's Definition of *Regio* : " *Regio dicta à regendo ; linea mente concepta, quâ vel indicamus loca, ut plagas, ventos, orientem, aquilonem etc. vel circumscribimus, ut terminis et finibus : interdum vero ipsum planum terræ certis finibus comprehensum, suis nonnunquam cum incolis, hoc nomine intelligitur.*" Hence it is natural to use *regio* for a *boundary, a line, a course, a direction*. I would then thus literally translate the passage of Virgil : " *I quit the line of direction, in which the roads run ;*" or " *I leave the regular public road.*" A passage in Cicero's Treatise De Fato confirms this interpretation : " *Ut, cum duo individua per inanitatem ferantur, alterum è regione moveatur, alterum declinet.*" Thus Lucretius says, l. 2. v. 250 :

———— " *Rectâ regione viai*  
" *Declinat.*"

That is 'to deviate from the direct course ;' thus Cicero (in Rull. 2.) says : " *Regionibus officii sese continere,*" that is 'to confine himself within the bounds [or boundary line] 'of duty.'

Cicero (pro leg. Man. s. 12.) says : " *Fuit hoc quondam, fuit proprium populi Romani, longè à domo bellare, et propugnaculis imperii sociorum fortunas, non sua tecta defendere.*" The Delphin edition explains *propugnaculum* by *viribus* : this interpretation makes it a mere pleonasm : just as if a man should say : 'I eat the cake with my mouth,' 'I saw the viper with my eyes.' But Cicero never uses idle words : every particle adds something to the sense : it may be doubted whether *defendere propugnaculis* is a Ciceronian expression. Gesner, in his inestimable Thesaurus, thus defines *propugnaculum* : " *locus munitus, unde defendi urbs, castra, fines possint.*" I see no reason why we should here deviate from the customary meaning of the word : I would then translate the passage thus : "The wars of the Roman people once used to be removed far from home ; we once were engaged in defending, by the distant fortresses of the empire, the property of our allies, whereas we are now compelled to defend our own roofs." A passage in Cic. pro Font. 3. c. 1. seems to confirm this interpretation : " *Est in eadem provinciâ Narbo Martius, coloniâ nostrorum civium, speculâ populi Romani, ac propugnaculum istis ipsis nationibus oppositum et objectum.*" If this interpretation be

admitted, stop the passage thus, et, propugnaculis imperii, sociorum fortunas, non sua tecta defendere.

Antigone says, in the Colonean Œdipus, v. 242. (Ed. Burgess):

πρὸς σ' ὅτι σοὶ φίλον ἐκ σέθεν ἄντομαι,  
ἢ τίκνον, ἢ λόγος, ἢ χρεῖας, ἢ θεός.

Reiske proposes to read here *λίχος* for *λόγος*, and Brunck has admitted it into the text; but, in my humble opinion, the common reading is preferable: the Chorus had promised to Œdipus their protection in v. 169.

μὴ πατί σ' ἐκ τῶνδ'  
ἰδράνων ὃ γέρον, ἄκοντά τις ἄξει.

In v. 48, however, the Chorus says:

ἔξω πόρῳ θάινετι χώρας.

To which Œdipus replies, by appealing to their honor, αἰδ' ὑπέσχεο, ποῖ καταθήσεις; Antigone also here appeals to their honor by the word *λόγος*, and mentions four circumstances, which should induce them to grant a protection to her father and herself: 1. *τίκνον*, their respect for filial duty, or rather, their affection for their own children, because Antigone was pleading for a father, the most wretched of human kind. 2. *λόγος*, because their honor was concerned by the promise which they had just made. 3. *χρεῖας*, because it was their duty to assist their fellow-creatures, who are distressed, and Antigone had declared that they had no other resource. —

ἄλλ' ἐμὲ τὰν μιλίαν, ἱκετεύομεν,  
ὦ ξῖνοι, οἰκτείραθ', αἰ πατρός ὑπερ  
τῆ' μῦθ' ἄντομαι, ἄντομαι ἢ κα-  
λοῖς προσευόμενα ὄμμα σὸν ὄμμασιν,  
ὡς τις αἰφ' αἵματος  
ὑμετέρου προφαίνῃσα, τὸν ἀθλίον  
αἰδῶς κύρσαι· ἐπ' ὑμῖν γὰρ, ὡς θεῶν,  
κείμεθα τλάμονες

4. *Θεός*, because Jupiter was the God of Hospitality, the protector of the oppressed, and the guardian of suppliants.

Franklin thus rightly translates *λόγος*, “by thy sacred word.” The other reading of *λίχος* has no relation whatever to the context

## TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

THE questions concerning the prosodies and versification of the Greek and Latin languages, which, beginning with the dispute between Bishop Gardiner and Professor Cheke, have agitated the literary world toward three centuries, are, as two articles in the last numbers of your Journal show, not yet at rest; and indeed they cannot cease to be in some degree interesting to every classical scholar. But if there may yet be hope that any continuation of investigation and discussion may at length bring clear light on the subject, so also there may be danger, that, through novelties and antipathies, recommended and supported by prejudiced ingenuity, the old confusion may become worse confounded.

Your correspondent Metrodorus's project for unravelling the mysteries of the harmony of Greek and Latin poetry seems altogether new. Regarding, apparently, of all that remains from antiquity on the subject, only the old acknowledged scale of ancient metre, he would combine with it two other scales of his own invention, as necessary to supply its deficiencies. He sets out however with avowing his incompetency for one part: "I hesitate not to assert," he says, "that we are almost totally ignorant of the nature of accent." If thus he appears to presume that all others are ignorant like himself on this point, yet he seems to admit that others are well informed and well judging, like himself, on another; which, perhaps justly, he reckons much more material; "we still possess," he adds, "a tolerably correct knowledge of quantity." p. 79.

Nevertheless, his doctrine of quantity seems to have no small peculiarity; as may be gathered from, what almost alone throws any light upon it, what he has proceeded to predicate of accent. "Now the musician," he says, "knows that at least *modern* accent (which, by the bye, is all that these gentlemen are acquainted with) requires a stress upon the syllable, and that this invariably lengthens it." He has then selected five lines of the eighth book of the *Æneid* (573—578) as an example of "such harmony of versification as would almost make nonsense pass upon the understanding for sense, through recommendation of

the ear." p. 87. But I apprehend that in the practice of Eton and Westminster and Oxford and Cambridge, in all which eminent seats of learning, the claim to pronounce according to quantity has always been jealously asserted, that *modern* accent, or stress, as Metrodorus describes it, is given, in those admired lines of Virgil, to the first syllable of the words *patrias, preces, mihi, patiar*, and to the second of the words *Arcadii* and *incolumem*; and thus, if I understand him aright, six false quantities are made in the delivery of those five verses. How he will settle this matter with the dignitaries of science, I must leave to him and them; but I desire to say one word for the musician; whatever the *knowledge* of "those gentlemen" may be, I am sure, evidence abounds in their printed works, 'of *feeling*, in direct opposition to the *knowledge* which Metrodorus so positively attributes to them. Possibly I may wholly misapprehend his system of prosody; but, if I see into it at all, he proposes, in delivery, to give to every long syllable equally a strong accent, or stress, and to every short one equally a weaker, as necessary to the indication of quantity. If, with such delivery, his triad of scales can make even his favorite passage from Virgil otherwise than offensive to any ear not absolute leather, it must indeed be of wonder-working virtue.

The course of investigation, which your other correspondent, M K, has taken, is that, I apprehend, which alone should be pursued, if the purpose is not merely to amuse the fancy, but to satisfy the judgment. His collection of passages to the purpose from ancient authors, though incomplete, yet the fullest I have seen any where brought so commodiously together, would alone give value to his essay. But this is not all its merit: "The guide and mystagogue," he says, "who can alone conduct us through this dark and secret region, if I am not much mistaken, is no other than music." p. 32. This is so indicated by all the writers, to whom we must look for the most authentic information on the subject; it is so clearly and positively declared by Quintilian, in the declaration which M K has thrust, rather unworthily, to the bottom of his page in a note, that "without music, no man can be a master of prosody," that it may be wondered how it could have been so much overlooked by so many learned disputants, and zealous inquirers



before him. I am much inclined to think that, if the learned Dr. Foster of Eton had been, but in small amount, a musician, his treatise on accent and quantity would not have come out to the world a confused mass of learning and error, but, instead of rays here and there piercing a thick mist, it would have given clear sunshine to its subject, and would have become that guide and mystagogue of our schools and universities, for explaining to modern sense the properties of ancient verse, which yet, to their disgrace; is wanting.

But though the amount of musical knowledge, absolutely necessary for a teacher of ancient prosody, I apprehend, is not great, nor of laborious or difficult attainment; yet how far M K himself possesses what his judgment seems to have assured him to be requisite, he has made, I must own, to my mind, doubtful. I cannot approve his definitions. The terms melody and harmony and modulation, as English words, have acquired certain meanings among our writers on music, somewhat differing from the ancient meanings; perhaps more precise, but at any rate better not disturbed. Why he has introduced the question, Whether the ancients practised or knew counterpoint in music, I hardly see; nor can I quite agree in his conclusion. The learned musician Tartini, I remember, reckoned counterpoint adverse to that accommodation of sound to sense, and in general to that musical expression, in which they especially delighted. But whether they were ignorant of counterpoint, or whether knowing, they despised it, must, in the actual uncertainty of our information, remain matter for question interminable; and could it be decided, would, I apprehend, decide nothing relating to prosody.

On rhythm, certainly the most important article of his subject, M K has filled more than thirteen of your closely printed pages. Here, with a considerable display of learning, are found some excellent observations, but I am sorry to say also, in my mind, much error, and, in consequence, much misemployed labor and failing ingenuity. I am, indeed, unaware of the value of his ultimate and favorite object, the reconciliation of the measures of the poems, transmitted under the name of Anacreon, to the warranted laws of ancient prosody, involving the establishment of those measures as ground of addition to the formerly admitted

laws. I shall be glad to be informed if the authenticity of those poems is fully established. If it may be only suspected that, in their actual form, they are, as I believe has been contended, the production of an age bordering on modern times, though the elegance of the poetry will not be the less admirable, yet the authority of the measures will hardly find general acknowledgment.

But though your learned correspondent, after an outset of much promise, in pursuit of a great object, has deviated after a smaller, which, I think, has slipped from him, yet, like the hound, allured from the slot of a stag by the view of a rabbit, submitting to the halloo-back, he may perhaps recover the trail of the nobler game. Not missing, he has nevertheless slighted, a passage of Quintilian, of more and clearer information on the subject of ancient prosody, than all besides, that I know, from all antiquity. "Quintilian" he has said, p. 49. "exhausts a page nearly in drawing the distinction between metre and rhythm." That invaluable page demonstrates, I think fully, that the *rhythmus*, of Greek and Latin music and verse equally, was precisely the *bar* of modern music; denoting simply measure of time, indicated, in speech, by syllables, in music by notes; occasionally further marked, in both, by that time-beating, which was described by the terms *arsis* and *thesis*. To this important matter, the time-beating, so frequently mentioned by ancient writers, some modern "scholars of the greatest name and celebrity," as M K has most justly observed, "have paid no attention, and for want of this attention have fallen into egregious mistakes." p. 44.

Equally then that passage of Quintilian shows that the term foot, in his sense of it, implying a *total* commensurate with *rhythmus*, differed inasmuch as it denoted a particular arrangement of *parts*; those parts being syllables, distinguished as long or short; the long employing, in utterance, time double that of the short. Thus the *even rhythmus*, corresponding, as M K has again justly observed, with our *common time*, p. 38. might be equally filled by any one of three very different feet, the dactyl, the anapæst, and the spondee. The *double rhythmus*, corresponding with our triple time, also admitted three different feet, the iamb, the trochee, and the tribrachys. Dionysius of

Halicarnassus, for the purpose of his treatise, held distinction between rhythmus and foot needless: *Τὸ δ' αὐτὸ καλῶ*, he says, *πόδα καὶ ῥυθμόν*. De Struct. Or. s. 17. Of course, with Quintilian, he considered them as commensurate, and not with M K, rhythmus as a larger measure, containing feet.

M K has justly noticed a misinterpretation, by Stephens, of a passage of Terentianus Maurus, whence the lexicographer has claimed authority to assert that the terms *arsis* and *thesis* implied modes of sound. Consenting Antiquity, as far as I have had opportunity to observe, Terentianus Maurus included, shows them to have meant merely modes of time-beating.

The rejection of the word *ἔμμετρον* from a passage of Quintilian, (Inst. l. i. c. 17.) insisted upon by M K in a note, (p. 33.) I cannot equally approve. Omitting that word, indeed, a complete sense remains. But I am not aware why Quintilian may not have intended the additional sense, which he has so carefully indicated and clearly distinguished, in his explanation, before referred to, of the difference between *ῥυθμὸς* and *μέτρον*. That valuable explanation should be the scholar's guard against such rash wandering as that of M K in treating of lyrical, rhetorical, and colloquial rhythm, p. 56—59; pressing ancient authors into his service, especially Horace, violently against their will, to show him, in his pathless forest, a way, with which they are wholly unacquainted.

But I quit this subject with pleasure to thank M K for his notice of a matter of considerable importance in prosody, still more neglected by former writers than the *arsis* and *thesis*; I mean the *inane*, or *tempus vacans*. The very satisfactory authorities, which he has produced for this, show it to be precisely the *rest* of modern music. Yet I must, though with regret, add, that I think his favorite purpose, of explaining the measures of Anacreon, has led him to some extravagant speculation upon this circumstance of ancient, and perhaps of all verse. Who, or of what authority, the scholiast was, who has said "rhythmus draws out times at pleasure, and often makes a short time long," I know not. But, however the phrase, at first sight, may bear somewhat of the appearance of what is called a bull, yet a reasonable interpretation may be put upon it. I suppose the meaning, neither that rhythmus could make twice one four, nor

that it would compel the voice to a false quantity; but that when a short *syllable* occurred where a long *quantity* was required, the rhythmus would demand a following, *inane*, or *rest*; by which not the *syllable* would be protracted, but the *time* would be completed; a circumstance familiar in modern music. As little then, I must own, do I know of what age or country Marius Victorinus was, who has added to the scholiast's assertion what, it seems, has been accepted and cherished by some learned men, that "rhythmus will often make a long time short." How this operation can be managed consistently with those laws of prosody which appear to have been uniformly acknowledged from the age of Aristotle to that of Longinus, I must confess myself unable to discover. In ancient times, after poetry and music became separate professions, the musician, as we are assured by Dionysius of Halicarnassus, would sometimes take liberties with the poet's measures. But this warranted no licentiousness for the poet. The expression of Victorinus may seem to imply violence upon language equal to that of the chanting in our cathedrals; which scorns verse, and equalises prose sentences, the shortest and the longest, to one measure of time, given by the organ.

Your correspondent M K has spoken slightly of Dr. Burney's learned labor on the measures of Æschylus; and I must own I have been disappointed to find talents and diligence, in such amount, not unsuccessful, for I am not prepared to say they have been so, but consumed on what can be of so little value, while the harmony of ancient verse lies yet in so large amount, recondite in the dark cell of its temple. For the office of mystagogue, to bring it forward in form perceptible to modern sense, I should suppose Dr. Burney peculiarly qualified; but I am aware of forbidding circumstances. Cicero has said, "Omnium longitudinum et brevitatum in sonis—judicium natura in auribus nostris collocavit." Orat. i. 51. Quintilian has said, "Illa non nisi aure exiguntur quæ fiunt per sonos." Inst. Or. l. i. c. 5. Eton and Westminster and Oxford and Cambridge will not directly and openly contradict Cicero and Quintilian; but they concur in effectually saying "not so:" the ear must surrender its conscience, "and submit to authority." At the very first foot of Ovid's *Metamorphoses* the student finds

himself in a mist. The first syllable of "nova" and equally, of "novi," (the adjective) is short. But the first of "novi," the verb, is long. What is the difference for the ear? none: you must not pronounce them differently: you would incur the sneers of a whole university. It suffices that the first syllable of "novi" the verb has twice the quantity of the first of "novi," the adjective, by authority, without any difference made sensible by the voice. And is this pronouncing according to quantity? yes: by authority. And is there no more satisfactory explanation of the difference between "cano" the verb, in the second foot of the first verse of the *Iliad*, and "cano" the adjective, in the 672 line of the eighth book? authority is enough. It is said that the transposition of the words "pater" and "mater" in the 56th line of Virgil's fourth eclogue would utterly destroy the harmony of the verse: for the first syllable of "mater" is long, and the first of "pater" is of only half its time or quantity. Is not the destructive effect of such transposition to be in some way marked in pronunciation and made evident to the ear? not at all: it suffices that the difference of the times is sure from authority, and that the resulting effect is felt in the scholar's mind: his ear must submit to authority.

I think I have here neither misrepresented nor exaggerated any thing. And, for myself, I cannot wonder, if in this state of things, some impatience of modern authority should sometimes be manifested, and men of warm fancies, like your correspondent Metrodorus, should attempt to dash through the cloud and darkness after any false glimmer, in eagerness to get into day-light. But, if the day-light is to be attained, it must be through close and impartial attention to ancient guides. Quintilian has said, "*Nec citra Musicen Grammaticè potest esse perfecta, cum ei de metris rhythmicisque dicendum sit.*" On what ground then the presumption can rest, that modern scholars can be masters of ancient prosody without that qualification, which was esteemed indispensable by the ancients for themselves, remains, I think, among all that has been written on the subject, by very learned men, totally regardless of the analogy of verse and music, yet to be shown. I am myself persuaded that a diligent and impartial attention to ancient authority, and especially to Quintilian, would enable a scholar, competently

acquainted with music, to throw light on the harmony of ancient poetry, at least for those having also some knowledge of music, far clearer than it has yet been shown in. Music offers easy illustration of those passages, of most respectable ancient writers, which M K has brought forward to establish his supposition, against the authorities of Quintilian and Dionysius, but desirable for his purpose of justifying the measures of Anacreon, that rhythmus was a larger measure, of which foot was only a portion. It offers clear day light for another passage, which M K, for want of due attention to Quintilian and to music, has mistaken. "Rhythmi neque finem habent certum, &c." The simple form and contexture of the rhythmus of ancient verse being then made obvious to modern sense through its analogy, to what is already familiar to the modern ear in music, what remains from ancient writers concerning rhythmus in prose will no longer have its former difficulties: doubt may yet hang about the meaning of particular passages, and accounts of some effects, but the general principle will be clear.

Desiring to see the subject prosecuted by scholars like Dr. Burney and M K, with due attention to all the admonition of ancient writers from Aristotle to Longinus and Terentianus, careful not to warp the meaning to favor a particular purpose, I commit these observations to you, Sir, for insertion in the *Classical Journal*, if you think them worthy of it, and I am

Your obedient humble servant,

K. L. P.

1st June, 1811.

## BIBLICAL CRITICISM.

### THE BIBLE.

IT is not an unremarkable circumstance, that in the very first article of Biblical Criticism admitted by the *Classical Journal* [No. i. p. 144.] the present, or authorised translation, as by many it is called, of the Bible into English, should be impeached of defects, which by the learned cannot be denied. If there-

fore the English, and possibly every other translation, from the causes noted in No. i. p. 145, is defective; why are not the objections to the Bible removed by public authority in new or amended translations, throughout the civilised, and not now unlearned, world? Several of the articles of Biblical Criticism in the Journal have arrested the notice and demanded the observations of a reader, who came to the knowledge of them too recently for an earlier communication.

The preposition in Job, xxxviii. 1. may denote 'concerning,' and the verse may be rendered, *Then Jehovah answered [or, addressed] Job concerning the whirlwind, and said.* Reference may be retrospectively to the power of God described from ch. xxxvi. 26. to this verse, and also prospectively to all that follows nearly to the end of the chapter.

The question [p. 163.] between *points* and *original oriental vowels* might perhaps be a proper object of discussion in the Classical Journal. In opposition to the absence of *points* or *original oriental vowels* from the Samaritan, from the Syriac, and [as they, who have inspected, assert] from ancient MSS. of the Chaldee character, as well as from the texts of other oriental languages; in opposition also to the learned sentiments and use of Lowth, Newcome, Blayney, Parkhurst, and many more in modern times; the maintainer of the supposed original oriental vowels ought to show, that their 'rejection is but of late dates' or rather, that their introduction is not, as others have affirmed, but of late date; he ought to show that the *matres lectionis* were originally of no use but for the '*original oriental vowels*' attached to them. The question, like every other, should be dispassionately discussed; and nothing on either side should be assumed over persons of opposite sentiments. The maintainers of the supposed original oriental vowels, instead of either of the five long or of the five short, sometimes find only a shorter schewa or the patach: and a short vowel, resembling one or other of these last, is on the other side of the question understood, where between the consonants no intervention of one or other of the *matres lectionis* occurs. In this great difference of reading the Hebrew-Chaldee text, a little modesty might become persons opposing themselves to the modern authorities of some consideration before-mentioned.

In conjunction with every good design of a writer, who has supplied to the Classical Journal various articles of Biblical Criticism, Amos, iii. 6. may be thus rendered; *Shall a calamity befall a city, which Jehovah hath not inflicted?* Permitted, the prophet meant, in punishment of idolatry. The authorised, or customarily used, English translation is again reasonably reprehended by the same writer in the article, p. 299. and the misinterpretations arising alone from the translators' having comprehended MORAL good and evil, generally or universally, where PHYSICAL good and evil were designed by the original writer, might be made abundantly conspicuous only in the Pentateuch. It appears to have been a part of the religion of two centuries past, or the era of the translation, to prefer such words as 'wickedness' and 'evil,' Gen. vi. 5. with the ideas annexed to them, to the use and meaning of the words 'calamity' and 'injury;' thus converting evil physical into evil moral, and good in the same manner: as a 'Classic Moses,' at present preparing, may, with many other new discoveries, hereafter exhibit.

JARCHI [p. 325.] may be better satisfied with his first text by substituting *prosperity* and *adversity* for 'peace' and 'evil.' The second, Dr. C Hebrew Criticism &c. p. 250. thus translates and interprets; 'A woman shall be transformed into a warrior.' 'The weak virgin of Israel shall be powerful. In the third, for *deceived* he may read *persuaded*; or, he may possibly find it in the same author. And, in the last he may read, *the idolater for the day of calamity*. These latter interpretations might have been more accurate, if author, chapter, and verse, had been given.

With respect to the articles, No. iii. p. 624, and No. iv. p. 850; although the author, as soon as they come to his knowledge, will doubtless speak for himself; yet it may be generally observed, that if the words of Markland, p. iv, in the dedication of the Supplices 4to, and to which reference is made p. 23. of No. i. of the Journal, are applicable to profane learning, how much more must this be applicable to the learning of the Bible? After the commendation of Markland in No. i. the familiar rudeness of these articles was not to be expected; and, for the credit of Biblical Criticism, of the Classical Journal,



and of himself, it is hoped that the uncivilly treated author has decently restrained himself from more than proper retaliation.

The interpretation of Job, xxxi. 18. by W. V. in p. 110. of No. v. according to the suggestion of the Syriac version, seems to be rendered most certain by the reciprocal correspondence of the nouns, both in the former parts, and in the latter parts of the parallels; according to the poetical system of Azarias and Bp. Lowth, explained by the latter in his *Prælections*, and in the *Preliminary Dissertation to his Isaiah*.

*Waltham, Chelmsford, April 8, 1811.*

### *WORKS LATELY PUBLISHED.*

M. Boettiger, of Dresden, has published a Dissertation on a Greek Medal, in which he thinks he has discovered a representation of the ancient Schoenobates, or Rope-dancers of Greece. The medal was struck at Cyzica, a city built on a small Island near the Coast of Mysia, a Province of Asia Minor, A.D. 212. From the legend it seems to have been struck in honor of the Emperor Caracalla; and also with a view to commemorate the attainments of the inhabitants of Cyzica in the gymnastic arts. M. Boettiger is of opinion, that the ancients were far superior to the moderns in this display of personal agility, and has exhibited the most profound erudition in his researches upon the subject.

A French translation of Dr. Burney's *Present State of Music* has been published within the last twelvemonth at Genoa, in Italy. The translator, M. Brack, describes himself as a Fellow of the Royal Society of Gottingen, and has executed his task with considerable fidelity. He has also continued the *History of the Progress of Musical Science* down to the present time, and has enriched the original work in various parts with some valuable notes. The French critics complain of the translation as being too literal, M. Brack having attempted to naturalise

some English words in France, which sound awkwardly in a French ear.

M. Millin the indefatigable French Antiquary and Philologist has presented the readers of the *Magazin Encyclopédique*, with an elegant French translation of Mr. Strutt's History of the Coronations in England, from the reign of Edward I. to that of Henry VII. Mr. Strutt's plates are also copied, in order further to illustrate his work to the French reader. The translation is executed by M. Boulard, and occupies a considerable portion of the recent Numbers of M. Millin's Journal.

This day is published, Part I. of Vander Hooght's Hebrew Bible, by the Rev. Joseph Samuel C. F. Frey; containing 128 pages at 4s. 6d. the common, and the royal 8vo. at 6s. The work will be comprised in 12 Parts, each part to be published every other month. Sold by Longman, Hurst, Rees, Orme, and Co. Paternoster Row; F. C. and J. Rivington, St. Paul's Church Yard; W. H. Lunn, Soho Square; J. Hatchard, Piccadilly; Gale and Curtis, Paternoster Row; and by all Booksellers in Town and Country. — N. B. Although the expenses of this work far exceed the expectation of the Editor, yet he does not intend to advance the price to those who have already subscribed, or may subscribe before the first of November next.

A Series of Discourses on Church Union; by Edward Davies, Rector of Bishopston, author of *Celtic Researches*, and *the Mythology of the British Druids*, 8vo. price 7s. 6d.

## ANTIQUITIES.

On digging the foundations of a new Theatre at Dijon, in the month of April last, a small equestrian statue of stone was found; and a medal of one of the Roman Emperors. The horse of the statue, is in good preservation; a woman is seated upon it, but the head is broken off. The medal exhibits on one side the profile of a Roman Emperor, with a beard: the

head seems to be that of Antoninus Pius. The following letters are legible around it : *Imp. Cæs. Aug. p. m. p. p.* which implies Cæsar Augustus Emperor—Pontifex Maximus, Father of his Country. On the reverse are two persons holding each other by the hand ; on the legend we read the word *concordia*, and the letters *o... tr...* ; underneath *Cos. II.* In the background are the tokens of approbation of the Senate for the fabrication of this piece, expressed by the usual words *S. C.*

Several discoveries of ancient monuments have been lately made in the vicinity of Rome. Some Antiquaries having proceeded to dig among the ruins of the ancient City of the Veii, which was taken by the Romans in 360, and afterwards repopled by them under the Emperors, the following valuable relics of antiquity were found : A statue of Tiberius, of the heroic size, seated. The Chlamys is fastened by a cameo fibula, with a lion's head ; the left hand rests on the pommel of his sword ; the head is an exact resemblance of the medals of this Emperor, and is described as being peculiarly sublime in its expression and general execution : the arms and the knees, the hair and drapery, are exquisitely wrought : the statue is of Grecian marble, and seems to have been executed by a Greek Artist. The Italian Sculptors are warm in their expressions of admiration of the whole performance.

A Bust, supposed to be that of Lepidus, was also found : a Phrygian slave, a head of Flora, the lower part of the body of a Priestess, the drapery of which is in the best style, a fragment of a trophy in bas relief, with the head of a slave remaining attached to it, an immense *dolium*, a great number of capitals of columns, &c.

It is somewhat remarkable, that the capitals were found arranged in good order above each other, the columns on the ground, and the head of Tiberius lay at the feet of the statue ; these circumstances afford grounds for supposing, that, after the destruction of the City was effected, some pains were taken to bury these monuments out of the reach of the Barbarians, who afterwards overran the Roman Empire.

The excavations around the Coliseum at Rome are now completed. The Azena in the centre of the building has also been cleared.

## IN THE PRESS.

A new Edition of Cicero's Two Tracts on *Old Age* and *Friendship*, from Ernesti's Text, is in the press: it will contain selected and original notes in English, by Mr. E. H. BARKER, of Trinity College, Cambridge.

## NOTES TO CORRESPONDENTS.

M K's article on *Lyric Rhythm*, and on Dr. Burney's *Tentamen*, is received, and shall have a place in our next.

The *Inquiry into the Bronze Weapons of Antiquity* shall soon find room.

Mr. P's valuable *Chart of Numerals* is unavoidably postponed.

Remarks on the *Affinity between the Celtic and the Latin Languages* shall be given in our next.

*The Britons of the Classics* as soon as possible.

Mr. B's interesting *Appendix to the China of the Classics* shall have an early insertion.

J. T's *Observations on Tacitus* shall be noticed.

The *University Prizes* for the present year will be given in our next.

The *Prize Essay On Sculpture* shall not be neglected.

Mr. J's *Ecclesiastical Researches* came too late for our present Number.

Some observations on the *Emerald* have been received, and shall appear the first opportunity.

Remarks on the Preface to the *MUSÆ CANTABRIGIENSES* came too late for the present Number; we shall not forget them.

Various articles from our learned correspondent B. are received, and shall be inserted as early as possible.

The *translations* from Ossian cannot be admitted, for the reasons given in our last numbers.

S. C. A's verses are not forgotten; proper attention shall be paid to them.

The poem from Sicily shall also appear.





